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THE

# MONTHLY REVIEW;

OR,

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# TABLE

## TO THE

## TITLES, AUTHORS NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Extracts*, see the INDEX, at the End of the Volume.


A.

ABERCROMBIE's forcing Gardener, 473
ABSTRACTS of Minutes in the Supreme Council of Bengal, 381
ADDRESS, Mr. Hartley's, to the Yorkshire Committee, 149
——— from the Yorkshire Committee to the Electors of Great Britain, 226
——— from Mr. Hartley to the Public, 381
ADVENTURES of an Hackney Coach, 468
AGRICULTURE, Letters, &c. on; from the Bath Society, 417
AITKIN's Elements of Surgery, 74
AMERICAN War, Tracts relative to, 6, 146, 224, 466
ANCIENT Briton, a Poem, 361
ANDREWS. See DISSIPATION.
ANDREWS's Letter to Count Welderen, 148
ANTIQUITIES of Scotland, 153
ANTIQUITY, &c. of the World. See TOULMIN.
ANTI-THELYPHTHORA, 229
ARREST at Dacca, 308
ARISTOTLE. See WINSTANLEY.
ARMY and Navy Gentleman's Companion, 90
ASCENSION. See HUGHES.
AUNT's Advice to a Niece, 475
AYRE's Comparative View of the Differences between the English and Irish Laws, 258

B.

BAGOT's Discourses on the Prophecies, &c. 413
BANDINELL's Sermons, 97
BANGOR, Bishop of, his Fast Sermon, 314
BARETTI's Guide through the Royal Academy, 384
BATEMAN's Two Sermons, 475
BATH Society. See AGRICULTURE.
BEATSON's Divine Right of a Christian to Freedom of Inquiry, 78
BEAZEVILLE's *Catechism de la Bible*, 78
BEES. See KEYES.
BERKLEY's Visitation Serm. at Oxford, 399
BERROW's Deism not consistent with the Religion of Reason, &c. 57
BERWICK's Memoirs translated, 68
BIBLE. See ABRIDGMENT.
BIBLIOTHECA Topographica, No. I. 115
BIRCH on the Efficacy of Electricity in Female Disorders, *Second Edition*, 356
BIRDS, Emigration of, 154
BISSCHOFF's Nomenclator, 396
BOND. See FRIENDSHIP.
BRITISH Topography, 156
BROOKE's Siege of Sinope, a Tragedy, 153
BROWN's Reports, Vols. III. & IV. 73
BRUCE's First Principles of Philosophy, 377
BUCHAN, Earl of, his Speech, 226
BUDGET of Love, 384
BUNBURY. See LETTERS.
BURGOYNE, General, Letter to, 65




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BURGOYNE, Gen. his *Lord of the Manor*, a Comic Opera, 282
BURGERY's Serm. on the General Fast, 314

C.

CAPPE's Serm. on the Gen. Fast, 316
CARACCIOLI's Travels of Reason in Europe, 20
CARTWRIGHT's Letters, Moral and Entertaining, 469
CARVER's New Universal Traveller, 70
CASES on Appeals concerning the Duties on Houses, Windows, &c. 73
CATECHISM *de la Bible*, 78
CATHOLIC Protestant, 391
CATHOLICS. See STATE.
CELESTIAL Beds, 467
CHANDLER on the Eye, 77
CHOISEUL, *Count de*, his Travels through Greece, Ch. vii. & viii. 558
CHURCHILL. See PARODY.
CICERO's Orations, translated by Rutherford, 241
CLARK on Fevers, 9
CLARK's Emblematical Represent. of the Paradise of God, 79
CLARKE's Translation of Lorgna's Dissertation on Converging Series, &c. 328
CLARKE's Sermon on Lord George Gordon, 480
COCK's, Game, Directions for breeding, 69
COINS. See NOBLE.
COLE *Oratio de ridiculo*, 154
COMMENTS on the Ten Commandments, 304
COMPANION for the Christian in his Garden, &c. 395
CONFLAGRATION, 312
CONSIDERATIONS preliminary to fixing the Supplies, &c. 146
——— in Answer to *Observ. on the Mutiny Bill*, 306
——— on the Clergy acting in the Commission of the Peace, 380
CONTEST, 467
CONWAY's Speech, 146
COOKE—*Concio ad Clerum*, &c. 158
——— his Serm Jan. 30, 399
CORDINER's Antiquities of Scotland, 111
CORNISH's Life of Firmin, 215
CORRESPONDENCE with the Reviewers, 80, 160, 239, 319, 400
COXE's Account of the Prisons, &c. in Russia, 382
CRANTZ's History of the Brethren, 206
CROMPTON's Practice common placed, 22

D.

DACCA. See ARREST.
DALRYMPLE's Cookery, 473
DALTON's Every Man his own Physician, 393
DAVID's Fast Sermon, 478
DAVID's (St.) Bishop of, his Sermon, Jan. 30, 396
DELAP's Royal Suppliants, 278
DE LUC's Letters, Physical and Moral, concerning the History of the Earth, and of Man, 481
DISCOURSE on the Emigration of Birds, 154
DILLON's Travels through Spain, 45
DISSIPATION, a Comedy, 284
DODD's Hist. of Gibraltar, 383
DOMINICETI's Medical Anecdotes, 392
DONNELLAN, Murphy's Life of, 386
——— Gurney's Trial of, 387
——— Blanchard's Ditto, ib.
——— Case of, by a Lawyer, ib.
——— Defence of, by Webb, &c. 388
DUNCAN's Heads of Lectures, 393
DUPRE's Fast Sermon, 477
DUTCH War, Tracts relative to, 148, 308, 379, 466

E.

EARWIG, or Old Woman's Remarks, &c. 384
EAST INDIES, Tracts rel. to 153, 308, 310, 382
EDAL Village, 121
EGLESHAM's English Grammar, 72
ELECTRICITY. See LYON.
———. See WILSON.
———. See MORGAN.
———. See BIRCH.
ELLIOT's Sermon on the Death of Rushworth, 397
ELOISA *en Dishabille*, 153
EMBLEMATICAL Representation of the Children of God, 79
ENFIELD's Sermon on the Death of Dr. Aikin, 400
——— Exercises in Elocution, 416
EPISTLE to the Magisterial Reviewers, 231
EPISTLE to Vestris, 467
EPISTOLARY Treatise to Dr. Watson, 312
ERSKINE's Dissertation on Rivers and Tides, 72
ESSAYS on various Subjects, 470
EURIPIDES translated, 62
EVERSHED's Summary View, 158
EVIAD, 312

F.

FARR's Translation of Hippocrates, 217
FARRER's Hebrew Poems, 152
——— America, a Poem, ib.



Digitized by Google

Fatal Kiss, 311
Fawcet's Reign of Death, 152
Female Restoration, 66
Fermin's Life, 215
Florizel to Perdita, 152
Foreign Literature, 298, 453, 481
Forster's Translation of Scheele on Air, &c. 339
Forster's Fast Sermon, 477
France. See Necker.
Franklin's Translation of Lucian, 23
Frewen's Physologia, 228
Friendship strikingly exhibited, &c. 389
Fulmer's Gardener's Companion, 473

G.

Gardening. See Abercrombie. See Fulmer.
Genlis. See Theatre.
Generous Impostor, a Comedy, 144
Geography. See Macpait.
Geometry. See Rossignol.
Gibbon's Hist. of the Roman Empire, Vols. II. & III. 223, 288, 357, 442
Gibbons's Select Portions of Scripture, &c. 390
Gibraltar, Hist. of, 383
Gilham Farm, 71
Gladiators, an Heroic Epistle, 153
Golden Rules, 474
Gordon. See Trial.
Grammar, English. See Harrison. See Trinder.
Grattan's Observ. on the Mutiny Bill, 199
Green's Poems, 70
Greenhill's Occasional Letters, 472

H.

Halifax. See Remarks.
Hall's History of the Civil War in America, 466
Hamilton's Introduction to Merchandize, Vol. II. 472
Hanway's Citizen's Monitor, 49
——— Seaman's Christian Friend, 159
Harrison's Catholic Protestant, 395
——— Eng. Grammar, 473
——— Fast Sermon, 477
Hartley's Address to the Yorkshire Committee, 149
——— to the Public, 381
Harvey's Serm. on the Gen. Fast, 316
Hayes's Poem on the Ascension, 468
Hayley's Ode to Howard, 102
Hayter's Remarks on Hume's Dialogues, 159
Henry's Fast Sermon, 477
Heretics. See Lardner.
Heroic Epistle to Madan, 228
——— to the Modern Congreve, 392
Hints on Diseases, not cured, 394
Hippocrates translated, 207
Histoire de l'Acad. des Inscrip. et Bell. Lett. Vol. XL. 545
History, &c. of the 4 Inns of Court, 73
——— of Jamaica and Barbadoes, 386
——— of Lord North's Administration, 432
——— of Mrs. Rosemont and Sir H. Cardigan, 468
Hollis. See Memoirs.
Home's Clinical Experiments, 317
Hood's Sermon at Penrith, 400
Horne's Serm. on the Gen. Fast, 315
Howard's Anecdotes of the Bastile, 95
Hughes's Prize Poem, 312
Humble Attempt to investigate the Father, Son, and Holy Spirit, 313
Humours of an Election, 311
Hutchinson's View of Northumberland, Vol. II. 53
Hyder Ally's Manifesto, 315
Hymn to Æsculapius, 392

I.

Johnson's Illustration of the Revelation, 160
Inquiry into the Influence of the Crown over Parliament, 17
Introduction to the Knowledge of Nature, &c. 68
Journal of the Bombay Detachment, 310
——— of First Thoughts, 389
Ireland, Tracts relat. to the Politics of that Country, 199, 306, 381
Italian Rudiments, 474

K.

Kennicott's Hebrew Bible, Vol. II. 173
——— continued, 321
Kerrich's Fast Sermons, 478
Keyes's Practical Bee Master, 384
Kilkhampton Abbey, Second Part, 232

L.

La Bagatelle, 71
Lambert's Essays on Friendship, &c. translated, 238
Landen's Observations on Lorgna's Dissertation, 328
Lardner's History of Heretics, 33
Lasting Peace to Europe, 381
La Trobe's Translation of Crantz's History of the *Unitas Fratrum*, 206



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LAUGHTON's Progress, &c. of Christianity, 394
LECTURES [illegible]rds Spiritual, 471
LEROUX's Thoughts on the Prisons, &c. 389
LETTER to Gen. Burgoyne, 65
——— to the Author of Considerations on the late Disturbances, 155
——— to Cicero, 225
——— from Betty to Sally, 231
——— from Cicero to Lord Howe, 307
——— from Britannia to the King, 381
——— to Lord Darnley, ib.
LETTERS addressed to Sir Charles Bunbury, 148
——— to Count Welderen, ib.
——— from Cicero to Catiline the Second, 224
——— Series of, addressed to the greatest Politician, &c. 225
——— from Perdita, &c. 383
——— and Papers on Agriculture, &c. 417
——— Moral and Entertaining, 469
LETTRES Physiques et Morales, &c. See DE LUC.
LOFFT's Elements of universal Law, 428
L'ORATEUR, &c. 383
LORD of the Manor, a Comic Opera, 282
LUCIAN, translated by Dr. T. Franklin, 23
LYON's Experiments, &c. relating to Electricity, 2

M.

M'ARTHUR's Army and Navy Gentleman's Companion, 90
MACFAIT's Geography, 472
MADAN's Thelyphthora, 2d Edit. 198
MADDOCK's Popish Tyranny and Cruelty, 158
MANNING's Modern Improvements in the Practice of Physic, 234
——— in Surgery, ib.
MARKHAM's Sermon for the West-India Sufferers, 239
MARRIAGE and its Vows defended, 232
MATERIALISM. See MISCELLANEOUS.
MATRIMONY; or the Road to Hymen, 471
MEDICINÆ Praxeos Systema, 120
MEMOIRES de l'Acad. Imperiale des Scien. et Bell. Lett. de Bruxelles, Vol. II. for 1780. 516
——— Vol. III. 531
——— de Litterature tiré des Registres de l'Acad. des Inscrip. et Bell. Lett. Vol. XLI. 554
MEMOIRS of the Royal Acad. of Sciences and Bell. Lett. of Berlin, for 1777, 493
——— for 1778, 505
MEMOIRS of the Imp. Acad. at Brussels Vol. II. 516
——— Vol. III. 531
——— of the Royal Acad. of Inscript. &c. Vol. XLI. 554
——— of Thomas Hollis, Esq. 42
MEMORIAL to the Sovereigns of Europe, translated, 149
METEMPSYCHOSIS, 471
MINIATURE Pictures, 154
MISCELLANEOUS Observ. on the Controversy between the Materialists and their Opponents, 58
MONTESQUIEU's View of the English Constitution, 225
MOORE's View of Society, &c. in Italy, 138, 367
MORGAN's Examination of Crawford's Theory of Heat, &c. 350
MORGAN's Fast Sermon, 478

N.

NECKAR's State of the Finances of France, 307
NEWCOME on the Duration of Christ's Ministry, 432
NEWTON's Fast Sermon, 316
NEW Universal Traveller, 70
NISBET's Poems, 467
NOBLE on the Coins of Durham, 116
NOUVEAUX *Memoires de l'Acad. des Sc. & Bell. Lett. de* Berlin, Ann. 1777, 493
——— Ann. 1778, 505
NOUVELLE *Abrégée de la Grammaire Françoise*, 496

O.

OBSERVATIONS on the Mutiny Bill, 199
——— on the Riot Act, 233
——— on Dr. Smith's Philosophy of Physic, 392
——— on the Dutch Manifesto, 466
OGDEN's Sermon, 99
OLD Funds sufficient for a new Loan, 227
O'LEARY's Remarks on Wesley, 237

P.

PARODY on the Rosciad, 232
PASMORE's Contest, 467
PATRIOTIC Mirror, 379
PAUSANIAS. See PRICE.
PETITION intended for the House of of Lords, 379
PHILANTHROPY, a Poem, 391
PHILIPPIC to the Opposition, 216
PHILOSOPHICAL Transactions, Vol. LXX. Part I. 264
——— Part II. 272
——— concluded, 439

PILON's

Digitized by Google

PILON's Humours of an Election, 343
POEM occasioned by the late Calamities, 150
POEMS on various Subjects, 467
—— by a Lady, 468
POETICAL Epistle from Florizel to Perdita, 152
—— to Madan, 231
POLITICAL Priest, ib.
POLYGAMY indefensible, 237
——, Tracts relative to, 198, 228, 229, 231, 234, 236, 237
POPERY, the Man of Sin, 478
POSTLETHWAITE's Discourse at Cambridge, 478
PRIESTLEY's Harmony of the Evangelists in English, 81
—— concluded, 161
—— Letters to a Philosophical Unbeliever, 409
PRICE, Dr. his Sermon on the General Fast, 315
PRICE, Mr. his Translation of Pausanias's Account of the Statues, Pictures, and Temples in Greece, 67
PRISONS. See COXE. See LEROUX.
PROTESTANT directed, 158

R.

RACK's Essays, &c. 470
RAYNAL's Revolution of America, 465
REASON, Travels of, 20
REVE's Abridgment of the Hist. of the Old and New Testament, 80
REFLECTIONS on our Rupture with the Dutch, 308
REGAL Table, 70
REMARKS on Dr. Halifax's Preface to Ogden's Sermons, 101
—— on the Dutch Manifesto, 379
—— RICHARD's Tour from London to Petersburgh, 70
RINGSTED's Farmer, 391
RIVERS, &c. See ERSKINE.
ROBERTS on Fevers, 393
ROBERTSON's Sermon in Monkwell-street, 398
ROBINSON CRUSOE, Pantomime of, 232
ROE on the Small-pox, 157
ROSSIGNOL's Elements of Geometry, 312
ROYAL Suppliants, a Tragedy, 278
RUDIMENTS of the Italian, 474
RUTHERFORD's Sermon at the Ordination of Mr. Rutledge, 480
—— Translation of the principal Orations of Cicero, 241

S.

SATIRE on the present Times, 153
SATIRICAL Ballads, &c. 467
SCHEELE's Observations and Experiments on Air, &c. 339
SCHNEBELIE's Travels, 78
SCOTT's Serm. on the General Fast, 315
SCRIPTURAL Meditations, 474
SEAMAN's Christian Friend, 159
SELECT Tragedies of Euripides, translated, 62
SEPTEMBER, a Poem, 150
SERMONS by Bandinell, 97
—— by Ogden, 99
—— by Bagot, 413
—— by Bateman, 475
—— Single, 80, 239, 314, 396, 477
—— on the late General Fast, 316, 477
SEWARD's Monody on André, 371
SHARP on the legal Means of political Reformation, 148
SHERIDAN. See HEROIC EPISTLE.
SHERLOCK's New Letters from an English Traveller, 106
SIEGE of Sinope, 153
SIMMONS on the Gonorrhœa, 76
SKETCH of the Times, 71
SMITH's Life reviewed, 391
SMITH's Polygamy indefensible, 237
SODOR and Man, Bishop of, his Works, 72
SPEECH of the Earl of Buchan, 226
STATE of the British Authority in Bengal, 153
—— Another State of the same, 382
—— of the English Catholics, 401
STILLINGFLEET's Fast Sermon, 478
STRICTURES on Agricultural Societies, 426
SWIFT's Salivation exploded, 234
SWINDLER detected, 470
SWITZERLAND, Topographical, Picturesque, Philosophical, Historical, &c. Description of, 541

T.

TABLEAUX *Topographiques*, &c. See SWITZERLAND.
TASKER's Select Odes of Pindar, &c. 311
TAYLOR's Elements of a new Method of reasoning in Geometry, 72
TEMPTATION, a Poem, 152
THEATRE of Education, 259
THOMAS on the Gonorrhœa, 75
TOULMIN's Sermon, with the Charge, &c. at Evans's Ordination, 318
TOULMIN's Antiquity, &c. of the World, 412
TOUR from London to Petersburgh, 70
TOWERS's Polygamy unscriptural, 234
TRAITOR, 312
TRAITS on Human Woe, 472
TRAVELS. See CARACCIOLI.
——. See SCHNEBELIE.



Digitized by Google

TRAVELS. See DILLON.
———. See REASON.
TREATIES of Peace, &c. Collection of, 147
TRIAL of Henry Bate, 73
——— of Lord George Gordon, 214
TRIMMER's Introduction, &c. 68
TRINDER's Eſſay on Engliſh Grammar, 396
TURNER's Serm. at Oxford, 398
TYERS's Political Conferences, Second Edition, 376

U.

UNITY and Public Spirit, 147
UNIVERSAL Week's Preparation, 474
UNLAWFULNESS of Polygamy evinced, 235
VERSES occaſioned by the Gray's Inn Aſſociation, 71
VERTUE. See WALPOLE.
VESTRIS. See EPISTLE.
VOYAGE *Pittoreſque de la* Grece, ch. vii. and viii. 558

W.

WALES's Inquiry into the Population of England, 253
WALL's Medical Tracts, 77
WALPOLE's Anecdotes of Painting in England, Vol. IV. 129
——— *concluded*, 282
WATSON. See EPISTOLARY.
WEBSTER's *Medicinæ Praxeos Syſtema*, 120
WEST-INDIES, Account of the late Calamities, in, 157
——— Charity Sermons for the Sufferers there, by the late Hurricanes, 239, 386
WEST-INDIA fleet, account of the taking of, 156
WHAT do you call it, 153
WILKINS's Poems, 232
WILLS's Remarks on Polygamy, 236
WILSON on Electricity, 7
WILSON, Biſhop, his Works, 12
WINSTANLEY's Edit. of Ariſtotle's Poetics, 470
WORLD as it goes, 385
WORTHINGTON's Week's Preparation, 474
WYCLIFFE on Government, New Edit. 147

## ERRATUM.

P. 431, l. 13, for *Indigines*, r. *Indiginæ*.

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THE

# MONTHLY REVIEW,

## For JANUARY, 1781.

ART. I. *Experiments and Observations made with a View to point out the Errors of the present received Theory of Electricity; and which tend in their Progress to establish a new System, on Principles more conformable to the simple Operations of Nature.* By the Rev. John Lyon, of Dover, Kent. 4to. 12 s. Boards. Dodsley. 1780.

WHEN a Writer, who has evidently taken considerable pains to investigate a particular subject by a great variety of experiments, and who has, in general, expressed their results without arrogance, fails in his purpose of informing the world; we feel a sincere pain in discharging our duty to the Public, by pointing out his defects. That duty, however, must be performed by us on the present occasion; not as partisans of Dr. Franklin, but as friends to truth, and well-wishers to the progress of real science.

If the *Franklinian system* of electricity is to be overturned; its demolition must be effected by means very different from those employed by the present Author. It undoubtedly has its difficulties:—but what subject of human investigation is free from them? It may have its errors, as is asserted in the title-page of the present work: but this publication, we may safely affirm, is better fitted to exhibit the errors and oversights of its Author, than those of Dr. Franklin.—But let us hear what the Writer himself says, in his Introduction.

He there informs us, that, above ten years ago, 'he had reason to believe, that the present received *hypothetical system* of electricity could not be founded on truth.' An apprehension, however, that he might be mistaken, prevented his offering his observations to the public. Returning afterwards to his first pursuit, he found 'more convincing proofs to confirm his former


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mer opinion, that the received theory, as eſtabliſhed by Dr. Franklin, *is erroneous*;—and has ſince proſecuted this ſtudy with an unwearied zeal.'

He was ſoon ſatisfied of 'the permeability of glaſs to the electric fluid.' He 'drew up his opinion on this ſubject, grounded upon and confirmed by experiments, and offered it to *a learned ſociety*:' but as I happened, adds Mr. Lyon, 'to differ from the *popular theory*, the perſons to whom my paper was addreſſed, did not deign to ſubmit it to the inſpection of the Public.'—On this occaſion, the Author formed the reſolution of compiling the preſent work; which ſhould not only contain his proofs of the erroneouſneſs of the popular theory; but likewiſe ſuch an account of the principles of electricity, as would be ſufficient to initiate a young beginner in the elements of this branch of ſcience.

He accordingly firſt undertakes to explain the general properties of the electric fluid, according to the preſent received theory; but does not proceed far in this explanation, before he denies the impermeability of glaſs to the electric matter. Paſſing over ſome frivolous experiments, brought in proof of his doctrine on this head; we ſhall attend to his 6th Experiment, which we ſhall give in his own words:

'Exper. VI. *To ſhew that a large Jar may be diſcharged through a Pane of Glaſs, without injuring it in the leaſt Degree.*'

'Take a pane of glaſs 10 or 12 inches diameter, more or leſs, according to the ſize of your jar, and place it upon a wire under the end of the conductor, where you fix your jar. Let the end of the wire be hooked to a ſharp pin, placed perpendicularly to the horizon, with the point cloſe to the under-ſurface of the pane, and oppoſite to another ſharp point upon the upper ſurface of the glaſs, upon which alſo the vial or jar is to be placed; ſo as to be in contact with the laſt-mentioned point. Fix one end of a large conducting bow, with a glaſs handle, to the other end of the wire lying under the glaſs; and when the jar is charged, if you ſuddenly touch the knob of the jar with the other end of the conducting bow, the jar will be diſcharged with a ſpark, and a ſnap.'

This experiment is deſcribed rather obſcurely; but the meaning of it we apprehend to be this:—that a charged jar may be diſcharged, though the circuit be interrupted by a pane of glaſs interpoſed: the electric matter, that iſſues from the inſide of the jar, paſſing from the point of one pin, *through the ſubſtance* of the pane, and without cracking or perforating it, to the point of another pin placed directly oppoſite to it, and which is connected with the outſide of the jar.

Were there *no error* in the relation of this experiment, it would afford a moſt deciſive proof againſt the ſuppoſed im-



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permeability

permeability of glass, at least with respect to an electric *charge*; and would, in fact, shake the *Franklinian system* to its very foundation. Though we might content ourselves with giving this experiment, as here related, a flat contradiction; we cannot help expressing our surprise, that the Author should not dwell more particularly on a result so very decisive against the Franklinian doctrine; though he could not but be conscious, that the generality of electricians consider a pane of glass as an impenetrable barrier to the course of an electrical discharge. He must be sensible, that they would be anxious to know, whether the experiment succeeds invariably, or how often, and what are the circumstances that contribute to its failure or success. On these particulars, however, as well as every other respecting so remarkable an experiment, the Author observes the most profound silence. He afterwards, indeed, diversifies it, only by making a man's body a part of the circuit; and then adds an observation which he needed not to have made, had he related all that he knew concerning this matter *.

If, says he, the operator 'does not receive the shock in his arms, notwithstanding the intervening of the glass pane, *I am much deceived:*' adding, '*If* these experiments will *stand the test* of a fair examination, is it possible not to conclude, that glass is permeable to the electric fluid?'

In our Review of this performance, our remarks are necessarily confined to such parts of it as do not require the assistance of plates. Even under this restriction, we meet with abundant matter for animadversion. The following experiment is produced by the Author, with a view to shew the insufficiency of the Franklinian theory to account for 'the principle upon which the Leyden vial acts.' In our apprehension, it only shews, that the Author has not sufficiently studied the theory which he attempts to demolish; without substituting a better, or any other, in its room.

'Take two jars, and charge them by their knobs, at the positive conductor. While they are standing with their knobs in contact with the conductor, and at some distance from each other, form a communication between the outside of one of the jars, and the inside of both of them (for the conductor connecting the two jars together by their knobs, their internal surfaces become as one), and there will be a spark, a shock, and a

* We entertain not the least doubt of Mr. Lyon's veracity; but suppose that he may have been deceived; and that the electric matter may have passed over the *surface* of the glass. If, however, he will transmit to our Editor any further explanation of this singular experiment, we shall take a pleasure in communicating his observations to the Public, in our CORRESPONDENCE.



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diſcharge of both the jars, notwithſtanding the outſide coatings are at a conſiderable diſtance from each other.

'If the charging of glaſs depends upon repelling as much of the electric fluid from one ſide, as is condenſed upon the other, and the diſcharging upon reſtoring the equilibrium; then the external ſurface of one jar could not contain the electric fluid condenſed upon the internal ſurfaces of two jars. Beſides, how is the equilibrium reſtored to that jar which has no communication with the inſide? The jars are both apparently in the ſame ſtate after the diſcharge is made, as they were before they were charged.'

It is ſufficient to aſk the Author how it is poſſible—ſuppoſing both jars to be placed on the table, or their outſides to communicate with the earth—that the ſecond jar, or that to the outſide of which the diſcharging rod is *not* applied, can fail of being diſcharged; when, at the time of the diſcharge, the diſcharging rod forms a communication between its inſide coating and the earth. It would be ſtrange, indeed, if the ſecond jar were not diſcharged, when its inſide coating communicates with the prime conductor; and when one end of the diſcharging rod touches the prime conductor, while its other end touches the outſide coating of the firſt jar, which ſtands on the table, and conſequently communicates with the earth.—Were the jars inſulated, a complete diſcharge would not take place.

We forgot to mention, in their proper place, ſome particular caſes which the Author produces at pag. 58, 59, &c. to ſhew, that glaſs is permeable to the electric fluid; which are all very eaſily to be accounted for on the Franklinian ſyſtem. With reſpect to the remark at pag. 61, we need only to obſerve, granting the facts, that it is well known, that, when a vial is highly charged, and the electrization continued, and vigorous, the electric fluid will paſs over the *ſurface* of glaſs and other electrics, *how dry ſoever*, to a conſiderable diſtance. The Author himſelf, in the 2d experiment related in this work, ſhews that it will paſs to the diſtance of four feet.

The Author, ſuppoſing that he has proved the permeability of glaſs to the electric fluid, and conſequently that he has overturned the Franklinian theory, proceeds, in his 10th chapter, to give us 'An Analyſis of the Leyden Vial.' But though, in the courſe of this chapter, he very frequently gives the Reader hints, that he is explaining the myſteries of this wonderful bottle, by a better hypotheſis; we have more than once ſtudied it from beginning to end, without being able to diſcover in it any thing that carries the moſt diſtant appearance of a ſatisfactory analyſis. We here meet indeed with ſeveral experiments which, ſo far as we underſtand them, do not tend to throw the leaſt additional light on the Leyden vial: much leſs are they adapted

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adapted to overturn Dr. Franklin's simple and luminous explanation of its singular properties.

The Author, indeed, here, as well as elsewhere, carries on an analogy between electricity and magnetism, as others have done before him; and ascribes a kind of polar virtue to the particles of the electric matter. Electrical attractions and repulsions have an undoubted resemblance to certain phenomena of magnetism: but the Reader, who is kept in continual expectation that the mysteries of the Leyden vial are about to be explained by the Author's *polar system*, arrives at the end of the chapter, and afterwards at the end of the book, without learning how the polar virtues of the electric matter are employed, either in the charging or in the discharging of the vial. And yet, perhaps, it might not be difficult, on this head, to frame a plausible hypothesis, on the supposition that the electric particles are endowed with poles: but not without adopting the Franklinian doctrine of the *impermeability* of glass, as an *indispensable* postulatum. The Author, however, has not only given up the advantage he might have derived from the adoption of this principle; but has taken pains to confute it, and has accordingly, as might be expected, left the Leyden vial as big with mystery and contradiction as it stood above 30 years ago; when Dr. Franklin explained all its seeming *anomalies*, by a simple hypothesis founded on this very principle. In short, the Author, by maintaining the *permeability* of glass, has undertaken to shew, how a vessel becomes the better adapted to receive and contain a fluid poured into it, because it is full of *holes*, which permit just as much of the fluid to run out, or *through* its sides, as is poured into it; whereas, if the vessel were perfectly sound, or *impenetrable*, it would neither receive or retain a drop of it:—and his success is such as might be expected in so hopeful an enterprize.

The greater part of the Author's experiments requires the having a recourse to the two plates which he has given; in which is delineated a most complex apparatus, consisting of such a variety of members, that in some cases, it is not very easy to comprehend their structure, or the purport for which they are put together. As a specimen however of such of his experiments as do not require the assistance of figures, we shall transcribe the first of a particular set; which, 'as perhaps having novelty to recommend them,' he recites 'for the entertainment of the practical electrician, without taking any notice of *the design for which they were made.*'

'Fill a coated jar with boiling water as high as the top of the inside coating, and place it in a glass vessel, and then fill the vessel with boiling water, till it rises to a level with the water in the coated jar. Fill another jar of glass, to the same

 height,

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height, with cold water, and let them be placed upon a ſtool with glaſs legs, near the conductor of the electrical machine, and as far apart as the ſtool will admit. Let a chain, or rod, be fixed to the conductor, and put into the jar which contains the cold water, and then turn the cylinder to electrify the cold water. If a perſon preſents any conducting ſubſtance to the knob of the coated jar, ſtanding in the veſſel filled with hot water, it will give a ſpark; and if a communication be formed between the knob of the coated vial, and the cold water in the other veſſel, there will be a diſcharge, a ſpark, and a ſhock. In this experiment the electric fluid muſt paſs from the *denſer* to the *rarer* medium, i. e. from the veſſel with cold water to the jar with hot water; and if it does not paſs through the pores, or over the ſurface of the glaſs, I muſt leave it to the friends of the Franklinian theory to ſhew, how the knob of the coated vial can acquire a ſufficient quantity of the electric fluid to give a ſpark.'

This ſtrange experiment, which is followed by another nearly of the ſame kind, is more likely to puzzle than to 'entertain' the reader; who ſurely will not readily comprehend 'the deſign for which it was made.'—It is indeed a circumſtance peculiarly characteriſtic of this work, that, while other philoſophers aim at the greateſt ſimplicity in the planning of their experiments, the Author ſeems to delight in throwing an air of obſcurity over the ſimpleſt phenomena, by employing the moſt complicated apparatus. One would think, that his principal deſign in this performance was not to overturn a particular theory, or to eſtabliſh any other; but to perplex the *Franklinift* with a ſet of *electrical ænigmas*, to exerciſe his wits upon them; ſo as to puzzle him to find which ſide of a jar or flaſk, which he has put into ſome ſtrange ſituation or other, is poſitive, and which is negative. A great part of his apparatus is certainly better adapted to confound than to convert him: and in fact, we rather ſuſpect that the Author himſelf has been often bewildered in the mazes into which he has been led by his own machinery.

A variety of other ſubjects is treated of in the preſent work; ſuch as Signor Volta's *Electrophorus*; where the Author continues to maintain the doctrine of electric *permeability*:—the electric phenomena produced by the friction of ſilk, and other bodies of a rare texture; as firſt obſerved by Mr. Symmer, and afterwards particularly attended to by M. Cigna, and Signor Beccaria:—electrical coheſion, and various other phenomena relative both to natural and artificial electricity. On all theſe ſubjects the Author produces a great number of original experiments. In this, as well as in the preceding parts of the work, we cannot help obſerving, and indeed commending the Au-

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thor's industry; not, however, without remarking, that his inquiries in this branch of philosophy would undoubtedly have been more successful, had he not evidently prosecuted many of them under the influence of prejudice; or had he more carefully studied the system which he opposes, and imitated the simplicity of its inventor. We mean no disrespect to the Author, even when we recommend to his perusal the following short article, or rather the little manual which is the subject of it; the leading doctrine of which he opposes, particularly in his 4th chapter, and in his eleventh, when he treats of the Electrophorus, as well as elsewhere.

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Art. II. *A Short View of Electricity:* By Benj. Wilson, F.R.S. and Member of the Imperial Academy of Sciences at Petersburgh, &c. &c. 4to. 2s. Nourse. 1780.

WHATEVER may be thought of Mr. Wilson's peculiar opinions, with respect to the controversy concerning the comparative utility of blunt and pointed conductors; he has in this little tract performed an acceptable service to those who would undertake the study of electricity. The experiments contained in it, which are in general extremely simple, and of course easily to be comprehended, are contrived with a view to explain some of the principal phenomena presented by electrified bodies. The principle on which the greater part of these experiments depends, though not particularly specified by the Author, is one of the most fertile and important in the whole science; and we think, that the Author would have done right to have inserted it among his 'General Observations' prefixed to the experiments. The proposition to which we allude is, in short, this;—that electrified bodies, without parting with their own electricity, *act* upon other bodies in their neighbourhood, in such a manner as to produce in them an electricity contrary to their own.

We have frequently taken occasion to speak of this principle; particularly in our *Review* for December 1779, pag. 408, and in the other parts of our Journal there referred to. The principal phenomena of the Leyden vial, and of the Electrophorus, as well as those exhibited by thunder clouds, receive from this principle the most satisfactory explanation. And though it be difficult to conceive in what manner one body can *act* upon another, at a distance, *through* glass, or air, without actually *passing through* these substances (which are affirmed to be *impervious* to it, except when it forces its way through the former by perforating it, or through the latter in the form of a spark, or blast); yet the truth of the principle is too well established by experiment to admit of doubt.



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With respect, however, to the impermeability of glass, we should observe that, from an expression that occurs in this treatise, where the Author applies the results of the preceding experiments to the explanation of the phenomena of the Leyden vial, the Reader is led to suppose, that he allows that glass is permeable to the electric fluid; and that he considers it as differing from metals, wood, &c. only in 'the circumstance of resistance.'—'More time,' he says, 'is required for the electric fluid to pass *through* a given length, or *thickness* of glass, than through metal or wood of the same length or thickness.'—Though we recollect, that the Author formerly maintained the opinion, that glass was ~~permeable~~ to the electric matter; we are rather inclined to suspect only an inaccuracy of expression in this quotation. For if, in the charging of a Leyden vial, the electric matter passes '*through* the *thickness* of the glass' *at all*; it most undoubtedly passes through it with the greatest freedom and celerity: for, during the process of charging it, sparks successively appear at its outside surface, equal both in number and in strength to those seen at the wire that communicates with its inside. On the whole, whether the electric fluid *can* pass through glass, under certain circumstances, or no; it appears evident, that it *does not* pass through it in the Leyden experiment: at least no theory has yet been imagined, by which the charging of the vial has been accounted for, on the hypothesis of the permeability of glass.

In the first set of experiments given in this short tract, one, two, or more cylinders of wood, to which pith balls are annexed, are insulated by resting on a wine glass; and an excited glass cylinder is held at a small distance. The cylinders are either rounded or pointed at the ends, and are successively placed, end to end, in different situations with respect to each other; and the effect of the excited glass, in producing a change in the electric state of the wooden cylinders, is readily ascertained by an examination of the balls suspended to each.—Thus, to give only one instance exemplifying the principle above mentioned;—four wooden cylinders, round at both ends, are placed in contact with each other, in the order of the letters, A, B, C, D. The excited glass cylinder is held at a small distance over A, from which it forces out a part of its *natural quantity* of electricity into B. This additional quantity, accumulated in B, in its turn forces out part of the natural quantity belonging to C, into D. That these changes have been produced is rendered evident, on separating the cylinders just before the excited glass is removed from A: for A is found to be in a negative, B in a positive, C in a negative, and D in a positive state.

The Author makes a practical application of the result of one of his experiments to the celebrated trials formerly made by

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by him, on a larger ſcale, at the *Pantheon*; in order to determine the much litigated queſtion, whether a point or a ball will be ſtruck at a greater diſtance. To aſcertain this matter more preciſely, he propoſes that a broad and ſufficiently thick plate of glaſs or wax ſhould be interpoſed between the great inſulated conductor, or *artificial cloud*, and the pointed or blunt conductor which is to receive the ſtroke: and when the artificial cloud is ſufficiently charged, the interpoſed plate may be *ſuddenly* removed, either by means of a ſpring, or ſome other ſimple mechanical contrivance.

The Author next gives a ſimilar ſet of experiments made with ſolid *glaſs* cylinders, either pointed or rounded at the extremities, and which, like the wooden cylinders above mentioned, perform the office of *conductors* of the electric fluid. The phenomena are here ſomewhat different, becauſe the fluid meets with more reſiſtance '*in* glaſs,' (or rather over its *ſurface*, as we are inclined to ſuppoſe) than in metal or wood; and its motion accordingly is ſlower. Thoſe experiments, conſidered together with thoſe of the preceding ſet, very ſatisfactorily illuſtrate the phenomena of the Leyden vial.

Theſe trials are ſucceeded by others, made with a plain glaſs, on which is laid a plano-convex glaſs, with its convex ſurface in contact with it, after they have both been ſeparately charged; in order to obſerve the alterations that might be produced in the appearance of the *coloured rings*, in conſequence of the poſitive or negative ſtate of the two ſurfaces. Theſe experiments cannot eaſily be rendered intelligible, without the aſſiſtance of the plate annexed to them; nor indeed to any one who is not previouſly acquainted with the Author's former publications: particularly with his attempts to explain the phenomena of electricity by the *ether* of Sir Iſaac Newton, or the action of a *ſubtile medium* at the ſurface of bodies, which is ſuppoſed to reſiſt the entrance and exit of this ether. We muſt refer the mathematical Reader likewiſe to the pamphlet itſelf for the Author's theorems and demonſtrations relative to the denſity of the electric fluid at the ſurfaces of bodies, the action of pointed bodies, and the caſes in which the electric current is accelerated, or not.

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ART. III. *Obſervations on Fevers, eſpecially thoſe of the continued Type; and on the Scarlet Fever attended with Ulcerated Sore Throat, as it appeared at Newcaſtle upon Tyne in the Year* 1778, &c. By John Clark, M. D. &c. 8vo. 5 s. Boards. Cadell. 1780.

THE Author of this performance formerly publiſhed a work of merit, entitled, *Obſervations on the Diſeaſes in long Voyages to hot Countries*; a particular account of which was given in our 49th Volume.

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Volume, September 1773, pag. 173. In the present work, he confines himself wholly to the consideration of fevers, particularly those which fell under his own observation at Newcastle, in the years 1777 and 1778, where he kept a regular and daily account of the particular cases, and of the effects of the medicines which he prescribed.

In a preliminary section, treating of the difference of fevers, he admits of only one *genus*; the only species of which, that can be well ascertained are, the *intermittent*, the *remittent*, and the *continued*; considering even the latter, as he had observed in his former performance, as being liable to alleviations and exacerbations. He accordingly affirms, that 'it is the nature of every fever to remit, if not accompanied with local inflammation;' and that all primary fevers are attended with the same essential symptoms; the only difference being, that 'in some of them, the intermissions and remissions are perfect; in others so obscure, as justly to entitle them to the name of *continued*.' The *genera* into which these last are usually divided, under the titles of *inflammatory*, *nervous*, and *putrid*, he considers as only proper to express different states of fever; as the symptoms which characterize them equally attend fevers of the intermittent and remittent type.

The peculiarity which principally distinguishes the Author's treatment of continued fevers, consists in the early and liberal exhibition of the Peruvian bark. The use of this remedy in intermittent and remittent fevers, in all their varieties, is universally acknowledged. In his former publication, the Author had maintained, that this noble febrifuge may be given, with the greatest success, not only in the remissions of fevers, in *hot climates*, but even when they become continued. In consequence of his subsequent experience *in this country*, he declares, that *here* likewise, as soon as the strong action of the vessels has been reduced, by means of antimonials, aperients, and diluents, we ought not to wait till symptoms of debility ensue, but immediately proceed to exhibit the bark, in as large doses as the stomach of the patient will admit, without regard to the remissions or exacerbations. If this method be timely employed, he declares, with confidence, that the disease will seldom terminate in the other states of fever; or in other words, become *nervous* or *putrid*.

He further observes, that in some cases of continued fever, after the use of antimonials, the affair may be trusted to nature. 'I have frequently done so,' he adds, 'when the disease has shewn no disorder of the nervous system; and where there has been no suspicion of its having arisen from contagion. But, in doubtful cases, after the fever has continued to the end of the fourth day, it is the safest method to commence immediately

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ſtately with the bark; for while the diſeaſe continues, there is no certainty, by any other method, to guard againſt the alarming and fatal ſymptoms, which frequently and unexpectedly come on.'

The propriety of this practice appears to be juſtified by the ſucceſs attending it, in numerous caſes, which are minutely related in the firſt part of this volume. After deſcribing the caſe of a youth, who appears to have owed his recovery from a fever, attended with the worſt ſymptoms, to the practice here recommended, the Author adds, that its novelty, and the ſucceſs attending it in this caſe, as well as in ſeveral others which occurred ſoon after he came to reſide at Newcaſtle, attracted the attention of the faculty at that place. — 'The uſe of the bark, before this period, had been limited to that ſtate of continued fever, in which ſymptoms of putreſcency appear. The ingenious and candid gentlemen, with whom I attended patients, tried this method of practice in ſimilar caſes: its credit was ſoon eſtabliſhed; and I believe it is now adopted by every phyſician in this town.' — In one particular caſe, we find a patient taking no leſs than an ounce and ſix drachms of the powder of the bark in ſix hours.

The ſucceſsful caſes which the Author has given are twenty-eight in number. He purpoſely ſelected the moſt dangerous, that it might appear what confidence ought to be placed on the bark, in the cure of continued fevers. He afterwards takes particular notice of the caſes which terminated unfortunately; giving an account of the proportional number of patients who recovered, to thoſe who died. In this evaluation, he confines himſelf to the caſes of fevers which came under his care at the *Diſpenſary*; not becauſe his ſucceſs had been greater there than in private practice; but becauſe the numbers of the patients and the events could be more preciſely aſcertained.

From this ſtate it appears, that 203 patients, labouring under continued fevers, had fallen under his care, from October 1, 1777, to October 1, 1779; of whom 196 have been diſcharged perfectly cured, *ſix* died, and one was diſmiſſed for irregularity.

In the ſecond part of this performance, the Author treats fully of the ſcarlet fever, attended with ulcerated ſore throat, as it appeared at Newcaſtle in 1778; firſt deſcribing this epidemic, as it came under his own obſervation; and then comparing it with the ſcarlet fever of Authors, and the *angina maligna*. He next treats of the cure; and then exhibits a variety of caſes, in which the ſcarlet fever was attended either with mild ulcerations of the throat, or with gangrenous ulcers, or was followed by dropſical ſwellings. On this ſubject we ſhall content ourſelves with abridging ſome of his concluſions from the whole of his obſervations and practice reſpecting this diſeaſe.

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The scarlet fever, he observes, is a contagious disease, and almost always is attended with a sore throat; which is sometimes erysipelatous, sometimes ulcerated, and sometimes of a putrid and gangrenous nature. On the 1st, 2d, 3d, or 4th day, a red eruption appears upon the skin; and after continuing for three, four, or more days, goes off in branny or thick broad scales; and after the cessation of fever, the disease often terminates in a dropsy.

The most important distinctions in practice, relative to this disorder, are, to ascertain whether the disease is of an inflammatory nature; or whether it is attended with a disposition to putrefaction in the throat, or in the system in general.

The mild species of scarlet fever, described by Sydenham, requires little more than a proper attention to regimen. When the disorder is attended with erysipelatous inflammation, or with a mild ulcerated sore throat, antimonial emetics are proper, together with an antiphlogistic regimen, and detergent gargles; but, in the latter case, as soon as the action of the vessels is abated, the principal dependence is to be placed in the bark; which ought, from the beginning, to be prescribed in large doses, and assisted with an antiseptic cordial regimen, when the disease is attended with gangrenous ulcers in the throat, and a disposition to putrefaction in the system.

Here, as in the preceding part, the Author relates the success of his practice in this disorder. Of thirty-six patients whom he attended in private practice, thirty-two were restored to health, and four died. In the Dispensary, out of ninety-five, eighty-one recovered, thirteen died, and one was discharged for irregularity.

In his Appendix, the Author recommends an improvement in the *annual reports* of hospitals, with a view to the important information which the faculty, and consequently the public, may derive from accurate and satisfactory *returns of the sick*; and gives five specimens of tables adapted to that purpose. The art of medicine would doubtless, in time, be greatly improved, if a scheme of this kind were prosecuted in the numerous charitable institutions established in this kingdom.

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ART. IV. *The Works of the Right Reverend Father in God, Thomas Wilson, D. D. Lord Bishop of Sodor and Man.* With his Life, compiled from authentic Papers. By C. Cruttwell. 4to. 2 Vols. 2 l. 12 s. 6 d. Dilly, &c. 1781.

THE works of this venerable Prelate, which have already been published, are, *A short and plain Instruction for the better understanding the Lord's Supper*, &c. 'The Knowledge and Practice of Christianity made easy to the meanest



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meanest Capacity; or, An Essay towards an Instruction for the Indians.' And *The History of the Isle of Man*, first published in Gibson's second edition of Camden's Britannia. The two former of these performances have been well received and esteemed. To these are added in the present collection, a treatise entitled *Parochialia*, which, as his Editor informs us, has been long known to the clergy of his own diocese; *Sacra privata*; Maxims of Piety and Christianity; Short Observations for reading the historical Books of the Old Testament; Form of Prayer for the Herring-fishery; Form of Excommunication; Form of receiving Penitents; Instructions for an academic Youth; Catechetical Instructions. — These, with some other matters, and the Life of the Author, compose the first volume. The second volume consists of sermons, chiefly, if not altogether, on practical subjects.

The Memoirs of his Life acquaint us, that he was born in the year 1663, at Burton, in the county of Chester. That he received the rudiments of his education at the county-town, and from thence was removed to the university of Dublin. His allowance at the university was twenty pounds a year; a sum, it is observed, small as it may now appear, was in those days sufficient for a sober youth in so cheap a country as Ireland.

His first intention was to have applied to the study of physic, but from this he was diverted by Archdeacon Hewetson, by whose advice he dedicated himself to the church. He continued at college till the year 1686, when, on the 29th of June, he was ordained deacon. 'The ordination was held for him alone, on the day of the consecration of the church of Kildare, in the presence of a very numerous congregation; and our pious divine ever after kept the anniversary of it holy, and poured forth his heart to God in a particular prayer on the occasion.'

The exact time of Mr. Wilson's leaving Dublin is not known; but on account of the political and religious disputes of those days, it was sooner than he intended.

On the 10th of December in the same year, he was licensed to the curacy of New Church in Winwick, of which Dr. Sherlock *, his maternal uncle, was Rector.' His stipend was no more than thirty pounds a year; but being an excellent œconomist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his own wants, but it enabled him to supply the wants of others; and for this purpose he set apart one-tenth of his income.'

* Author of a book entitled, The practical Christian, or devout Penitent; of which several editions have been printed. To the sixth is prefixed a short Account of his Life, written by Bishop Wilson.

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In 1692, he was appointed domestic chaplain to William Earl of Derby, and tutor to his son James Lord Strange, with a salary of thirty pounds a year. He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a year more. Having now an income far beyond his expectations, or his wishes, except as it increased his ability to do good, he now set apart one fifth of his income for pious uses, and particularly for the poor.

In short, as his income increased, he increased the portion of it which was allotted to the purposes of charity. At first he set apart a tenth, then a fifth, afterwards a third, and lastly, when he became a Bishop, he dedicated (as we suppose all other Bishops do) the full half of his revenues to pious and charitable uses.

He had not been long in the service of Lord Derby, before he was offered the valuable living of Buddesworth in Yorkshire, which he refused to accept, as being inconsistent with the resolves of his conscience against non-residence, Lord Derby choosing still to retain him as chaplain, and tutor to his son.

In 1697 he was promoted, not without some degree of compulsion on the part of his patron, to the bishopric of the Isle of Man; a preferment which he held fifty-eight years.

In 1698, he married Mary, daughter of Thomas Patten, Esq; of Warrington. By this Lady, who survived her marriage about six years, he had four children, none of whom are living except Dr. Wilson, Prebendary of Westminster.

"The annual receipts of the bishopric did not exceed three hundred pounds in money. Some necessaries in his house, as spices, sugar, wine, books, &c. must be paid for with money; distressed or shipwrecked mariners, and some other poor objects, required to be relieved with money; but the poor of the island were fed and clothed, and the house in general supplied from his demesnes, by exchange, without money. The poor, who could weave or spin, found the best market at Bishop's-court, where they bartered the produce of their labour for corn. Taylors and shoemakers were kept in the house constantly employed, to make into garments or shoes that cloth or leather which his corn had purchased; and the aged and infirm were supplied according to their several wants. Mr. Moore of Douglas informed the editor, that he was once witness to a pleasing and singular instance of the Bishop's attention to some aged poor of the island. As he was distributing spectacles to some whose eyesight failed them, Mr. Moore expressed his surprise, as he well knew not one of them could read a letter. "No matter," said the Bishop with a smile, "they will find use enough for them; these spectacles will help them to thread a needle,

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a needle, to mend their clothes, or, if need be, to keep themselves free from vermin.'

The year 1720 brings us to a remarkable epocha in the life of this zealous and worthy Bishop. This part of his history will be best related in the Biographer's own words.

'The suspended person alluded to in the Bishop's charge of June the 9th, 1720, was no less a person than Mrs. Horn, wife of Capt. Horn, Governor of the island. In the year 1719, she accused *Mrs.* Puller, a widow woman of fair character, of fornication with Sir James Pool; and from this story, to please Mrs. Horn, Archdeacon Horrebin refused Mrs. Puller the sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the Constitutions of the Church, to prove her innocence; namely, by oath, which she and Sir James Pool took before the Bishop, with compurgators of the best character; and no evidence being produced to prove their guilt, they were by the Bishop cleared of the charge; and Mrs. Horn was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do; and treated the Bishop and his authority, as well as the ecclesiastical constitutions of the island, with contempt. For this indecent disrespect to the laws of the church, the ecclesiastical censure was pronounced, which banished her from the sacrament till atonement was made. The Archdeacon, who was Chaplain to the Governor, out of pique to the Bishop, or from some unworthy motive, received her at the communion, contrary to the custom and orders of the church. An insult to himself the Bishop would have forgiven, but disobedience to the Church and its laws he could not allow of. He considered it as the oblation of wrath, rather than the bond of peace, and at last suspended the Archdeacon. The Archdeacon, in a rage, instead of applying to the Archbishop of York, as metropolitan, and consequently the proper judge to appeal to in matters relating to the church, threw himself on the civil power; and the Governor, under pretence that the Bishop had acted illegally and extrajudicially, fined him fifty pounds, and his two vicars-general, who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition: upon which the Governor sent a party of soldiers, and they were, on the 29th of June 1722, committed to the prison of Castle Rushin, where they were kept closely confined, and no persons admitted within the walls to see or converse with them.'—The Bishop was confined in this prison two months, and released at the end of that time upon his petition to the King and Council.

Though the good Bishop's application of the *fulmen ecclesiasticum* might possibly be neither prudent nor justifiable, yet the Governor's

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Governor's behaviour was surely not only illegal, but brutal, and indecent.

So great was the Bishop's attachment to his flock, that no temptation could seduce him from their service. He more than once refused the offer of an English bishopric.

There is an anecdote of his Lordship and Cardinal Fleury, which does great credit to them both. 'The Cardinal wanted much to see him, and sent over on purpose to enquire after his health, his age, and the date of his consecration, as they were the two oldest bishops, and he believed the poorest, in Europe; at the same time inviting him to France. The Bishop sent the Cardinal an answer, which gave him so high an opinion of him, that the Cardinal obtained an order that no French privateer should ravage the Isle of Man.'

This good Prelate lived till the year 1755, dying at the advanced age of 93.

Though the Bishop's writings bear no great marks of shining abilities, yet they breathe such a genuine spirit of unaffected piety and benevolence, as cannot fail to afford pleasure in the perusal. With respect to some speculative points, widely as we may differ from this very excellent man, we are ready to acknowledge, that in his life and manners he has left an example of primitive and apostolical simplicity that will rarely be equalled.

The following short specimen will convey some idea of the style and manner of his pulpit compositions, in which he made it a rule to 'avoid all deep and unuseful speculations; all matters of controversy that do not necessarily offer themselves; and all juvenile affectation of fine language, wit, and learning.'

'You will remember, that every man is your neighbour and your brother, who may be benefited by your love. That God is our common Father, and that all we are brethren. That we are all members of the same body, of which Jesus Christ is the head. That God has so ordered matters, that the members of this body should depend one upon another. That the poor should depend upon the rich for their subsistence; and the rich, whatever they think of it, shall receive a greater advantage from the prayers of the poor. You will then call to mind how you are to express your love to your neighbour. The command says, YOU ARE TO LOVE HIM AS YOURSELF. You know, without a teacher, how you love yourself; that you wish and take satisfaction in your own welfare and prosperity. That you are sorry when any evil or mischief befalls yourself. You do not love to have your own faults aggravated, or your good name abused; and how ready you are to find excuses for your own mistakes. In short, you know very well how you would have others to shew their love for you. And that it is no small comfort

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comfort for the ignorant and unlearned, that their duty is contained in so few words, and that they can easily understand it, by considering how they love, how they would be dealt with themselves!' Vol. II. p. 11.

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ART. V. *An Inquiry into the Origin and Consequences of the Influence of the Crown over Parliament.* Submitted to the Consideration of the Electors of Great Britain. 8vo. 1 s. 6 d. Dodsley. 1780.

THIS Inquirer does not shew much judgment in the choice of a guide to set out with; for Pope, though a polished poet, and a well-informed moralist, was certainly a splenetic satirist, and nursed in the bosom of the Romish church. That he possessed not a political idea, is manifest from the very couplet which the Writer adopts as a fundamental maxim:

> 'For forms of government let fools contest,
> Whate'er is best administer'd is best.'

It is our humble opinion, that a sentiment more superficial, more false, or more dangerous to freedom, was never broached. It was not thus that enlightened Greeks and Romans thought of government; it was not thus that any of the great constitutional lights and oracles of our own country have thought of it: they ever held it infinitely more essential to establish, preserve, or *restore* a free *form* of government, than to contend for the choice of an *administration.*

Much as we admire philosophy, we cannot take any pleasure in the extreme indifference with which this Writer seems to contemplate the approaching, and, as he thinks, inevitable, death of the political body; nor do we feel ourselves convinced by his reasons for dissuading us from every attempt to shorten the duration of parliaments, or to amend the state of representation, as being 'violent remedies, which will probably be too strong for an enfeebled constitution, and at that period of age when *cordials* and *lenitives* only should be applied.'

As these are days of suspicion, we wish our Author would explain the two words we have printed in Italics.

We have got, it seems, a bold Inquirer to deal with; for he takes upon him to 'inquire how far parliaments are in themselves adapted to the actual state of the British empire;' which parliaments, by the way, he very coolly treats as mere accidental branches of a barbarous Gothic system of government, which 'is now so entirely changed from its original institution, that no inference can be drawn from thence applicable to its present state.'

This will perhaps smell a little too much of political Popery in the nostrils of unrefined, old-fashioned Englishmen.



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Our profound Inquirer tells us, that 'this country has been evidently brought into its present unhappy situation by *the war with America*;' while some shallow politicians will have it, that it has been occasioned by a combination of causes; among which they reckon a *previous* debt of 140 millions, an influence in the crown over parliament *previously* established, parliaments *previously* lengthened, and representation *previously* abridged.

But by the time the Reader arrives at p. 37, he is to learn from our Inquirer, that it is *not* the American war which has brought our evils upon us, but that it is *influence*; and that 'shortening the duration of parliaments, or changing the manner of chooling representatives, are partial and ineffectual applications,

> 'Which will but skin and film the ulcerous part,
> While rank corruption, mining all within,
> Infects unseen.'

'The malady lies deeper; it lies in the character and principles of the people.'

What were but a moment ago 'violent remedies,' are now, on a sudden, become gentle *cordials and lenitives*; they were first 'too strong;'—now they are not strong enough, and mere 'partial and ineffectual applications.' Our Author's only sovereign remedy, it seems, is a return to wisdom and virtue in *the people*; and yet the very act which evidently would argue the greatest wisdom and the most virtuous disposition in the people, viz. a constitutional reformation of the legislature, he does all he can to dissuade them from. What he says on the necessity of virtue in *the people* we highly approve, except that he carries it not far enough; for that which he inculcates seems to be merely the virtue of MEN excluded from those *privileges* which bring with them the *duties* of CITIZENS.—Of the *rights* of citizens, by which they claim, as an unalienable birthright, a share, either personally or by representation, in the government of their country, this Inquirer seems to have no idea.

With regard to that 'reverence for their governors,' which our Writer thinks so essential in the people, we believe it is inseparable from the character of any people, so long as those on their part *reverence the constitution*, and hold sacred the *form* of government entrusted to their care and direction. But were governors to seek to destroy them, in order to enslave their country, it would denote baseness and folly to make such governors the objects of reverence. The criterion of political virtue in a people, we apprehend to be—not reverence for *men*, but for the *laws*.

As the objections of our sagacious Inquirer to shortening the duration of parliaments, although neither new nor unanswered, are yet of a most singular nature, we shall once more endeavour

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endeavour to do juſtice to them. He ſays, elections would either become matters of ſo much indifference, that 'the people would not attend to them;' or elſe they would be ſo much the reverſe, as to be 'conſtant ſcenes of riot and oppoſition.' This is drawing conſequences with a witneſs! Don't, ſays the Doctor, eradicate from your conſtitution a known and deſtructive diſeaſe by the ſimpleſt of all remedies, leſt it ſhould either freeze the blood in your veins, or throw you into a burning fever. 'Tis a curious cauſe indeed, that muſt neceſſarily produce either fire or froſt! But our Inquirer has another paradox, as good as this. Firſt, ſays he, if you reſtore annual elections, private fortunes would not be able to ſtand againſt the public purſe in the hands of the miniſter, when conteſts were frequently repeated.' In other words, 'Annual parliaments would annihilate oppoſition to miniſters, and give them the ſame permanency in office as in arbitrary governments.' Then, turn but over the leaf, and there you are told, that annual parliaments would prevent the government's having any connections with foreign ſtates. For [ſuch would be the inſtability of miniſters] they would never know with what ſet of men they ſhould treat.

As he who proves too much defeats himſelf, we do not apprehend our very *philoſophic* Inquirer will raiſe up to himſelf any opponent among the friends to thoſe reforms of our decayed conſtitution, which it is his aim to diſcourage. If they make him any addreſs, it will probably be *to write again*. He who employs near twenty pages in recommending it to us to *aboliſh* parliaments, inſtead of *reforming* them, will not, we truſt, find many diſciples amongſt Engliſhmen. Foreſeeing this, he beſtows on them his *philoſophic* pity, and obſerves, that 'a nation cannot at once ſee the advantages propoſed by any eſſential change; and therefore prudence would make them cautious of trying the experiment; and there will be always ſtill more objections ariſing from *prejudice*, *intereſt*, and *pride*. REFORMATION is a work of time, and is more frequently brought to paſs by circumſtances and accident [ſuch, we ſuppoſe, as the late riots, which furniſhed ſo convenient a pretence for putting the ſtate into the hands of ſuch *reformers* as this gentleman's ſcheme requires], than by any previous and ſettled plan.'

The efforts of many virtuous perſons towards re-edifying parliaments, and fixing them once more on their ancient foundations, have been called factious and treaſonable attempts at *innovations* in our government; their motions have been narrowly and anxiouſly watched; and ſtorms of court thunder and lightning have appeared to gather over their heads: but the *philoſophic* Inquiry before us, *openly*, *directly*, *and ſedulouſly* propoſing

*posing and recommending a total* ABOLITION *of parliaments*, has now been published and dispersed some months, without having, so far as we know, called forth the slightest censure from the court or its ministers.

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ART. VI. *The Travels of Reason in Europe.* Translated from the French of the Marquis Carraccioli. Small 8vo. 3 s. bound. Macgowan. 1780.

THIS is a superficial, and in many respects a partial performance. The Author affects the style and manner of Voltaire; but he is only the *shadow* of that admired writer. His REASON, instead of travelling through Europe with the sober step and grave countenance of a discerning philosopher, dances hither and thither with all the light fantastic airs of a French fop. This flimsy being appears doubly ridiculous, by stopping frequently to drop sage reflections, and moral aphorisms, with a sort of a wise and philosophic aspect. As a specimen of his talent in making of proverbs, we need go no farther than the first page of his preface. 'Truth is generally found in the mid-way between panegyric and satire.' 'The language of Reason will ever be that of sincerity.' 'Brevity is a merit, especially in a superficial age.' 'Happy the writer who says much in few words.' 'The greatest part of books are of no use to the readers.' 'Men are attached to popular opinions or national prejudices, instead of adhering to truth alone.'—All this we knew before; and *Reason* need not have travelled very far to make the discovery.——The work now under consideration is full of these trite *saws* and hackneyed maxims.

The Author hath given a very unfavourable account of the disposition and character of the English. He enlarges on the instability of their political attachments; but his instances are far from being decisive of the general complexion of the people. He is a bad logician who argues from *particulars* to *universals*.

The Author's extravagant encomiums on monarchs are not the dictates of unperverted *Reason*. He forgot his own maxims.

His flattering views of the French (which aim at impartiality, by intermixing now and then a dark line, which is lost in a whole prospect) are no proofs of sound reason. The high-strained compliments lavished on the Empress-queen of Hungary were evidently designed to facilitate his court to the Queen of France. Can any *reasonable* man imagine, that REASON could have left in its pocket-book such a note as the following—'The Empress-queen of Hungary neither hearkens to prejudice

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prejudice nor prepoſſeſſion. Her piety is maſculine like her courage, and *her reign is ſo wonderful, that fable itſelf can add nothing to it.*' Truth and modeſty are here ſuppoſed to be inſulted and ſported with by Reaſon itſelf!—But it is not Reaſon that offers ſuch nauſeous adulation at the ſhrine of princes. It is the Marquis Carraccioli. And it is the ſame vain man, who, in offering incenſe to others, ſeems to think that a large proportion of it belongs to himſelf.—It is he (we ſay), and *not* Reaſon, that drew the following picture, and called it the King of Denmark's. ' *Lucidor* (for that's the *travelling* name of Reaſon) found himſelf in the midſt of Copenhagen. He was charmed there to find a young monarch, who had the maturity of old men, and whoſe underſtanding, formed by travelling and reading, will one day enlighten his dominions.'

After having tripped through Europe, *Reaſon* ſits down to give a ſummary detail of the obſervations made in its light and volatile excurſions. ' Lucidor went among ſome ſteep mountains, where he repaſſed in his mind whatever his eyes had ſeen: and then it was that he reflected on that number of paſſions, projects, and whims, which agitate cities and courts, and which, under the maſque of a love for public good, produce the moſt ſingular events, and often the moſt monſtrous ones.'

From the catalogue of *profound judgments* formed by our ſagacious traveller, we ſhall preſent our Readers with the firſt and the laſt.

' He *judged* that the age gave much into what is merely ſuperficial: that people were leſs fond of diving into the bottom of things, than of ſlightly ſkimming them over: that men of real learning were as ſcarce as the number of men of wit was increaſed: that a love of novelty made people invent things as abſurd as they are ridiculous: that under pretence of aiming at the beſt, very often burleſque changes were made: that the ſenſes uſurped the place of the ſoul: that the neceſſary was neglected to hunt after the ſuperfluous: that people allowed themſelves every thing, becauſe they durſt do every thing.—Independence is the ruin of all good order!'——' Laſtly, he *judged*, that his own remarks, *though thoſe of* REASON *itſelf*, would not pleaſe all characters, becauſe every man has his own way of ſeeing and thinking.—There never was yet a book that pleaſed every body.'

The Author will *judge* us *unreaſonable* Critics:—but as we do not form our judgment by his Reaſon, we ſhall lodge our appeal with a higher court.—'Tis not what a thing is *called*, but what it *is*.—Now this is a touch in his own proverbial way: and with this we bid him heartily—FAREWELL!



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ART. VII. *Practice common-placed:* or the Rules and Cases of Practice in the Courts of King's Bench and Common Pleas, methodically arranged. By Geo. Crompton, Esq; of the Inner Temple. 8vo. 2 Vols. 16 s. bound. Uriel. 1780.

THE evident utility of *Books of Practice* (so called, not in opposition to the principles of law, but because they treat of the methods of commencing and prosecuting suits that are *in constant use* in the different courts, and of the rules by which they are regulated) has given currency to very indifferent publications on this subject. The truth is, this, like many other very useful subjects, has nothing in it to captivate writers of eminence or ambition. It affords little room for fancy to enliven, and little scope for eloquence to adorn. It has accordingly been left to inferior hands, to whom profit was a greater object than reputation. And a celebrated Commentator * is well warranted in asserting concerning those numerous treatises which have already been published, that 'in point of composition and solid instruction they are pretty much upon a level.'

We are therefore happy to observe, that the work now before us appears to be the production of a man of real abilities and merit, and the result of an accurate acquaintance with this branch of the law. The extent of Mr. Crompton's plan, so far as it is comprized in these two volumes, is set forth in his Preface. 'The first volume (he informs us) he has designed for the rules and cases of practice throughout a civil action; for with criminal matters he has not at all interfered; and his second, for proceedings by and against particular persons, and for points of practice in some particular actions.—The whole he has endeavoured to adapt to modern use, and to illustrate those actions only, which, from the alterations of the law, by the abolition of military tenures, and disuse of real actions, our courts are at this day chiefly called upon to determine.'

It is but justice to add, that this work, independently of its being lately published, and thereby containing all the recent cases, has a very considerable advantage, in exhibiting at one view any diversities in the practice of the Court of King's Bench and Common Pleas: '† Where the practice of the two courts does not materially differ, the cases adjudged in them are ingrafted together: but where there is a material difference, each court has its separate page fronting that of the other, and distinguished by the letters B. R. and C. B. at the top. And this distinction is carried on from page to page, where the subject requires it.' This method is kept up without confusion, and

* Blackst. lib. iii. † Preface, ib.

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the whole is compiled with an exactneſs and fidelity that reflect great credit on Mr. Crompton.

The firſt volume contains a learned and ingenious diſſertation, (under the title of Introduction) in which is traced the origin of the juriſdiction of the ſeveral courts in Weſtminſter-hall; and a chronological view is given of their formation and eſtabliſhment, as well as of their various alterations, down to the preſent time.—From this part of the work the ſtudent will derive much valuable inſtruction.

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Art. VIII. *The Works of Lucian*, from the Greek, by Thomas Franklin, D. D. ſome Time Greek Profeſſor in the Univerſity of Cambridge. 2 Vols. 4to. 2l. 2s. Boards. Cadell. 1780.

IT is generally acknowledged, that we have not a good tranſlation of Lucian in any modern language; and the reaſon commonly aſſigned for this defect, is the difficulty of clothing, with a graceful modern dreſs, the wit and humour of antiquity.

In order to render the Greek of Lucian into Engliſh, it is not barely ſufficient to underſtand the propriety of the two tongues; it is further neceſſary to have imbibed ſome portion of the ſpirit of that inimitable writer, and to poſſeſs a turn of genius and fancy ſomewhat reſembling that of the facetious Syrian. The preſent Tranſlator boldly lays claim to theſe qualities; and to juſtify his pretenſion, gives us, by way of Preface, a Dialogue between Lucian and Lord Lyttelton, in the Elyſian fields; in which he rivals the ſtyle and humour of the ancient author, and, in our opinion, offers a more diſtinct and probable account of his life and writings than had hitherto appeared in the numerous publications on that ſubject.

'*Luc.* By that ſhambling gait, and length of carcaſe, it muſt be Lord Lyttelton coming this way.

'*Lord L.* And by that arch look and ſarcaſtic ſmile, you are my old friend Lucian, whom I have not ſeen this many a day. *Fontenelle* and I have juſt now been talking of you, and the obligations we both had to our old maſter: I aſſure you, there was not a man in all antiquity, for whom, whilſt on earth, I had a greater regard than yourſelf.

'*Luc.* Nor is there a modern writer whom I more eſteem and reſpect than the amiable, the elegant, the moral, and virtuous Lord Lyttelton.

'*Lord L.* In this, though Lucian was never remarkable for panegyric, I would fain think you ſincere: that I am myſelf ſo in what I have ſaid of *you*, I have given you, I think, in my life-time, ſufficient proof by my *Dialogues of the Dead*: thoſe who flatter a man may deceive, thoſe who court may betray; but thoſe who take pains to imitate, have certainly the higheſt eſteem for him. I endeavoured to come as nearly to you as I could.

'*Luc.* And were, upon the whole, tolerably ſucceſsful; though, to ſay the truth (and truth you know is always ſpoken in theſe regions)



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gions), you are rather too grave to be quite *Lucianic*, too polite to be merry, and too wise to be very entertaining. I speak with freedom on this head, and the rather, because your Dialogues, however ingenious, are but an inconsiderable part of that large property of literary fame which you acquired, whereas they in reality make up *my* whole estate; you can bear therefore better than myself a little deduction from it.

'*Lord L.* In point of humour and irony, I must acknowlege, I have followed you,

Haud passibus æquis.

There is a vein of ease and pleasantry in your works which I have always thought inimitable, nor do I know any author antient or modern, that in this respect can enter into competition with you; and yet you are not half so much read, at least amongst *us*, as many much inferior writers: the true value and admiration of *Lucian* will, after all, I am afraid, in every age and nation, be confined to the judicious few, who have a kind of classic reverence for ancient story, and an enthusiastic love of the fabulous and poetical: to these his delicate satire and refined humour will always give inexpressible pleasure.

'*Luc.* But surely, my friend, general satire, and true humour (and these you are kind enough to grant me), stand as fair a chance of general approbation as any other species of authorial merit can entitle us to.

'*Lord L.* That, I grant you, is a fair supposition, and might have its effect, were it equally true that delicate irony, like yours, were universally tasted and understood; but, as my friend *Tristram Shandy* says, "It is not in the power of every man to taste humour, however he may wish it; it is the gift of God."

'*Luc.* Humour, I grant you, is the gift of heaven, and so, for aught I know, may be a taste for it; but you will take this along with you, that whatever is possessed by few is always affected, and pretended to, by many: though not one in a thousand has a proper and adequate idea of true humour, yet every one puts in a claim to it: few, therefore, would willingly be thought totally unacquainted with, or disclaim all knowlege of and acquaintance with *me*; especially amongst you Englishmen, of whom humour is said to be characteristic.

'*Lord L.* It may be so; but the unlearned have never yet seen you in a good English dress, and our literati are too proud or too idle to visit you in your own: they accuse you, besides, of certain faults, which it would ill become me to mention.

'*Luc.* O pray, my Lord, be not scrupulous in that point; I took the liberty but just now to censure *your* works, and you have a fair right to retaliate on *mine*: let us hear what your Alexander's and Peregrinus's have to urge against me.

'*Lord L.* To be plain with you then, my friend, they object that in some parts of your works there is some degree of obscurity.

'*Luc.* Nothing, my Lord, so obscures an object as seeing it through a bad medium, that both distorts and discolours it; place that, I beseech you, to the blunders of tasteless and ignorant transcribers, who have frequently adulterated my sterling coin, and put their own base metal in its stead; have often taken a great deal of pains to

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make me ſpeak falſe grammar, bad Greek, and nonſenſe not half ſo agreeable as my own; and yet, my ſenſe and meaning, in ſpite of all their interpolations, may in moſt places, I believe, be fairly made out by the context. But this is by no means the worſt treatment which I have received. Tranſlators, critics, and commentators have united to injure, miſrepreſent, and diſgrace me. I need not point out to your Lordſhip the dull, imperfect, and unmeaning things which they have imputed to me, and which I never wrote, though they are to be met with in every edition of my works.

'*Lord L.* In this, I own, you are to be pitied; but to have more literary crimes to anſwer for than you were ever guilty of, is what men of wit and genius muſt always expect; you have only to comfort yourſelf with this reflection, that readers of taſte (and ſuch only you would wiſh to pleaſe) can eaſily diſtinguiſh, by internal and indiſputable marks, what is really yours from what is falſely aſcribed to you. Can any man in his ſenſes ſuppoſe that the humorous author of *Timon, Toxaris*, and *Hermotimus*, could ever have thrown away his time and talents in ſuch ſchool-boy declamations as the *Tyrant Killer, Harmonides*, and the *Diſinherited Son*; or that the avowed enemy of ſuperſtition and hypocriſy, would ſo contradict himſelf as to enter into a ſerious defence of Judicial Aſtrology?

'*Luc.* You have forgot the laſt, though not the leaſt of their impoſitions, the *Ocypus*, which they have been ſo obliging as to compliment me with; this, as I believe I one day hinted to you, was written by a witleſs Sophiſt, who, encouraged by my ſucceſs in the *Trago-Podagra* (one of my beſt performances), took upon him to imitate it in that very dull and unentertaining after-piece.

'But this is not all that I have to complain of; the ſame obliging gentlemen, who have attributed to me what I did *not* write, have thought proper alſo to rob me of what I really *did*: ſome of them, on the wings not of love but of hatred, have made no ſcruple of flying away with my *Halcyon*, becauſe, forſooth, the bird is too grave for me, "Vix credibile ſit (ſays one of them), Lucianum de deorum vi et potentiâ tam rectè ſenſiſſe, et tam magnificè locutum;" it is impoſſible that Lucian ſhould think ſo properly, or ſpeak ſo nobly of the power of the gods."

'*Lord L.* This, indeed, my good friend, was rather hard upon you; but, as our Engliſh proverb ſays, "give a dog an ill name and hang him." You had ſpoken, however, it muſt be acknowledged, pretty freely of your Pagan deities; ſo freely, indeed, that I have often wondered how you came off with impunity, whilſt you laſhed with ſo much poignant ſatire the eſtabliſhed religion of your country.

'*Luc.* I will tell you, my Lord, how that happened: at the time when I wrote, three parts of thoſe whom I wrote to and converſed with were of the ſame opinion with myſelf: I had not only the laugh on my ſide, but the majority alſo; add to this, my Lord, that, with regard to matters of this kind, if we ancients had not ſo much zeal as you philoſophers of latter days, you muſt allow that we had more good-nature; and, however we might differ amongſt ourſelves in our religious ſentiments, we did not, like you Chriſtians, cut one another's throats about them,



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'*Lord L.* Well obſerved, my friend, and with your uſual aſperity; but I ſhall ſoon return the compliment with another accuſation againſt you in the court of criticiſm, for repetition and tautology. Some of our learned doctors ſay, you frequently labour under a plethory of wit, a kind of overflowing of the ſatiric gall, which gives an ugly tinge to your complexion; when you get hold of game you run it down till you are out of breath: your branches, to ſay the truth, are ſometimes rather too luxuriant.

'*Luc.* My faults I fear are but too numerous, and ſo, my Lord, are the images you make uſe of to illuſtrate them; the whole, however, amounts to no more than that I am apt to be too entertaining, and, when I am in a merry mood, know not where to ſtop. The plethora of wit, and an overflow of good ſatire, I muſt beg leave to obſerve, are diſorders which you moderns ſeldom labour under: you ſhould, nevertheleſs, have ſome pity on thoſe who do.

'*Lord L.* This may be wit, but it is not argument. And now, my dear *Lucian*, to be a little more ſerious, I muſt proceed to a heavier charge, and which you will not, I fear, ſo eaſily get over; and that is,

Want of decency,

which, as my friend Pope well obſerves,

is want of ſenſe.

There are certain liberties, which all the wit in the world, or, which is nearly the ſame thing, all the wit and humour of *Lucian*, can never palliate, or excuſe. I could point out ſome paſſages of this kind, but, at preſent——

'*Luc.* If any ſuch there are, and ſuch, perhaps, there may be, I wiſh, my Lord, with all my heart, that they had never been written. I gueſs, indeed, at what you allude to, and muſt fairly confeſs, I have loaded my aſs's panniers with a little too much ſalt: but, to ſpeak in the language of the friend you juſt now quoted, when we get upon our hobby-horſe (and then, you know, the aſs was mine), there is no knowing what lengths he may carry us.

'*Lord L.* But this is not the only ride you have taken: what think you of the Ἐρωτες, which you cannot deny being the author of?

'*Luc.* There, indeed, I ſtand ſelf-convicted: but the age I lived in, and the manners of thoſe licentious times, muſt mitigate my crime. The ſubject of that little tract was then as common a topic of diſcourſe, and thought as innocent a one as it has ſince been, and, perhaps, to this day is, in modern Italy: but this, your Lordſhip will ſay, is a poor plea in my favour.

'*Lord L.* But an indifferent one, indeed: the groſſneſs and obſcenity, ſo often to be met with, not only in *your* works, but in many other ancient authors, is to me the more extraordinary, as, whenever you chuſe to throw a veil over ideas of the looſer kind (inſtances of which might be given in the piece I juſt now mentioned), you do it in a manner more elegant than we generally find amongſt the chaſter writers of modern ages: how it has happened, I know not; but we are certainly much more nice in this point than *you* uſed to be.

'*Luc.* Which, by the bye, my Lord, is no irrefragable proof that you are a whit more virtuous; for, as our friend Voltaire has pret-

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tily

tily observed, " la pudeur s'eſt enfuié des Cœurs, et s'eſt refugiée ſur les levres :" he adds alſo, which, I think, is going too far, in ſtill ſtronger terms, and leſs to your credit, that " plus les mœurs ſont depravés, plus les expreſſions deviennent meſurées ; on croit regagner en langage ce qu'on a perdu en vertu."

' *Lord L.* You come off pretty well, as you generally do ; but, now we are upon this head, let me aſk you one queſtion : Did you write what are uſually called the Meretrician Dialogues, or Dialogues of the Harlots, which your enemies have attributed to you ? I hope they are the production of ſome other pen.

' *Luc.* By Hercules, every one of them : they were written, I aſſure you, by one of thoſe pretenders to wiſdom, whom I ſo ſeverely ridiculed ; on purpoſe, I ſuppoſe, to bring down my character on a level with his own.

' *Lord L.* This, indeed, was always my opinion ; for they are as dull as they are lewd, as void of wit and humour as of decency, and juſt as entertaining as would be a detail of the converſation between abandoned courteſans in a modern brothel.

' *Luc.* They are ſo. Apollo forbid I ſhould ever have ſtained my papyrus with ſuch ribaldry ! Upon the whole, my Lord, with all my looſeneſs and immorality, if you will needs judge from what I left behind me, I am not ſo bad as ſome folks think me : ſetting aſide my writings, I could appeal to my *life*, which is the faireſt teſtimony, for my real character.

' *Lord L.* Of that, as well as of your works, we have had various, and even contradictory accounts : never could I ſit down to read the dull hiſtory of it in the balderdaſh Latin of a Dutch biographer. I ſhould be infinitely obliged to you, therefore, if, whilſt we ramble acroſs this pleaſant meadow, you would indulge me with a little ſketch of your life from your own mouth.

' *Luc.* That I will, with all my heart.

' *Lord L.* " And brief, good Lucian, for I am in haſte."

' *Luc.* Know, then, my dear Lord, my family, I muſt confeſs, none of the nobleſt, was originally Grecian, and came from Patra in Achaia, from which place, for ſome prudential reaſons, not neceſſary to be here mentioned, they retired to Samoſata, a city of Commagene in Syria, on the Euphrates, which had the honour, for ſo I know your Lordſhip will call it, of giving birth to your friend Lucian.

' *Lord L.* And an honour it certainly was ; for who, but for this fortunate circumſtance to immortalize it, would ever have heard of Samoſata ? as I do not remember to have read that it ever produced any man of wit or genius except yourſelf. I have often, indeed, wondered to find you, in ſeveral parts of your works, mentioning, as if you were proud of it, the place of your nativity.

' *Luc.* I will tell you, my Lord, why I did ſo : becauſe I knew my enemies, of whom I had always a ſufficient number, would certainly take notice of it, if I did not ; would have talked perpetually of Syria, and thrown it in my teeth, that I was not a Grecian, but a Barbarian. I was reſolved, therefore, to be before-hand with them, and to let them know, that a native of Samoſata could write as well

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as the best of them. But, to resume my narrative. As my father, who was a poor labouring man, had not an obolus to spare, my education in my younger years was, as you may suppose, but indifferent; and though I had a very early and strong propensity to literature, could meet with very few opportunities of improving it: I remained, consequently, for a long time, totally ignorant.

'*Lord L.* Under disadvantages like these, it is astonishing how you could ever have attained to a style so pure, elegant, and correct; and, which is still more extraordinary, in a corrupt and degenerate age, when taste and genius were almost extinct, and scarce any footsteps remained of true Grecian perfection in the world of science and literature. At such a period to emerge from the darkness of scholastic jargon, and shine forth, as you did, in all the lustre of classic purity, was a singular phænomenon, and not easily to be accounted for.

'*Luc.* If I have any merit as an author, which you seem partial enough to suppose, I can attribute it to nothing but the early habit which I had contracted in my infancy of having perpetually in my hands the works of some of the best ancient writers, Homer, Plato, Xenophon, and two or three more; these, when I was sent of errands by my father, I used to beg, borrow, or steal, from some of the great men in our neighbourhood: these I devoured with the greatest eagerness, and to these I frankly own myself indebted for all the fame which I afterwards acquired.

'The unfortunate adventure at my first setting out in life, and the desperate quarrel with my uncle, I need not here repeat to you, as you are already acquainted with it by the Dream which, I doubt not, you have often read. I shall only, therefore, observe to you, that, after the memorable event there recorded, meeting with nothing at home but hard words, and yet harder fare, I took the first opportunity to decamp; packed up my little all (little enough, heaven knows, it was), and made the best of my way to Antioch: there, under the tuition of my illustrious patroness, having gained knowledge, or, at least, impudence enough to become a professor, I set up as teacher of Rhetoric, which was the fashionable accomplishment of those times, and universally sought after and admired, as it was the general opinion, that eloquence might be as easily taught, and as readily acquired, as dancing, playing on the flute, or any thing else which nature might, or might not, have any objection to.

'*Lord L.* That idea, absurd as it is, was not confined to Antioch, or the age you lived in, but extended to later times: our witty and sensible friend, Lord Chesterfield, entertained the same opinion, and has gravely asserted that every man may be an orator if he pleases, provided he will take the pains to make himself one: experience, however, in the person of his son, convinced him of the contrary. But, pray go on.

'*Luc.* There, then, I soon distinguished myself, and got many a hard-earned sesterce by beating eloquence into the heads of the young nobility: by this, together with the aid of writing exercises and declamations, which were much in vogue, I gained a tolerable livelihood. Some of them are, perhaps, still extant in my works.

'*Lord L.* I thought you had also, either at Antioch or Macedon, I know not which, another trade, and practised as a lawyer.

'*Luc.*

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'*Luc.* I bluſh to own it, my Lord, but this I certainly did: the ſcholaſtic harangues which I had been long uſed to, and a habit of defending both ſides of the queſtion, inſenſibly qualified me for a pleader at the bar. In this crooked path, full of thorns and briars, I wandered for ſome time, and dealt in abuſe, equivocation, and chicanery, with tolerable ſucceſs: a certain unavoidable ſenſe, however, of right and wrong, and ſome qualms of conſcience, which I could never entirely get over, ſoon eſtranged me from a profeſſion which might, perhaps, have turned out in the end very advantageous to me.

'*Lord L.* Your opinion of the law, my good friend, we are not now to learn; you have given it us pretty freely in many parts of your works: but, pray, what became of you after you left Antioch? for, if I am not miſtaken, in the early part of life, you were a great rambler.

'*Luc.* I was ſo: the ſucceſs which I met with in my two profeſſions of law and rhetoric, enabled me, in a few years, to gratify the ſtrong paſſion which I always had for travelling, and I accordingly, during the reigns of the Antonines, took my route from Antioch into Ionia and Greece; from thence I roved to Gaul and Italy, and returned, through Macedonia, into my own country: this agreeable peregrination was, as you may ſuppoſe, of infinite ſervice to me; during the courſe of it, I acquired a ſtock of uſeful knowlege, with regard to men and things, that laid the foundation of all the little ſhare of merit and of fame which I could ever pretend to.

'Tired, however, at laſt, with repeated wanderings, I fixed my habitation in the ſeat of empire, retired to the groves of Academus, and, as I advanced in years, ſought for eaſe and pleaſure in the boſom of philoſophy.

'*Lord L.* Who, herſelf, if we are to credit your aſſertions, was not in a very eaſy ſituation; being, at that time, like yourſelf, rather on the decline.

'*Luc.* I endeavoured, however, to reſtore her to her priſtine rank and dignity, and was, upon the whole, I believe, of ſome ſervice to her. I had not, indeed, rank or fortune enough properly to defend or ſupport her, and was, moreover, having now loſt the practice of both my profeſſions, ſinking apace into poverty and old age, when Providence interfered in my favour, and put it into the head of an honeſt Emperor moſt amply to provide for me: the good Marcus Aurelius took me into his houſe, made me his friend and companion, and gave me the ſuperintendency of Ægypt, an honourable and lucrative employment.

'*Lord L.* Which, I ſuppoſe, like the great penſioners of my time, you performed the duty of by deputation, and made an agreeable ſinecure of it.

'*Luc.* I did, and ſpent the remainder of my days in eaſe, pleaſure, and feſtivity.

'*Lord L.* Your life, if I have been rightly informed, was a pretty long one: but, pray, what, after all, put an end to it? for of this, as of many other things concerning you, we have had various accounts.

'*Luc.*

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'*Luc.* I know you have. Suidas has set his dogs at me, and worried me to death: another has charitably consigned me to hell flames, which, notwithstanding, I have hitherto, as you see, had the good fortune to escape; and all this, I believe, on account of a little tract called Philopatris, which, between friends, I had no hand in; but the real cause of my death was, by Hercules, that rascally disorder, which had killed so many honest fellows before me, even that *opprobrium medicorum* the Gout, whose attacks I severely felt for many years, who at last snatched me away in the prime of my life, and transported me, in the ninetieth year of my age, from a wicked world to these happy mansions, where I have now the pleasure of conversing with your Lordship.

'*Lord L.* I thought, by your Tragopodagra, that you spoke feelingly, and like one who had experienced the miseries which you so pathetically, as well as so humourously, describe; considering, however, the length of your thread, you have little reason to complain of Atropos for cutting it too soon; though there it was certainly no small degree of ingratitude in the Lady, whom you had raised to the rank of a divinity, to kill the man who had so exalted her.

'*Luc.* It was a return, indeed, which I little expected, and had I foreseen her conduct, I am inclined to think I should never have made a goddess of her.

'*Lord L.* In good truth I believe *not.* I thank you, my friend, for your little *historiette*, and wish with all my heart I could convey it to a friend of mine in the other world, to whom, at this juncture, it would be of particular service: I mean a bold adventurer, who has lately undertaken to give a new and complete translation of all your works. It is a noble design, but an arduous one; I own I tremble for him.

'*Luc.* I heard of it the other day from Goldsmith, who knew the man. I think he may easily succeed better in it than any of his countrymen, who hitherto have made but miserable work with me; nor do I make a much better appearance in my French habit, though that I know has been admired. D'Ablancourt has made me say a great many things, some good, some bad, which I never thought of, and, upon the whole, what he has done is more a paraphrase than a translation.

'*Lord L.* All the attempts to represent you, at least in our language, which I have yet seen, have failed, and all from the same cause, by the translator's departing from the original, and substituting his own manners, phraseology, expression, wit and humour, instead of your's: nothing, as it has been observed by one of our best critics, is so grave as true humour (and almost every line of Lucian is a proof of it); it never laughs itself, whilst it sets the table in a roar; a circumstance which these gentlemen seem all to have forgotten: instead of those set features, and serious aspect, which you always wear when most entertaining, they present us for ever with a broad grin; and if you have the least smile upon your countenance, make you burst into a vulgar horse-laugh: they are generally, indeed, such bad painters, that the daubing would never be taken for you,

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you, if they had not written Lucian under the picture. I heartily wiſh the Doctor better luck.

'*Luc.* And there is ſome reaſon to hope it: for I hear he has taken pains about me, has ſtudied my features well before he ſat down to trace them on the canvas, and done it, CON AMORE: if he brings out a good reſemblance, I ſhall excuſe the want of grace and beauty in his piece. I aſſure you I am not without pleaſing expectation; eſpecially as my friend Sophocles, who, you know, ſat to him ſome time ago, tells me, though he is no Praxiteles, he does not take a bad likeneſs.—But I muſt be gone, for yonder come Swift and Rabelais, whom I have made a little party with this morning: ſo, my good Lord, fare you well.

'*Lord L.* And I muſt meet my dear Lucy in the myrtle grove; ſo, honeſt Lucian, good morrow to you.'

The copious extract with which we have taken the liberty to preſent the Reader, will give him a very favourable idea of the ſpirit of this excellent work. Dr. Franklin had made himſelf fully maſter of his Author before he ſat down to tranſlate him. He generally renders the Greek by equivalent words and phraſes in the Engliſh language; he is never ſeized with the madneſs of embelliſhing his original; and while he has proved himſelf, by the dialogue above inſerted, worthy to emulate the fame of Lucian, he muſt be acknowledged fully equal to the humbler, though not leſs difficult taſk, of delineating the portrait, and copying the characteriſtic features of this admired writer. To juſtify this commendation, we ſhall inſert a ſhort dialogue, choſen without any particular predilection as ſuperior to the reſt; for the whole is uniformly correct, eaſy, and natural.

'*Diog.* What! Alexander here! could he die like one of us?

'*Alex.* It is even ſo, as you ſee, Diogenes; and where is the wonder that a mortal man ſhould die?

'*Diog.* Did Ammon lie, then, when he called you his ſon; and are you really ſprung from Philip?

'*Alex.* From Philip moſt undoubtedly: for had I been the ſon of Ammon, I had not died.

'*Diog.* Something was whiſpered too about Olympias, that ſhe kept company with a Dragon, who was ſeen in bed with her, that you were the fruit of their amours, and Philip deceived, who only imagined himſelf to be your father.

'*Alex.* I have heard of this as well as you; and now I perceive, that neither my mother, nor the prophets of Ammon, ſpoke one word of truth.

'*Diog.* The tale, however, was not unſerviceable to you in carrying on your affairs; for many, believing you to be a god, feared you as ſuch: but pray, inform me, to whom you have left your empire?

'*Alex.* Indeed, Diogenes, I know not: my death was ſo ſudden, that I had not time to determine any thing concerning it, except that, when I was dying, I gave my ring to Perdiccas. What makes you ſmile?

'*Diog.*

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'*Diog.* I ſmile to think how the Grecians behaved when they gave you the empire, how they choſe you their general againſt the Barbarians, flattered and adored you; ſome of them were for adding you to the twelve deities, building temples for, and worſhipping you as the offſpring of the Dragon. But, tell me, where did the Macedonians bury you?

'*Alex.* For theſe three days paſt I have lain in Babylon; but Ptolomæus, one of my officers, has promiſed, when affairs are a little quiet, and he is at leiſure, to carry me to Ægypt, and bury me there, that I may be made an Ægyptian god.

'*Diog.* Can I help laughing, Alexander, to ſee you ridiculous even after death, and hoping to be an Oſiris or Anubis? But, pray, my moſt divine friend, lay aſide your hopes: no one who has ever paſſed the lake, and deſcended into the mouth of Tartarus, muſt ever think of returning: Æacus is not ſo careleſs, nor Cerberus ſo contemptible. But I ſhould be glad to know how you feel on the remembrance of paſt felicity, when you recollect your guards, your Satraps, and your treaſures, the people that adored you at Bactria, and at Babylon, your honours and dignities, when you ſhone ſo conſpicuous, when you were carried by immenſe wild beaſts, crowned with garlands, and clothed in purple; does not the remembrance of theſe things torment you?—Ha! fool, doſt thou weep? Did not your wiſe Ariſtotle teach you to have no dependence on the gifts of Fortune?

'*Alex.* Call you him wiſe? that baſeſt of all flatterers! I know him well, know how much he ſolicited, how much he wrote to me, he abuſed my love of ſcience, and deſire of knowledge; how he complimented and flattered me; ſometimes on my beauty, as if that was a ſpecies of perfection; ſometimes on my actions, and ſometimes on my riches, for thoſe alſo he looked on as a real good, probably the better to excuſe his own deſire of them. Diogenes, he was an artful and deſigning man, and all the fruits I reap from his wiſdom, is, to be tormented now about thoſe enjoyments which you juſt now mentioned.

'*Diog.* What is to be done then? Shall I point you out a remedy for this diſeaſe? As we have no hellebore growing here, take, as faſt as you can, the waters of Lethe; drink, and drink again; Ariſtotle's good things will then no longer diſguſt you: but I ſee Clytus and Caliſthenes, and ſeveral more, who are ready to fall upon, and tear you in pieces, for the injuries they have received from you: therefore, go into another path, and remember what I told you; drink away.'

The tranſlation runs with the eaſy flow of an original; and it is with pleaſure that we congratulate the public on a new acquiſition from the Greek, equally entertaining and inſtructive.

Though Lucian did not flouriſh in the illuſtrious ages of Grecian eloquence and philoſophy, yet he had conſtantly in his hands the works of Homer and Euripides, of Plato and Xenophon, of Demoſthenes and Lyſias. Nouriſhed by the cultivated fertility of thoſe immortal authors, he acquired that manly ſenſe, and that juſt and elegant expreſſion, which diſtinguiſh him from the jejune and empty declaimers, as well as the verboſe and pedantic philologiſts of his own times. He diſdained

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that measured symmetry of periods, those glaring antitheses, and that tumid inanity of sound without sense, which mark the decay of true eloquence, against which our own age will be best preserved by studying the unaffected simplicity, and copying the solid and manly graces, of the invaluable models of antiquity.

Dr. F. has translated all the works of Lucian, that could appear with decency in an English dress. There are several, however, of the writings ascribed to him, which the Doctor, neither as a clergyman, nor indeed as a man of virtue and character, could have been the instrument of communicating to the Public. What these are, we are informed in an advertisement, which leaves no room to regret the loss.

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ART. IX. *The History of the Heretics* of the two first Centuries after Christ: Containing an Account of their Time, Opinions, and Testimonies to the Books of the New Testament. To which are prefixed general Observations concerning Heretics. Published from the Manuscript of the late reverend and learned Nathaniel Lardner, D. D. With large Additions by John Hogg. 4to. 18s. Johnson. 1780.

FROM the great service rendered to Christianity by the laborious pursuits and learned compilations of Dr. Lardner, his name will ever be distinguishingly honoured in the History of the Christian Church. Dr. Priestley, when he speaks of this most learned and excellent man, generally calls him, 'the Prince of modern Divines;' and we think this tribute to his illustrious merit not improperly paid. To the most elaborate and extensive investigations of ecclesiastical antiquity, he added all that knowledge of Greek and Roman literature which enabled him so thoroughly to discriminate the comparative worth and excellence of the sacred and prophane writers. To the learning of the scholar he added also the veracity of the historian; while the amiable candour and humility of the Christian, gave a pleasing lustre and embellishment to his more eminent accomplishments.

The work now presented to the public, though it contains some curious accounts of people called *Heretics*, whose names had in general sunk into total oblivion, is not of equal importance with those which the Doctor published himself. To the generality it will appear to contain a very dry and uninteresting detail of persons and facts—the memory of which was scarcely worth preserving. This judgment will certainly be passed on it, not by slimsy and superficial readers only, but by men of more enlarged understandings, and of deeper and more improved studies. To the *cognoscenti* in ecclesiastics, who have patience to search into the very rubbish of worse than Gothic literature,



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this *posthumous* work may afford abundant amusement; and being pleased, they may fancy themselves improved too!—But leaving every man to gratify his own appetite, without pretending to decide on the relative merit of this or that species of taste, we proceed to give some account of the work before us.

The Editor informs us, that 'it was chiefly drawn up by the Doctor himself, and lay by him several years. Some parts of it were completely fitted for the press, having received his last corrections. In other parts only a few hints were written, which (says the Editor) I have endeavoured to follow with fidelity and exactness. . . . I have published nothing concerning any Heretic, but where the learned Writer had either drawn up part, or left some hints or references. ——Mr. Joseph Jennings, the nephew and executor of Dr. Lardner, committed to me, in the year 1769, the papers relative to the present History, desiring me to peruse them, and to request the assistance of my late worthy and learned friend, the Rev. Samuel Merivale, in order to their being prepared for the press. Mr. Merivale declined undertaking any thing further, than carefully examining the articles, after they were put in order and fitted for the press. Accordingly, as soon as each article was finished, the MS. was delivered to him, and, I have the satisfaction to say, met with his approbation.' The Editor makes an apology 'for the many imperfections attending this publication;' and very justly observes, that these imperfections might 'have been avoided, had the worthy Author lived to have completed the work himself.' Nevertheless, notwithstanding the great deficiencies of such a posthumous work as this, and the inequalities that must necessarily strike every discerning eye, yet the Editor flatters himself, 'that *even* in its present form it deserves the attention of the public.'

The first book of this History contains some general observations on Heretics, and may rather be considered as a candid apology for their mistakes, than a zealous confutation of their errors. It opens with an explanation of the word HERESY, and observes, that, in its simple and original meaning, nothing more is intended by it, than an *opinion voluntarily adopted.* Thus, by Suidas and Diogenes Laertius, the various modes of philosophizing in the ancient Ethnic schools, were expressed by the term Heresy, without intending to convey any opprobrium by it. In this latitude it is also made use of in the New Testament in two or three places. In other parts, indeed, of the sacred writings, it is used in a bad sense; and is generally meant to convey an unfavourable idea of the principles of any person or sect to whom it is applied. 'The reason of this (says Dr. Lardner) seems to lie in what Tertullian says with a view to the primary meaning of the word Heresy, viz. a *chosen opinion* or *doctrine*—that there should be no heresies among Christians, and that a heretic forfeits the character of a Christian, *forasmuch as there is nothing left to their invention.* They ought all to adhere to the doctrine taught by, and received from Christ and his Apostles, who have delivered all the principles of true religion. . . . . With regard to the presumption



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of those men who introduced new opinions, the same Father observes pleasantly, that invention is an heretical privilege, and that heretics, as well as poets and painters, have a certain licence allowed them. *(Si fortè poetica et pictoria licentia et tertia* jam *hæretica.)*'

But though the *term* be easily explained, yet nothing is more difficult than to give an exact definition of the *thing*. On this point each will have his own opinion; and there is no settled standard to determine which is positively right. All Christians pretend to make the Bible the test of faith; but few are agreed in the explanation of it. Here they may dispute—and dispute to eternity: and unless on plain and practical articles, there is no hope of bringing their debates to a decided issue. Dr. Lardner observes, that heretics were generally understood, in the ancient church, to be persons who separated themselves from what was called the catholic or orthodox communion; or who were excluded from it by others. Austin and Tertullian call them *strangers—without the church*, &c. 'But (says the learned Author) whether they were allowed by others to be Christians or not, they always called themselves Christians, and laid claim to that character. Salvian to this purpose remarks, that "they believe what they profess to be true, and they think themselves to be orthodox. As *they* are heretics in our esteem, so are *we* in theirs." And as for those (continues our candid Author) of the two first centuries, who called themselves Christians, and professed faith in Jesus, what good reason can there be to dispute their veracity and integrity? The profession of the Christian name was not then the way to honour, profit, or pleasure.'

In Sect. 3d, which treats in general of the causes of heresy, the Doctor observes, that 'it hath been frequently ascribed to pride, love of pre-eminence, envy, revenge, disappointment, love of sensual pleasure, a desire to be wise and knowing above all others, and curiosity to search out the reason of all things; and to other faulty causes and principles, which indeed may have contributed to the great variety of opinions which there has been amongst Christians.' But that heretics may not have the load of blame thrown wholly on them, the Doctor equitably divides a just share of it amongst the orthodox. 'From *those faulty principles and causes of heresy*, those who are called catholics, and who have been generally esteemed orthodox, have not always been free.' The learned Author, however, grants, 'that an eager curiosity to pry into, and know every thing, might probably have no small effect in this affair. Too curious inquiries into the origin of evil seem to have misled many men. The question was difficult, and they went into several opinions, some of which were wrong and absurd.'

The Doctor, in a former work, had attempted to apologize for the mistakes observed in the writings of the ancient Christians. With the same impartiality he endeavours to maintain, in the present performance, an equal regard to all, 'without aggravating the supposed errors of those who have been defamed as heretics, or the mistakes, oversights, inaccuracies, and misrepresentations of those who have wrote their history, or who have argued against them.' The design is truly liberal; and the execution of it is in the main perfectly consistent with the impartiality of the plan.

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In the section concerning the number of heresies which existed in the first ages of Christianity, he observes, that they have been augmented without sufficient reason. Philaster enumerates 122 after the coming of Christ; and Austin takes an account of 128. Many articles set down in the heretical catalogue are so egregiously trifling, that we cannot conceive how they could become objects of ecclesiastical censure, even in the eye of a zealous Father. Philaster and St. Augustin both agree in condemning as a heresy, what philosophy hath since demonstrated to be true, *that there are more worlds than one.* And the former historian, in his zeal against novelties, carries the point of orthodoxy so far beyond its own limits, as to set down those harmless star-gazers in the black list of heretics, who presumed to give names to those constellations which had not been named in the scriptures. He abhors the sound of *Hyades*; and he accounts those heretics and madmen who adopted that term *from the Pagans*; and yet this furious opposer of heresy and paganism is perfectly satisfied with another word derived from the *same* unregenerate authority. By his leave, you may call the seven stars *Pleiades*, but not *Hyades*. And why this partiality for the former, when it is equally *Heathen Greek* with the latter? Philaster gives you a truly *orthodox* reason: you meet with *Pleiades* in the book of Job! Thus the term, though prophane before, is sanctified by the word of God!

Dr. Lardner having proved that the number of the ancient heretics had been augmented without sufficient reason, proceeds to establish a position that may seem strange at first, but which we think he hath supported by solid testimonies and judicious reasoning, viz. 'that most of the heresies of the two first centuries may be reduced to two kinds.' The first is that which was introduced (as Theodoret reports) by Simon Magus (the father of the Gnostics), and which afterwards was worked into a more finished and regular system by Manes of Persia. This original and most pernicious heresy (commonly called Manecheism, after the last heretic) taught two ruling principles of good and evil in the universe, acting independently of each other;—denied that God, or the good principle, was the Creator of the world; and asserted that Jesus Christ was man in appearance and form, but not in reality. The second great heresy of the primitive church was that which is commonly supposed to have been first propagated by Ebion, viz. 'that Jesus Christ was but a mere man.' With the maintenance of this doctrine, the followers of Ebion also maintained, with much zeal, the necessity of complying with the rituals of the Mosaic law. From these two sources of heresy, all the lesser streams of error, that polluted the church in the first ages of Christianity, were derived. In support of this observation, Dr. Lardner appeals

peals to Tertullian, who speaks but of two heresies in the Apostolic ages, the Docetes (or Gnostics) and the Ebionites.—But the authority which he more particularly refers to is that of Theodoret. We will translate one passage from this ancient Father, which is only inserted in the margin in the Greek. "Simon (viz. the magician of Samaria), and Menander, and Marcion, and Valentinus, and Basilides, and Bardesanes, and Cordon, and Manes, denied the proper humanity of Christ. Artemon, and Theodotus, and Sabellius, and Paul of Somosata, and Marcellus, and Photinus, ran into a blasphemy diametrically opposite to the former, and maintained that Christ was no more than a man, and denied his pre-existence and divinity."

But however blameable or absurd some of the tenets of the ancient heretics might have been, yet Dr. Lardner thinks, that they were often treated with too much acrimony by the Fathers, who frequently, in their zeal against error, ran into a greater themselves, and in their contention for what they called the truths of the gospel, most shamefully violated the practice of it. 'St. Jerome scruples not to say, that heretics are worse than heathens; yea, that they are the worst of all men. Epiphanius's Introduction to his Account of Ebiotism must be allowed (says our learned Author) to be a remarkable instance of harshness, not to say railing.' After producing a very bitter expression from this ancient Father, Dr. Lardner observes, with his usual candour and generosity, that 'there are many considerations that may lead men to moderation one towards another, upon occasion of different sentiments, especially in matters which have in them some abstruseness and difficulty. One consideration, of no small moment, is, that we are in danger of the same treatment that we give to others. . . . . Philaster, who wrote a long treatise of Heresies, and condemns some of them with severity, has not been thought orthodox by all, but has fallen under the charge or suspicion of heresy. . . . . This is certain, that as bad things were spoken of the primitive Christians by Jews and Heathens, as ever were said of the ancient heretics by the orthodox. Modern reformers have been treated just in the same manner: and no wonder, since there have in every age been men so strongly attached to their present interest, as to value the emoluments connected with old establishments, however erroneous, more than the truth. Such men will always represent every attempt towards a reformation, as proceeding from wicked and impious dispositions, and will cry down the promoters of it as heretics, and as men of the most abandoned and profligate principles. This must be the case whenever men think themselves privileged to neglect the rules of candour and moderation, in the judgment they form concerning each other. For though truth is one and unchangeable, orthodoxy and heresy are as variable as the opinions of fallible and inconstant, of prejudiced and ignorant men.'

On the principles of that moderation which our amiable Author professes, he endeavours to rescue the heretics from the several ill-founded calumnies which had been thrown on them by the malevolence or ignorance of the adverse party. It



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is worth observation, that the horrid charges produced by the Pagan writers against the Christians, in the first and second centuries, very nearly resemble those which the historians, and other writers among the orthodox Christians in a later period, alleged with such repeated and malicious triumph against the primitive heretics. 'This (says Dr. Lardner) may create a suspicion that these last were formed on the model of the former, and consequently are without ground.' The most shocking crime imputed to the first Christians by their persecutors and calumniators, was the feasting, at their lewd nocturnal meetings, on the flesh of young children, killed on purpose for this unnatural banquet. The same accusation is brought by Epiphanius against the Gnostics: and we suppose the one to be just as probable as the other, and no more. When the ancient apologists for the Christians (particularly Tertullian and Minutius Felix) relate the several charges that were alleged against them by the Heathens, they frequently ridicule their accusers for their absurd credulity, in believing the improbable stories that stupidity, in league with malice, had propagated concerning their principles and their practices. The same argument holds good in behalf of the heretics, of whom the same incredible things were related by the orthodox writers. 'If (says our Author) they are incredible with regard to *one*, they are so likewise with regard to the *other*. Besides, there are some things related of the Gnostics by Epiphanius and Theodoret, which in all probability were never practised by any individuals, not even amongst the most vicious and abandoned; much less were they the rites or sacraments of any religious sect. When all this is considered, I cannot help thinking that there is too much justice in Monf. Bayle's satire; who having given an account of the five crimes charged on the Cainites, adds, "When we read these things in the *Fathers* of the church, one can scarce forbear thinking that the case was the same with them, in respect to heretics, as with the Heathens in respect to Christianity. The Heathens imputed to Christianity a hundred extravagancies and abominations, that had no foundation..... Is it not more reasonable to believe, that the Fathers did *not*, with all the patience requisite, thoroughly inform themselves of the real principles of a sect, than it is to believe that those very men who held that Jesus Christ, by his death, was the Saviour of mankind, should at the same time hold, that the beastliest pleasures are the ready way to Paradise?"

The following sections of the first book treat of the general principles of the heretics: more particularly it is remarked, that they believed only in one God;—that they made great use of the scriptures;—that some of them used apocryphal books; and that many of these supposititious writings were forged by them, particularly a pretended Gospel of St. Peter, by one of the sect of the Docetæ, and some other spurious books, by the Ebionites or Unitarians. But on this head the learned Author is very unwilling that the heretics should bear the whole infamy

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infamy of this fraudulent practice. 'The catholics, *i. e.* the orthodox themselves, says he, are not free from this charge. There were several books forged by them, and ascribed to persons who were not their real authors. Among these may be reckoned the Acts of Paul and Thecla, the Sibylline Poems, the Books ascribed to Hydaspes, Hermes Trismegistus, and divers others. Thus much has been owned by several learned writers, particularly Isaac Casaubon. Mosheim, many years since, published a dissertation, shewing the reasons and causes of supposititious writings in the first and second centuries: and all allow that Christians of *all* sorts were guilty of this fraud. Indeed we may say that it was one great fault of the times.'

The following sections treat of the respect shewn by the heretics to the writings of the Apostles, and apostolical traditions;—of the learning and genius of the ancient herefiarchs, and of their attempts to graft the refined speculations of philosophy on the simple doctrines of Christianity. To the great learning, and more than common acuteness and sagacity of these primitive corrupters of the Christian faith, both Jerom and Augustin bear an ample and striking testimony. The former acknowledges, that heresy can only be supported by a vigorous and splendid genius. "Such (says this learned Father) was Valentinus, such was Marcion; both of them we pronounce to be the most learned of men. Such also was Bardesanes, whose genius was an object of admiration to philosophers themselves." This compliment was a very flattering one, though it was by no means designed to flatter. There are many would forgive every attempt to fix on them the deepest stigma of heresy, if they could secure the character of philosophers. We can repeat, perhaps with conscious exultation, the abuse of an enraged adversary; but the contempt of a scornful, or the ridicule of a witty foe, can neither be repeated nor borne with patience, even by a heretic in the full pride of singularity. St. Augustin observes, that in the defence of some errors and falsities the greatest ingenuity was displayed by philosophers and heretics: or in the more expressive words of the Rev. Mr. David Williams, "The *first spirits* of the universe were called forth!" The enterprize was undoubtedly worthy of *such* spirits; and "in great attempts 'tis glorious e'en to fall."

The other sections in this book are employed in obviating an objection that hath been urged by infidels against the Christian religion, from the variety of sects with which it hath abounded:—in shewing that a more than ordinary curiosity and inquisitiveness of mind were dispositions frequently indulged by the heretics:—that they were not in general solicitous, like too many of the absurdly scrupulous and bigotted orthodox, about little matters, and were moderate towards those who differed from them. 'They formed churches, says Mr. Hogg—(for this,



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this, it seems, is *his* part of the work) each according to his own plan, both as to discipline and doctrine. And this variety the Catholics (or orthodox) unreasonably objected to, as a mark of error; forgetting that the very same arguments which they used against the Heathens might be retorted on themselves with equal force by the heretics. They (i. e. the orthodox) bear witness, however, to the moderation and charity which these people manifested in their religious differences with each other; while they ascribe this good temper, very uncharitably, to their desire of making a united opposition to the truth.' This, indeed, is the general conduct of bigots of every description. There is no pleasing these illiberal souls but in *their own* way. The morality of a heretic must be damned as well as his faith; and if these uncharitable censors can see nothing to find fault with in the action, they have one precious resource, which they will quit only with life—they will suspect the *motive*: and when that is vilified, the merit of the action must sink of course!

Mr. Hogg, in the Conclusion, attempts to vindicate the doctrines of the heretics from those pernicious consequences which were unjustly charged on them by their orthodox opponents;—and to evince on the authority of some of the ancient Fathers, that the seeds of these heresies were sown in the days of the Apostles, and that the Apostle had them in his eye when 'he exhorted the primitive Christians to avoid philosophy, and questions about endless genealogies, and oppositions of science falsely so called. This opinion, continues Mr. Hogg, that the *foundation* of these heresies was laid in the times of the Apostles, and *sprang up* immediately after, is an opinion probable in itself, and is embraced by several learned moderns; particularly by Vitringa, and by the late Rev. Mr. Brekel of Liverpool.'

To what a distinguishing height this *foundation sprang up*, and how many shoots, suckers, and branches it cast forth (to carry on Mr. Hogg's curious metaphor), the second book undertakes more particularly to manifest, under twenty-three distinct chapters, divided into sections, proportioned in length and number to the importance of the several subjects which are discussed in them.

The general contents of the second book are as follow: Of Saturninus—Of Basilides—Of Carpocrates and his son Epiphanes—Of Cerinthus—Of Prodicus and his Followers—Of the Adamites—Of Marc, and his Sect, called Marcosians—Of Heraclion, a Disciple of Valentinus—Of Cordon—Of Marcion and the celebrated Sect of the Marcionites—Of Leucius—Of Apelles—Of the Sethians—the Cainites—the Ophians—Of Artemon—Of Theodotus—Of Hermogenes—Of the Montanists—Of Praxeas—Of Julius Cassianus—Of the Elcesaites, or Ossens—And lastly, Of the Alogians.

In these chapters the learned and inquisitive Reader may meet with many curious particulars relating to the principles and manners of the ancient Heretics—many obscurities are illustrated,

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luſtrated, and many miſtakes rectified. The capital object of the excellent Author was to eſtabliſh the authority of the ſacred records, by a compariſon of the teſtimonies reſpectively borne to them by the heretics.—The ſecondary end of this hiſtory is to reſcue the names of theſe heretics from that infamy which the zeal of orthodoxy had unjuſtly thrown on them, and to place their tenets and characters in ſuch a light as candour and truth would equally juſtify.

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ART. X. *Memoirs of Thomas Hollis*, Eſq. F. R. and A. S. S. 4to. 2 Vols. 4l. 4s. Boards. Cadell. 1780.

THE ſingularity of Mr. Hollis's character might alone mark him out as an object of great public curioſity; but it was not merely a peculiarity in that reſpect that diſcriminated him from the reſt of mankind: his virtues were as ſingular as his perſonal character was uncommon. Few men, poſſeſſed of ſuch an affluent fortune as he had, would have devoted not only that, but their whole time, thoughts, and attention, to the ſervice of their country. But this, great as it is, forms but part of Mr. Hollis's praiſe: actuated by a ſpirit of univerſal philanthropy, his liberality was extended beyond the narrow bounds of his native ſoil. Foreign nations, as well as his own, will have reaſon to venerate the memory of this excellent perſon. We are not to wonder that a man, whoſe principles and practice were ſo much at variance with the manners of the world, ſhould, either through malignity or ignorance, have the motives of his conduct ſo frequently miſrepreſented or miſtaken. 'Among other cauſes,' as the compilers of theſe Memoirs inform us, 'which prevented the juſtice due to the character of Mr. Hollis from having its free courſe, is the political faſhion of the times. A ſubſcriber to Lord Moleſworth's political creed is not to expect applauſe in an age when the preſent doctrines of the majority are ſo loudly echoed through the land, and when the loyalty of the day is chiefly diſtinguiſhed by execrations on the principles of Milton, Sidney, Locke, and other patriot writers of paſt times. In vain did Mr. Hollis profeſs the warmeſt affection for the princes of the houſe of Hanover; in vain was he ſtudious and active in promoting their true honour and dignity.'

But whatever offence Mr. Hollis might give by the free declaration of his political creed, with reſpect to his religious opinions, his offence is of a very different kind; having on no occaſion declared what thoſe opinions were, he has been very uncharitably branded with the want of religion itſelf. How groundleſs and unjuſt was the imputation will appear, if ſuch evidence were wanting, from the Memoirs now before us.

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From these Memoirs we learn, that Mr. Hollis was born in London, April 14, 1720. Thomas, his great-grandfather, was of Rotheram, in the county of York, a whitesmith by trade, and the founder of the hospital at Sheffield, for the maintenance of sixteen poor cutlers widows; an excellent charity, considerably improved by his descendants. During the civil wars, he left Yorkshire, and settled with his family in London; and in the year 1679 took a lease for 99 years of Pinner's-hall, formerly the place of meeting of the principal Independents, Oliver Cromwell and others. He was of the Baptist persuasion, and died in London, in the year 1718, at the advanced age of 84, leaving three sons, Thomas, Nathaniel, and John, and one daughter, Mary.

Thomas, his eldest son (a considerable merchant in London), added to the Sheffield charity, and the trust for Pinner's-hall; but is chiefly memorable for his benefactions to New England, particularly to Havard College in Cambridge, in which he founded a professorship for the mathematics and natural philosophy, and ten scholarships for students in those and other sciences, with other benefactions, to the amount of little less than 5,000 l. His brothers (John and Nathaniel) were joint contributors in many of his gifts, particularly the former, to the Sheffield Trust, and the Baptist and Independent Societies. It should be remembered, to the honour of these worthy men, that their donations to Havard College, were conferred without any exclusive conditions relative to religious sects or denominations, though their own opinions were different from those of the curators of that respectable seminary; in which they have been most nobly followed by their descendant, the late Mr. Hollis.

Nathaniel, the second brother, had one son, Thomas, who died in the year 1735 (three years before his father), leaving an only son, Thomas, to whose memory these papers are dedicated; and who, of course, inherited the fortune of his father, and of his great-uncle Thomas, the latter dying in the year 1730, without issue.

Of Mr. Hollis's descent on the female side, we only know that his mother was the daughter of Mr. Scott of Wolverhampton, in whose family Mr. Hollis was nurtured in his infancy, till he was four or five years of age.

'To give a more circumstantial account of this respectable family in this place would, as the authors of this work properly observe, be deviating too far from the purpose of these Memoirs; but these particulars it was thought proper, and, in some measure, necessary to mention; partly for the sake of observing what was the truth, that Mr. Hollis, far from valuing himself upon what he used to call the *parchment honours* of ancestry, chose rather to adopt and pursue the truly noble plan of his predecessors,

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predeceſſors, by laying out his fortune in promoting the public honour and reputation of his country, and in conſtant exertions of his benevolence to the neceſſitous and the worthy at home and abroad, with the moſt impartial and diſintereſted liberality.'

From Wolverhampton Mr. Hollis was brought to London, where he caught the ſmall-pox, and ſoon after his recovery he was ſent to the great free-ſchool at Newport in Shropſhire, under the care of Dr. ———, where he ſtaid till he was about eight or nine years old. From hence he was removed to St. Albans, and put under the care of Mr. Wood. In his 13th or 14th year he was ſent to Amſterdam to learn the Dutch and French languages, writing, arithmetic, and accounts, and after a ſtay of about 15 months returned to London to his Father, with whom he continued till his death, in the year 1735, his ſon being then in the 16th year of his age. After this, he was ſome years in the houſe of his couſin Timothy Hollis, Eſq; a moſt worthy perſon, ſtill living. ' Mr. Hollis being left by his father to the guardianſhip of Mr. John Hollister, then Treaſurer of Guy's Hoſpital, there ſeems to have been ſome doubt among his friends, whether the young gentleman ſhould not be bred in the mercantile way; but it was ſoon determined that he ſhould have another ſort of education, ſuitable to the ample fortune he was to inherit. For this purpoſe, he was put under the care of the learned Dr. John Ward, Profeſſor of Rhetoric in Greſham College, where he ſtudied the languages, chiefly Latin, and went through a courſe of logic, rhetoric, hiſtory, and other branches of learning, in agreement with the liberal plan laid down for him as above.

' In February 1739-40, he went to chambers in Lincoln's Inn, being admitted as a law ſtudent, and probably with ſome view of following the profeſſion; but though he lived there till the year 1748, when he went abroad the firſt time, it does not appear that he applied himſelf profeſſedly to the ſtudy of the law; nor, on the other hand, did he waſte this interval in idle amuſements or diſſipation. He appears to have formed his conduct very early on the benevolent and public-ſpirited model of his worthy predeceſſors, improved by his own good ſenſe and accurate obſervation of the principles, manners, and purſuits of his cotemporaries, and the tendencies and effects of them, with reſpect to the public welfare.'

On July 19, 1748, he ſet out on his travels for the firſt time. Of this tour he has left a curious and copious journal, to which he prefixed this motto, " La curioſité, aimable paſſion, la premiere apres l'amour, qui ait poli, civilizé les hommes;" taken from Les Mœurs of Touſſaints, a book burnt at Paris by the hangman, and the author ſtruck off the liſt of Advocates. It appears from this Journal, that very little eſcaped Mr. Hollis, where

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where he could have proper information, relating to arts and sciences, public roads, manufactures, trade, antiquities, and what is called *virtù*, of which he became an able connoisseur and a generous encourager, 'so far' (as he says in a letter to a friend) 'as it might be useful to learning, and no farther.'

From this and the Journal of his second travels are given, in the work before us, such extracts as may serve to illustrate some striking features in his character. We are promised at some future time Mr. Hollis's Journals entire. And we agree with his historians, that they will be an acceptable present to the Public.

In his first tour he passed through Holland, Austrian and French Flanders, part of France, to Switzerland, Savoy, part of Italy, and returned through Provence, Brittany, &c. to Paris. In his second tour, he visited the principal cities of the North and East side of Germany, some parts of Italy (which he had neglected to see in his former tour), Sicily and Malta.

Upon his return home, which seems to have been some time in the year 1754, 'finding he could not get into Parliament in the manner he wished [viz. without using the common means of *influencing* elections], he began his collections of books and medals, for the purpose of upholding liberty, and preserving the memory of its champions; to render tyranny and its abettors odious; to extend science and art, to keep alive the honour and estimation of their patrons and protectors; and to make the whole as useful as possible; abhorring all monopoly; and "if such should be the fitness of things, to propagate the same benevolent spirit to posterity."

That part of Mr. Hollis's history which more particularly distinguishes him from the rest of the world, may be said to commence from this period. Were it not that the good deeds of this singular and excellent man are too many and various to admit either of abridgment or epitome within the compass of the present Article, we could entertain our Readers with many anecdotes of this extraordinary Patriot, which could not fail to impress them with the deepest veneration for his character. But for these we must refer to the Work itself.

In the year 1770, Mr. Hollis retired into the country, but did not many years enjoy that retirement, which the active exertions of his former life might entitle him to; for on January the first, 1774, as he was walking in his fields at Corscombe, and giving directions to his workmen, he dropped down in a fit, and immediately expired.

Mr. Hollis seemed on every occasion to avoid, and even to be offended at, the least personal notice or distinction with respect to himself: he carried this singularity so far as to order his body to be deposited in one of the fields near his house, in a grave-

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ten feet deep, and that the ground ſhould be immediately ploughed up, ſo that no trace of his burial-place might remain. But Mr. Brand, to whom he bequeathed his fortune, and who has taken his name, has made every monumental remembrance of him unneceſſary, by patronizing and being at the expence of this magnificent memorial of him which is now before us.

This work was originally compiled for Mr. Brand's private uſe, and to diſtribute amongſt his particular friends. At the ſolicitation of many who wiſhed to be poſſeſſed of it, Mr. Brand has at length permitted it to be ſold, at a price which, great as it is, we are informed, is much inferior to the original coſt of the impreſſion. Theſe circumſtances being conſidered, candour will oblige us to paſs over its imperfections with a more indulgent eye than we poſſibly might have done, had it been profeſſedly written for the Public. We cannot but, however, obſerve, that in the general execution of the work there is an inequality, which, indeed, is in ſome meaſure accounted for in the Preface. In the arrangement and ſelection of the materials triſling and extraneous matter is too frequently admitted; and, much as we admire and applaud that honeſt and ardent zeal for liberty and truth which flames out in almoſt every page, we cannot but condemn the bitterneſs and acrimony with which the compilers ſo liberally treat thoſe whom on any occaſion they differ from, and this too in matters oftentimes of very ſmall moment.

The engravings and etchings with which this publication is embelliſhed, and which are upwards of twenty, have very conſiderable merit—they are principally executed by Cipriani and Bartolozzi. Moſt of them are well known, having been engraved for Mr. Hollis in his life-time, and by him bounteouſly diſtributed among his friends.

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Art. XI. *Travels through Spain, with a View to illuſtrate the Natural Hiſtory and Phyſical Geography of that Kingdom, &c. &c. Interſperſed with Hiſtorical Anecdotes, &c. &c.* By John Talbot Dillon, Knight and Baron of the Sacred Roman Empire. 4to. 1l. 1s. Boards. Robinſon. 1780.

IN two former numbers of our Review [*Append.* to Vols. 59 and 60] we gave a particular account of the travels of Mr. Bowles into Spain; as tranſlated from the original Spaniſh into French, by the Viſcount de Flavigny. The Author of the preſent treatiſe, who has made three voyages into that country, in the laſt of which, in 1778, 'he traverſed the whole kingdom,' having met with Mr. Bowles's performance at Madrid, judged that a work of ſo much merit could not fail to meet with the approbation of an Engliſh reader. With a view to give his countrymen the beſt information reſpecting a country ſo little known,



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known, he availed himself of that work 'as his chief guide, with respect to the principal objects of natural history; without being a mere copyist in every minute detail:' proposing at the same time to offer such original remarks as he thought could not fail of proving acceptable to his readers.

The work is drawn up in the form of letters, in which the Author professes to have included 'most of the observations and remarks of Mr. Bowles in the course of his various journeys, from the year 1752 down to the present time; which were read with great applause by the Spaniards, and bought up with such eagerness, that in 1778 no copies were to be found.'—Mr. Dillon's design has been not merely to translate Mr. Bowles's work, or even regularly to abridge it; but to clear up its obscurities; lop off its redundancies, or what he considered as such; and to methodise the whole, by dividing it into two tours: Mr. Bowles not having, as he himself avows, confined himself to any order or method in the relation of his travels.

Mr. Dillon has likewise blended with the text the observations of another Spanish traveller, Don Antonio Ponz, as well as of some other writers;—and 'there are, I flatter myself,' he observes, 'some parts of this book, which cannot, in any respect, be considered as borrowed from Mr. Bowles's work. In those parts, the historian and the antiquary may probably meet with such detached pieces as have hitherto escaped their observation.'—Mr. D. observes, likewise, that he has invariably, throughout the whole performance, prefixed the name of Mr. Bowles at the head of each letter, any part of which contained matter borrowed from him. Not having the French translation of Mr. Bowles's work at hand, we cannot pronounce whether the Author has invariably adhered to this plan. We suspect, however, that he has not always strictly attended to this rule; and that the Reader will be unable to discover, in several parts of this performance, whether it is Mr. Dillon or Mr. Bowles that is speaking.

In the two numbers of our Review above referred to, we dwelt so largely on Mr. Bowles's work, which is professedly the *substratum* of the present, that little more need to be added respecting the performance now before us. We shall, however, give a short specimen of it; and as we before confined our observations to matters relating to natural history or chemistry, we shall select a subject of a more general and popular kind, from the Author's 16th and 17th Letters; where he describes that mountainous country, the *Lordship*, as it is called, of *Biscay*, and the simple manners of its inhabitants, which so nearly resemble those of *mountaineers* in general, or more particularly, as the Author observes, those of the ancient Irish; so as to strengthen the opinion that the latter are descended from them.

'It

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'It has been obſerved,' ſays the Author, 'that the inhabitants of mountains are ſtrongly attached to their country, which probably ariſes from the diviſion of lands, in which, generally ſpeaking, all have an intereſt. In this, the *Biſcayners* exceed all other ſtates, looking with fondneſs on their hills, as the moſt delightful ſcenes in the world, and their people as the moſt reſpectable, deſcended from the *Aborigines* of Spain. This prepoſſeſſion excites them to the moſt extraordinary labour, and to execute things far beyond what could be expected, in ſo ſmall and rugged a country, where they have few branches of commerce.'——

'The manners of the Biſcayners, and the ancient Iriſh, are ſo ſimilar on many occaſions, as to encourage the notion of the Iriſh being deſcended from them. Both men and women are extremely fond of pilgrimages, repairing from great diſtances to the churches of their patrons, or tutelary ſaints, ſinging and dancing till they almoſt drop down with fatigue. The Iriſh do the ſame at their *patrons*. The *Guizones* of Biſcay, and the *Boulamkeighs* of Ireland are nearly alike: at all theſe aſſemblies, they knock out one another's brains, on the moſt trivial provocation, *without malice or rancour*, and without uſing a kniſe or a dagger. In both countries the common people are paſſionate, eaſily provoked if their family is ſlighted, or their deſcent called in queſtion. The *Chacoli* of Biſcay, or the *Shebeen* of Ireland *, makes them equally frantic. In Ireland the poor eat out of one diſh with their fingers, and ſit in their ſmoaky cabbins without chimneys, as well as the Biſcayners. The brogue is alſo the ſhoe of Biſcay; the women tie a kercher round their heads, *wear red petticoats*, go barefoot, in all which they reſemble the Biſcayners; and with them have an equal good opinion of their ancient deſcent: the poor Biſcayner, though haughty, is laborious and active, an example worthy to be imitated by the Iriſh.'

'The head of the family,' ſays the Author elſewhere, 'is called *Pariente Mayor*, and is greatly reſpected by all the collateral branches: ſome of theſe are of ſuch high antiquity, as to be thought to have dwelled there before the eſtabliſhment of Chriſtianity in that country, ſince their anceſtors were the founders of the churches, had the patronage of them, and were known ſo far back as four centuries ago to have, even then, been time immemorial in receipt of the tythes. Others, without any patronage, are deemed equally ancient; many are ſo far reduced as to be obliged to cultivate their eſtates with their own

* Mr. Dillon, or Mr. Bowles,—for we know not which of them is now ſpeaking—ſhould have explained theſe two terms, for the benefit of ſuch of their Readers as are not Iriſhmen or Biſcayners.

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hands, yet will not yield to the others in nobility and descent; alleging that, though some branches have been more enriched by fortunate events, yet they are all equally sprung from one common ancestor. Their names have undoubtedly passed, in a lineal succession, from a more ancient date than the ages of chivalry, the establishment of coat armour, or of archives and records; to which they pay little attention, as of no importance to illustrate their quality; the possession of one of these houses, or the constant tradition of being descended from a former possessor, being more than sufficient to ennoble their blood: many such having shined in the annals of Spain, by the noblest deeds, which have immortalized their names more than their ancient descent. These have settled in different parts of the kingdom, while the head of the family has continued at home, in a state of simplicity, ploughing his fields, and inspiring his children with sentiments suitable to the heroical ages. The daughters are brought up in a different manner from most other parts of the world; here the most opulent do not disdain the management of household affairs, and every branch of domestic œconomy, with a noble simplicity, that seems to recal those glorious ages of which Homer has sung. Whoever looks for innocence, health, and content, will find it [them] among the inhabitants of Biscay; and if they are not the richest, they may be well deemed the happiest of mankind.

'It is pleasing to behold with what affability the rich demean themselves towards those who are less so than themselves; being obliged to this condescension from the natural spirit, and pride, of the people, added to their education and notions of freedom. Unaccustomed to brook the least scorn, or to comply with that submissive behaviour so unusual from the poor to the rich, in more refined and opulent kingdoms; yet the common proverb of Castile, *Pobreza no es vileza*, "Poverty is not a blemish," has no sway here; for such are their notions of labour and industry, that their spirit makes them consider it as an indignity to beg; and though the women are generally charitable, which cannot fail to attract mendicants, yet these are most commonly strangers."

The King of Spain, we are further told, assumes no other title over these free people, than that of *Lord* of Biscay. They admit of no Bishops, nor custom-houses in their provinces. Persons only proving themselves to have originally belonged to this Lordship, or to be descended from such in the male line lawfully begotten, are entitled to claim public certificates, termed *Cartas Executorias*, expressive of their being *Hidalgos de sangre*, or "Gentlemen of blood." To them Dona Rodriguez, the Duenna in Don Quixote, alludes, when, speaking of her husband, she says, *Y sobre todo Hidalgo, como el Rey, porque en montaña*

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*montanes.*—"He was as well born as the King, becauſe he came from the mountains."

As the work of Mr. Bowles has not been tranſlated into our language, the preſent performance will be undoubtedly acceptable to thoſe who wiſh to become acquainted with a country, which Mr. Bowles very juſtly calls 'a Virgin Land.' It is true, that Mr. Dillon has omitted ſome parts of that work, particularly thoſe relative to *Platina*, the Mexican mines, and other miſcellaneous matter: but perhaps he may be thought to have made amends for theſe omiſſions by his own original obſervations, as well as by the remarks which he has extracted from Ponz, and other Writers. We ſhould add, that the performance is embelliſhed with ſome well-executed plates, and a map of Spain.

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ART. XII. *The Citizen's Monitor:* ſhewing the Neceſſity of a ſalutary Police, executed by reſolute and judicious Magiſtrates, aſſiſted by the pious Labours of zealous Clergymen, for the Preſervation of the Lives and Properties of the People, and the happy Exiſtence of the State. With Obſervations on the late Tumults, &c. By Jonas Hanway, Eſq; 4to. 4s. Boards. Dodſley. 1780.

THIS volume being the republication of a ſeries of letters publiſhed in 1775, under the title of *The Defects of Police the Cauſe of Immorality*, &c. * it may be ſufficient, in general, to refer the Reader of this Article to what was obſerved on its firſt appearance; the only obvious addition being the previous Advertiſement, ſuggeſted by the late diſturbances in the metropolis; when a wild enthuſiaſt inflamed the populace, on account of the lenity ſhewn in mitigating the laws againſt perſons profeſſing the Roman Catholic religion.

As we honour the motives of this benevolent citizen, who labours ſo aſſiduouſly in the public cauſe, it is painful to hint any remarks that may ſeem to diſcredit the objects of his patriotic attention. But—in ſad truth, Mr. H. is a man of ſo many words, that his good thoughts are ſometimes unprofitably diſſipated; he bewilders himſelf, and never knows where or when to finiſh. Out of the labyrinth two obvious truths may be collected, to which, we believe, no man of reflection can refuſe his aſſent. That our penal laws being too ſanguinary, are too often broke through by the lenity of the courts of juſtice, or by royal mercy; ſo that their energy is deſtroyed. And that our priſons are too cloſe and indiſcriminate in the aſſociation of offenders, ſo that they are rendered academies of iniquity. The queſtion is, what are the remedies of theſe evils? If the public will

* See M. Rev. Vol. LIII. p. 216.



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will but find money, Mr. H. will find ſchemes in plenty, in the detail of which he is inſufferably tedious; but which are impracticable, without impoſing new burdens on a nation already ſufficiently loaded, and continually loading. The correction of old inſtitutions is more feaſible than regulations altogether novel, complicated, and expenſive: and out of the abundance of Mr. H.'s benevolent hints, ſome may be ſelected and adopted that will not too violently alter the eſtabliſhed courſe of judicial proceedings.

Mr. H. laments ſo repeatedly the neglect of a pious inſtruction of the people, and their general inattention to the ordinances of religion, particularly of receiving the ſacrament, that he is apprehenſive his plan may be thought 'to ſmell too much of the Tabernacle.' There are inſtances enough in all countries and ages to juſtify complaints of ſuch a nature, and good people enough, it may be hoped, even at preſent, to check the pen of indiſcriminate cenſure. Mankind catch prevailing humours by a kind of contagion, inſomuch that religion itſelf is ſubject to faſhion. When piety is in vogue, the danger is of its exceſs: and about the middle of the laſt century the nation was torn to pieces by over-much righteouſneſs. It will avail little for Mr. H. or any one elſe, to interpoſe—'Not ſo; for had the people been actuated by the *true* ſpirit of genuine piety, no ſuch exceſſes would have enſued;' for when once the popular turn is to be religious, they ſoon outſtrip their teachers, ruſh into extravagancies beyond the barriers of law, and overthrow all the checks of government! Profligate as the preſent age may be, the metropolis now retains the ſcars of wounds given by the ſudden ſtart of a religious apprehenſion. It will avail as little to plead, 'that theſe outrages were not committed by the Proteſtant Aſſociation, but by a ſet of abandoned miſcreants, who ſheltered their lawleſs purpoſes under the occaſion;' for the Aſſociation *furniſhed* the occaſion, and a like advantage is always taken of *ſuch* favourable opportunities. If Mr. H. thinks there is too little regard to piety in the general maſs of the people, and wiſhes to have a more zealous attention to religion infuſed into them, he might be right, could he regulate the degree of their zeal by any kind of political thermometer not hitherto known: but the fermentation of religious notions in ignorant brains is always to be dreaded; becauſe no worldly conſiderations whatever can check what men once conceive to be the will of the Almighty, and their duty, to ſecure their own eternal intereſts! It might be a curious problem to exerciſe political ingenuity, to determine which is moſt injurious to ſociety, for a people to have too little or too much regard to religion? We have no leiſure for ſuch a diſcuſſion ourſelves, and ſhall only throw out a looſe hint, that in the former

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former caſe, their temporal intereſts may in ſome meaſure be guarded by political regulations and penal reſtraints; whereas in the latter, they ſpurn *all* laws, as derogatory to the divine influences by which the ſaints are guided.

The previous Advertiſement to this new edition is dated ſince the late riots, which *were ſtrangely ſuffered* to triumph for ſeveral days, over every kind of civil government in the metropolis. And Mr. H. here ſuggeſts many good remarks applicable to that extraordinary occurrence.

He begins by informing his readers, that "this work appeared in 1775, under the title of *Defects of Police, &c.* It was then acknowledged, by ſome perſons of high rank, to contain many uſeful hints: perhaps they may be now more generally approved of; it being found, that to appeal to a mob, is not the way of preſerving the property of ſubjects, the ſanctity of laws, nor the lives of individuals.

'It hath been a frequent complaint, that the nature of our conſtitution will not admit of a *police*; in other words, it will not admit of ſuch ſalutary domeſtic regulations, as are calculated to preſerve the lives and properties of the people, from that violence and rapine they are ſubject to, and which ſometimes aim a dagger at the vitals of liberty. This complaint is the reſult of *indolence*, and the ignorance which uſually accompanies it. It deſcends from the *civil magiſtrate* to the *parochial clergy*; and obſtructs the fear of God and man.

'Thus we have often reaſoned ourſelves into a principle which eſtabliſhes the worſt kind of ſlavery: and while riches encreaſed the diſſipation of the higher claſſes, and the immoral and irreligious conduct of the lower, have threatened the diſſolution of both *civil* and *religious rights*.

'What is the natural conſequence of this ſituation? The moſt profligate will look out for an occaſion of ſubverting all order, and of levelling all diſtinctions. We have ſeen the moſt atrocious violences committed, even under a meridian ſun; encreaſing under the ſhadow of the night, by dreadful conflagrations. The frantic humour which played havock with places of worſhip; broke down all the boundaries of hoſpitality to ſtrangers; deſtroyed the houſes of many peaceful fellow-ſubjects; opened priſons, and deſtroyed them with fire; ſo far rooted up the foundations of government:—while magiſtrates, with a timidity that ſtains our annals, looked on with ſeeming indifference!—A number of the moſt *wretched*, countenanced by the moſt thoughtleſs, have done this!

'If we trace the cauſe through all its windings, we ſhall find it originate in the lenity of government, or the relaxation of it. Our ſpirit for commerce, and our libertiniſm, have operated ſo far, as even to reduce thievery to a ſyſtem; and no inconſiderable number of perſons live by ſupporting thieves, drawing a maintenance from converting the pecuniary rewards for taking them, into the chief motives of their conduct; acting, as if it were the political intereſt of the community to preſerve the fraternity.'

True liberty, which ſhould afford us the peaceful enjoyment of our lives, habitations, and property, can only be ſecured by



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a *vigorous* exertion of the laws already provided, or by supplying others, ſuited to circumſtances as they ariſe. For when a crew of miſcreants aſſemble to perpetrate the moſt horrid outrages—to tell us, that the nature of our conſtitution will not allow of effectually ſuppreſſing them by *any* means in our power (or even of deſtroying them in the very act, like ſo many mad dogs), becauſe they are free-born Engliſhmen, is inſulting us with the moſt cruel mockery! Experience has now diſcredited the poſition, that the civil power is in all caſes equal to the ſupport of law. If by the civil power is meant merely a band of conſtables with their official ſtaves in their hands; if they are armed, they become a military force, as effectually as a company of ſoldiers became peace officers, whom an honeſt vigilant country juſtice, who ought to have been a London magiſtrate, is ſaid to have very ſeaſonably converted into that character, by ſwearing them all in as conſtables. In ſhort, if Engliſh liberty is to tie up our hands againſt Engliſh inſurgents, let the emergency be what it may; and if we are to pay for defenders, whom we are not to call out to defend us on extremities of this kind, the ſooner ſuch a conſtitution is corrected the better.

We ſhall conclude this Article with ſome very pertinent queſtions ſtated by Mr. H. If the objects to which they refer continue to be diſregarded, the country is in more danger from vipers at home, than from any enemies abroad.

'And whence ariſe theſe calamities? We may add to the cauſes I have mentioned, the intemperate purſuit of pleaſure, and the impiety and irreligion of the times. Much intemperance, and much irreligion, are found in all countries; but the people in the moſt civilized parts of Europe being more awed by *police*, do not ſo often commit ſuch monſtrous enormities. *They* are in a habit of *diſcipline*: *We* are as undiſciplined, as if we ſought the ruin of liberty. If the civil magiſtrate does not render himſelf reſpectable by the ſupport of his own dignity and office, he becomes contemptible. But if there is a want of a *proper number of magiſtrates*, in ſubordinate claſſes, can the buſineſs be done? If any of them are guilty of connivance at the ſupport of houſes, in different parts of theſe vaſt cities, which are the ordinary rendezvous of thieves: if the moſt infamous and abandoned among the children of men are rendered ſuch, in part, by their knowing where they may live and carry on their traffick: if thieves know how they ſhall be treated if they are taken, and that only about one in thirteen, who may have forfeited their lives to the laws, are really put to death: if things are ſo, ought we to be ſurprized at any thing we ſee? Let us reduce the enquiry to a few ſimple queſtions; and if we can eſtabliſh the facts, we may obtain juſtice on ourſelves.

'1. Are there not, in ſeveral parts of theſe vaſt cities, houſes which are calculated for the accommodation, protection, and eſcape of the moſt abandoned part of the community, even perſons known to live by thievery?

2. Are

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'2. Are not profecutions againſt the keepers of ſuch houſes generally terminated by the impoſition of fines, of ſuch a trifling nature, they by no means remove the evil?

'3. Are not licences, for ſelling liquors, often continued to perſons of this ſtamp, who keep alehouſes, after the diſcovery of the moſt infamous practices; as if ſuch houſes were eſſential to the intereſt of the ſtate?

'4. Are not many perſons, profeſſedly employed in detecting villany, often found acting as if their maintenance depended on the ſupport of thievery?

'5. Where men of bold and daring ſpirits have no viſible means of ſupport, is not a conſtant attention to their behaviour neceſſary to our ſafety?

'6. If we drive a robber from his ſtrong hold, and encreaſe his difficulties how to conceal himſelf from juſtice, will he not the ſooner learn, that it is his intereſt to act honeſtly? The more ſternly the brow of the law frowns upon the diſſolute, will they not be the more intimidated in their purſuits?

'7. Ought not magiſtrates, and perſons of property, to intereſt themſelves in procuring employment for thoſe who are moſt ſubject to be enthralled in vice, and evil practices againſt their neighbour, that they may turn to uſeful induſtry?'

We ſincerely wiſh this worthy gentleman long life to exerciſe his laudable paſſion as a public monitor, to point out the errors of our domeſtic policy. We owe him ſincere thanks for *all* his vigilant labours, though *ſome* of his propoſed regulations may be found too arduous to be carried into execution.

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ART. XIII. *A View of Northumberland*: with an Excurſion to the Abbey of Mailroſs in Scotland. By W. Hutchinſon, Anno 1776. Vol. II. 4to. 15 s. Boards. Price of the 2 Vols. 1 l. 16 s. Boards. Newcaſtle, printed; London, ſold by Johnſon. 1778.

A Very ſhort account of the firſt volume, with a general character of this work, is to be ſeen in our Review for Nov. 1778, p. 396. Great part of this additional volume conſiſts of deſcriptions of ancient caſtles and abbeys, moſt of them now in ruins; together with relations of their hiſtory, and of memorable occurrences connected with them. Wark Caſtle, Ford Caſtle, Norham Caſtle, Twizel Caſtle, Lindisfarn Caſtle and Abbey, Caſtles of Bamborough, Dunſtanborough, Alnwick, Warkworth, Mitford, Bothall, Widdrington, Ogle, &c. as alſo the abbies of Huln, Alnwick, Brinkburn, Newminſter, Tynemouth, &c. Some few of theſe caſtles are yet maintained in good order and repair, particularly that of Alnwick, the noble ſeat of the Duke of Northumberland.

Annexed to the account which we here find of the town of Berwick, is a paper from the manuſcripts of Mr. Gale, containing 'Conjectures on the Riſe of *Burroughs*,' from which we



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may extract a few lines: 'I cannot perceive, says the Author, that the name *Burrough*, or *Burgh*, was instituted to denote any kind of eminence in the place so called, beyond others, so as to mean a fort or castle, &c. and that it signifies no more than *house*, *houses*, or a *town*, a settlement where one or more families dwelt. *Burrough* was the *habitation*, and *bour* was the *inhabitant*; hence *neighbour*, i. e. a *nigh bour*, or one that lived in a *burrough* not far off.'——We appropriate the name, he says, 'to the under-ground lodgings of animals, as to the holes of foxes, rabbits, &c. from whence I infer, that when it was first applied to human habitations, it signified the very same, and consequently that the inhabitants of this land, when the name was given, dwelt chiefly under-ground, and lived not in houses raised from the ground, but in holes dug in it; which sense of the word seems still to obtain as to the dead, though it has lost its native idea as to the living; for hence we may call putting a body into a hole under ground, to *bury* or *burrough* it, a *barrow* or *burrough* being a place dug for that purpose.—Our original *burroughs*, in the primitive simplicity, were but as so many human warrens, consisting of a set of under ground caverns.'

This Writer adds many considerations to support his ingenious conjecture; but when he says farther, 'It is not unlikely that the vast and various caverns under ground, such as those of the *Peak*, &c. may not be all the works of nature, but in great measure the effects of under-ground architecture,' here we apprehend he transgresses the bounds of probability. 'As they look, it is added, like the palaces of some *old giants*, so they might be the *Windsors* and *Hampton Courts* of those times, when under-ground lodgings were in fashion.' This is quite romantic!

Mr. Hutchinson is rather long in his detail of ecclesiastical history, particularly in his account of Holy-island, or Lindisfarn, and of the several Bishops, in their order. He dwells much on the miracles of St. Cuthbert, during his life and after his death. He sometimes offers a hint of their being legendary tales; but in general he recounts the idle stories as if he gave them credit, and imagined they were to be regarded with religious reverence.

Alnwick Castle, and the family of the Percys, is a subject on which our Author descants through many pages, not entirely, perhaps, without some appearance of adulation, especially when he finishes the whole, by inserting an oration spoken at Guildhall, Westminster, by the Rev. Mr. Bennett, in the year 1776, on placing the picture of Earl Percy in the council-chamber.

Soon after a particular description of the fine seat of Seaton Delaval, and other places belonging to the family of that name,

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we are brought to *Monk's-stone*, the remains of an old cross, which Mr. Hutchinson conjectures, and probably with justice, is no more than an ancient boundary mark, but others think differently. The following extraordinary story concerning it is related by Mr. Grose, and here transcribed by our Author: 'A monk of this monastery (i. e. near Tynemouth) strolling abroad, came to the house of Mr. Delaval, an ancestor of the ancient family of that name, who was then absent on a hunting party, but was expected back to dinner. Among the many dishes preparing in the kitchen, was a pig, ordered purposely for Mr. Delaval's own eating. This alone suiting the liquorish palate of the monk, and though admonished, and informed for whom it was intended, he cut off the head, reckoned by epicures the most delicious part of the animal, and putting it into a bag, made the best of his way towards the monastery. Delaval, at his return, being informed of the transaction, which he looked on as a personal insult, and being young and fiery, remounted his horse, and set out in search of the offender; when overtaking him about a mile east of Preston, he so belaboured him with his staff, called a hunting-gad, that he was hardly able to crawl to his cell. The monk dying within a year and a day, although, as the story goes, the beating was not the cause of his death, his brethren made it a handle to charge Delaval with the murder, who, before he could get absolved, was obliged to make over to the monastery, as an expiation of this deed, the manor of Elsig, in the neighbourhood of Newcastle, with several other valuable estates; and by way of *amende honorable*, to set up an obelisk on the spot where he properly corrected the monk.' Mr. Grose thinks the story defective, especially as it was contrary to rule for a monk to be found alone so far distant from his monastery. He supposes the person might be a lay-brother, or servant of the house. 'However, he adds, it shews how dangerous it was to injure the meanest retainer to a religious house; a peril very ludicrously, though justly expressed, in the old English adage which I have somewhere met with: "*If perchaunce one offende a Freere's dog, streight clameth the whole brotherhood, an heresy, an heresy!*"

Mr. Hutchinson, in his amusing description of the ruins of the abbey and priory at, or near, Tynemouth, adds some passages from P. Monier's History of Painting, touching the original use of paintings and sculptures in the Christian churches, which, as far as we can judge, express his own sentiments on the subject. In one of these passages it is said, 'Images in the Christian religion began from the time of Jesus Christ: the first that was made was by a lady, *whereof* there is made mention in St. Luke, chap. viii. ver. 46.' After which follows an account of a brazen image which this same lady erected in the city of Cesarea,



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ſarea, the miracles it performed, &c. &c. From the manner of expreſſion in the above quotation, it might be thought that St. Luke had told us of ſome image which had been formed in honour of his Divine Maſter; but as the keeneſt penetration cannot poſſibly perceive the ſmalleſt reſemblance to any ſuch thing in the place alluded to, we will ſuppoſe that the word *whereof* refers to the *lady*. However, if Mr. Hutchinſon is a Proteſtant writer, we could have wiſhed that he had added ſome reflections to have guarded his readers from being miſled by theſe old tales of images, paintings, miracles, &c. of which the Roman Catholics are fond, and which they often apply to very ill purpoſes.

Our Author appears to have viſited theſe ancient places, eſpecially thoſe of the religious kind, whoſe ſtate and hiſtory he ſo particularly deſcribes, with much feeling and ſenſibility. In his account of Alnwick abbey, 'a ſweet, though deep retirement, he ſays, on the banks of the Aln,' it is added, 'Solemn ſituations like this, and the ruins of religious houſes, always affect my mind with a degree of languiſhment. Such a ſeclusion, ſuch a retirement, would have filled my wiſh. The life of the eccleſiaſtic is moſt deſirable, and ſeems calculated to be the happieſt. No natural tendency to indolence and eaſe prompts this determination; but the ſerenity of a churchman's life, under the entire preclusion of all worldly concerns, affords that tranquillity of mind, ſo neceſſary to contemplation and ſtudy, to philoſophic reſearches, and divine meditation.—Without the poiſon of ambition, ſome minds can enjoy a mediocrity with content;—without an impertinent wiſh to intermeddle with public affairs, ſome men can ſit within the little manſion, buſied only in pious duties and contemplations; and amidſt domeſtic peace, living each day, in gratitude for the enjoyment of the rural beauties of ſome ſylvan ſcene, the plain, the mead, the grotto, and the ſtream.—Call it luxury; but the buſy world inceſſantly rolls the heavy wheels of care too near my threſhold.—I am frequently induced to adopt Horace's deſcription:

"*Agricolam laudat juris legumque peritus,*
*Sub galli cantum, conſultor ubi oſtia pulſat.*"

We ſhall not ſtay to make any reflections on this Writer's reveries, or enquire how far his ſentiments may be juſt; but proceed to obſerve, that the account of the town of Newcaſtle employs upwards of ſixty pages towards the end of the volume, which is finiſhed by ſome remarks to ſhew, in a collected and clear point of view, the importance of Northumberland—together with an account of ſome ancient cuſtoms which prevail in this county, with ſuitable conjectures, &c.

We ſhall conclude the article by adding, that ſome additional ſheets are delivered with the ſecond volume, to be bound up with

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with the firſt; in which the Author acknowledges the aſſiſtance he has received in this compilation; and gives the ſtate of the churches under the Archdeaconry of Northumberland, and in Hexham peculiar juriſdiction, with the ſucceſſion of incumbents.

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ART. XIV. *Deiſm not conſiſtent with the Religion of Reaſon and Nature.* By Capel Berrow, A. M. 4to. 4s. Dodſley. 1780.

THIS work, we verily believe, was written with an honeſt intention to ſerve the cauſe of Chriſtianity. But while charity is ready to give the deſign every praiſe it merits, impartial juſtice hath no praiſe to beſtow on its execution.

Mr. Capel Berrow addreſſeth this performance to a friend, 'who, in his wonted zeal for the cauſe of Deiſm, had put into our Author's hands a treatiſe, entitled, *Deiſm fairly ſtated and fully vindicated.*' The reſult of his obſervations on this deiſtical tract is now preſented to the public. According to Mr. Berrow's *own* idea of the importance and merit of his work, his 'Remarks afford anſwers to a ſuppoſed *non-neceſſity*, and in conſequence the incredibility of a revealed religion.' 'To the authenticity, therefore (ſays our Author), and, of courſe, the authority of that repoſitory of the goſpel diſpenſation, the ſacred pages, I will, in order to avoid treſpaſſing upon your time and patience, take upon me to ſhew how incompatible the Deiſt's principles are with the boaſted deſign of Deiſm, as ſtated by its formidable patron and defender, compared with that promiſed plan of redemption, a future *univerſal reſtitution.*'

The moſt judicious remark (though it is a very old and common one) in this performance, is the following: 'It does not appear that life and immortality were ever clearly brought to light but by the goſpel: no, not by the all-penetrating Socrates, or even the divine Plato himſelf. The nature and terms, however, of the redemption, the perſon by whom it was to be effected, and by whom the world is at laſt to be judged, were circumſtances of information in their nature not capable of being *derived to* men, but through the channel of revelation.

'But if Socrates was confirmed in the belief of ſome of theſe truths, yet could he make them equally apparent to others? Could he publiſh them to the world with that degree of confidence and AUTHORITY as did our Saviour, who, by a ſeries of miracles, prophecies, and an unſpotted conduct in life, gave ſufficient evidence to the impartial, of a commiſſion derived from Heaven, to declare, confirm, and eſtabliſh them?'

The ſuperior advantage which the Chriſtian inſtitution hath over Deiſm, chiefly conſiſts in the *authoritative ſanction* which eſtabliſhes and ſupports its doctrines and precepts. What is called

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called the law of nature, is vague and indeterminate in many points of duty, because by it each man is allowed to be a sufficient judge of its dictates; and in general, men will judge chiefly according to *inclination* and habit. It is not only defective in respect to the clear discovery of duty, but it wants power to inforce, and motives to recommend it. The divine law is positive and unequivocal in its declarations. Its duties cannot be evaded by the casuistry of a corrupt heart. They *must* be obeyed; for they are enforced by an authority that cannot be slighted with impunity. Will the Deist say, that the law by which he professes to be governed hath any sanction equal to that which enforces the Christian law? Will he not candidly confess, that with respect to the clear and precise delineation of moral and religious duty, the latter hath greatly the advantage of the former? Is it not for the interest of mankind that a revealed law should be established; that the line of duty should be marked out for every man, and that all to whom it is communicated may feel their present and future interest in it so strongly as to be habitually aware of the consequence of violating it?

We give Mr. Berrow (we have said) ample credit for the goodness of his intentions! Here our praise unfortunately must cease! His performance is diffuse, tedious, and uninteresting. It wants force; it wants argument; it wants perspicuity. It is dry without reasoning, and solemn without dignity. When the Author cannot answer, he declaims; and where he would be spirited, he is pert.

In a word, as the book to which he replies yielded but a feeble succour to a bad cause, so his own will add little credit or support to a good one: and as the former hath been long since forgotten, the latter will not long be remembered.

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ART. XV. *Miscellaneous Observations* on some Points of the Controversy between the Materialists and their Opponents. 8vo. 2s. 6d. Payne. 1780.

THIS curious controversy, at the head of which stands the very distinguished name of Dr. Priestley, hath brought forward to the notice of the Public, the metaphysical talents of many shrewd and ingenious speculatists; while at the same time (and what else could be expected?) it hath generated a swarm of idle and flimsy disputants, whose light and feeble powers, which fitted them tolerably well for the surface of popular declamation, totally forsook them when, in a moment of vain confidence, these superficial beings dared to plunge into the depth of metaphysical argument. We recollect the names of several of these adventurers, whose precipitance was the effect

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of

of their blindness. We have reviewed the writings of several, who, without even a knowledge of the common elements of the subject, have had the temerity to undertake a discussion of its abstruser points!—But they rest in peace; and the world hath forgotten where they sleep.

Among those whose learning, judgment, and ingenuity have added grace to a controversy that, in itself, hath little of *that* quality to recommend it, we here meet with an Author who is entitled to a very distinguished post. His observations are in general profound, without obscurity; and free, without scepticism. His language is manly and perspicuous; and in several places animated and elegant.

'It was far (says the Author) from my intention to deliver a connected series of arguments, or to give any thing like a general view of the controversy; this having been done by other and abler hands.' His object is to offer miscellaneous observations on the capital points in debate between the Materialists and Spiritualists, and to remove those prejudices which have arisen in the minds of superficial inquirers against the moral tendency of Dr. Hartley's system; or, in other words, 'the *absolute mechanism* of the human frame, and all its faculties and affections.' 'An unprejudiced inquirer (says he) will recollect, that the *moral* qualities of man are estimated not from their *supposed origin*, but from their *known effects*; which effects are the *same*, whether we attribute the qualities producing them to corporeal organization; to the use or abuse of free-will; or to any other cause.'

Whatever our sentiments may be respecting the doctrine of materialism, we are perfectly of the opinion of our Author, that it is illiberal to charge it with 'consequences pregnant with danger to religion and morality.' These consequences are often nothing more than the chimeras of fancy; and sometimes they are fabricated by art and coloured by passion, in order to supply the want of argument, and make horror take the place of conviction.

Our Author observes, that 'the consequences of materialism, at least that species of it which reasonable people contend for, are of a very innocent, and, in some cases, of a very salutary nature, and accordingly stand recommended in the writings of many learned and pious men.' He pays his particular respects to the Bishop of Carlisle, Archdeacon Blackburne, Dr. Priestley, and the anonymous author of the "Slight Sketch of the Controversy," for their vindication of the doctrine from the reproach of infidelity; and concludes with them, that it is the Gospel *alone* that inspires us with just and consistent hopes of immortality.

Impartiality

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Impartiality, nevertheleſs, obliges us to remark, that however well theſe gentlemen may have ſucceeded in their attempts to reſcue materialiſm from the invidious charges which ſome of its adverſaries have, in their folly or ſpite, alleged againſt it, yet we much doubt whether the old mode of treating the doctrine of a future ſtate, firſt as a principle founded on natural religion, and afterwards as an article of faith more clearly illuſtrated and confirmed by divine revelation, was not the ſafeſt and moſt uſeful method of repreſenting this important ſubject. "A *Chriſtian* (it hath been ſaid) ſtands in no need of what are called *rational* arguments to eſtabliſh his belief of it." We grant, he may not; though every acceſſional evidence of ſo momentous a doctrine is highly grateful to the mind of one who wiſhes it to be true. But when we ſpeak of the UTILITY of thoſe *natural* and *moral* evidences of a future ſtate, which the writers above mentioned have rejected as inſufficient proofs, we had our eye on thoſe gentlemen who prefer *reaſon* to *revelation*, and conſequently would find no reſource in the latter, if they were abandoned by the former, in their inquiries about futurity. We ſhould be ſorry to ſee the Deiſt, whoſe reaſon had taught him to believe in a future ſtate of rewards and puniſhments, robbed of a conviction ſo beneficial to all the purpoſes of moral and civil life. Natural religion is his GOD: and if *that* be taken away, what hath he more? Dr. Prieſtley will ſay—"Revealed religion is at hand, to make ample recompenſe for the loſs."—True, but——Dr. Prieſtley knows what we mean. This kind of reaſoning may indeed be thought to ſavour more of policy than of truth. But is it not a ſtrong preſumption in favour of the natural evidences of a future ſtate, that they are all confirmed by Revelation? "Nature (ſays the religious Deiſt) convinces me of this great truth." "But (ſays Dr. Prieſtley) you are convinced of it on inſufficient evidence." "But is the *thing itſelf* true?" "Yes."—"Then (replies the Deiſt) Nature doth not deceive me."

The ſecond ſection of the work before us enters very deeply into the ſubject of materialiſm: but it is treated ſo accurately, that it ſoon becomes eaſy to the attentive Reader. His obſervations on *abſtract* and *general ideas* are correct, though not new. He is not ſufficiently explicit in what he advances concerning the *common ſenſory*. 'We may affirm (ſays he), that to the ſimpleſt caſe of ſenſation a certain condition or modification of the ſenſory is neceſſary.' This poſition is too vague and indeciſive. 'A certain condition and modification of the ſenſory,' or the brain, is a *previous* requiſite to ſenſation, and conſequently of all ideas ſimple and complex. But ſenſation, as an *effect* of certain objects acting on the different organs of the human ſeems to induce ſome *change* on *thoſe* parts of the brain



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which are immediately appropriated to their perception. This appears from the origin of the nerves, and from their progress, as far as it can be traced, through the brain;—from the effects of blows; of *compression* from extravasated fluids; of different diseases, &c. &c. each of which *may*, and often *does*, injure one faculty, while the other is left unhurt. It is needless to produce instances; but on the whole, this *general* position is true, and the learned Author will not deny it, that the health of the *whole* mind, and the proper exercise of all its faculties, depend on an uninterrupted freedom of communication between the several parts of the brain; but that any *individual* function, or the exercise of any one faculty *only*, requires *that* portion of the brain to be free that is peculiarly adapted to it by the Author of our frame, together with the free use of *those nerves* that are external to the brain, and which are essential to the communication of impulsions from the objects of sense.

In this section, the Author contests the positions of Dr. Price and Mr. Harris with much good sense and plausibility; and though he differs from that truly sagacious Physiologist, Baron Haller, in many instances in which his theory is materially concerned, yet he frequently avails himself of that learned physician's observations, and always speaks of him with a respect due to his singular merit.

The third section contains some shrewd and ingenious remarks on the *properties of matter*. He thinks, 'the late Mr. Baxter hath thrown a very thick cloud on this subject.' In his idea, the doctrine of the *vis enertiæ*, so earnestly contended for by this philosopher, is indefensible, and involves in it many palpable errors and inconsistencies. He infers from the phænomena of electricity, magnetism, chemistry, and above all from the simplest and commonest of all appearances, viz. the communication of motion from a moving body to one at rest, that matter is possessed of powers incompatible with the supposition of a *vis inertiæ*. His reasonings on this subject produce the following conclusions: 1. That where there is *elasticity*, *contact* is not necessary to the communication of motion. 2. That as we know of no bodies possessing *perfect elasticity*, we neither know of any *perfectly hard* and *inelastic*. 3. That (as the densest bodies are pervaded by the matter of electricity and by heat; and as, by abstracting their heat, we can proportionably lessen their volume) there is little reason to imagine, that the particles of bodies, even of the closest texture, are, properly speaking, in *contact* with each other; and still less reason to presume, that in cases of the most forcible impulse, the *impelling* body even touches *(strictly so speaking)* the *impelled*. The sum of the whole is, that motion may be communicated without contact, and without any resistance from a supposed *vis inertiæ*, which is utterly inconceivable

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conceivable where *contact* is not concerned, and ſcarcely conceivable in any other point of view; conſequently, that ſome different power is neceſſary: ſuch a power is that of repulſion, of the exiſtence of which we have unequivocal proof; and without its intervention, the communication of motion from one body to another hath been eſteemed by the wiſeſt phyſiologiſts an inexplicable phenomenon.

In a note referring to this part of the ſubject, our Author takes notice of ſome poſitions of the ingenious M. de Luc, which are incompatible with his hypotheſis. This reſpectable writer (of whoſe works we gave a large and particular account in our laſt Appendix) attempts to accommodate the difference between the *Materialiſts* and *Spiritualiſts*, by ſuppoſing that there are certain *common properties* by which matter and ſpirit may reciprocally act on each other. Our Author is not ſatisfied with this ſolution of the difficulty, and ſays—'If I might preſume to exerciſe the office of a commentator on what M. de Luc hath delivered, I ſhould explain his principles on this footing; that matter may be refined to ſuch a degree as to emulate the ſubtilty of ſpirit; and on the contrary, that ſpirit may be condenſed into what approaches very nearly to the groſsneſs of matter; and that at theſe oppoſite extremes of their reſpective ſcales they meet, and aſſume the *common properties* before ſpoken of.'—— On this intricate ſubject it is hazardous to riſk an opinion. The Author recommends a free diſcuſſion of it: and we think the hints thrown out by a very ingenious writer in the *Gentleman's Magazine* for *March* and *April* on the properties of matter, well deſerving attention; though we almoſt deſpair of ſeeing any thing on a point of ſuch exquiſite ſubtilty and refinement that will bring the controverſy to a deciſive iſſue.

The laſt ſection, on the *gradations* in the works of Nature from the different claſſes of *vegetables* to the various ſpecies and ranks of *animals* and *rational* beings, is curious and ſenſible. The notes at the end of the eſſay diſcover both learning and taſte, and well illuſtrate the ſeveral ſubjects diſcuſſed in the preceding ſections.

On the whole, we have read theſe 'Miſcellaneous Obſervations' (which appear to have been written by a medical gentleman) with much pleaſure: and though we do not in every reſpect adopt his ſentiments, yet we reſpect his abilities, and applaud his candour.

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ART. XVI. *Select Tragedies of Euripides.* Tranſlated from the original Greek. 8vo. 6 s. Boards. Conant. 1780.

OF the twenty tragedies of Euripides, now extant, the preſent volume contains only four; the *Phœniſſæ*, *Iphigenia in Aulis*, The *Troades*, and *Oreſtes*. It is the Tranſlator's intention,



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tention, as we learn from his ſenſible and well-written Preface, ſhould this attempt meet with encouragement, to tranſlate the remainder. 'If, on the other hand,' ſays he, 'it ſhould appear that I am unequal to the taſk, I can lay down my pen without feeling any great mortification. In either caſe, I have the ſatisfaction of reflecting, that I have ſpent thoſe hours at leaſt innocently, and with pleaſure to myſelf, which, at my time of life, are generally loſt in a circle of folly and diſſipation.'

Senſible as we are of the difficulty attendant on an undertaking ſo arduous as the preſent, and deſirous as we may be of ſhewing every indulgence to a Writer who appears to have taken up the pen from ſuch ingenuous motives; nevertheleſs, what we owe to the Public, in general, permits us not to be ſo warm in our approbation of this performance as we could wiſh. In his dialogue, though the Tranſlator ſometimes preſerves the characteriſtic ſimplicity and conciſeneſs of his original, yet he is too frequently languid and proſaic; and in the choral parts there is an obvious want of animation and vigour, ſo eſſential to Lyric compoſition. In juſtice to him, however, we muſt remark, that, as far as we have compared it with the original, his tranſlation is faithful and cloſe; except indeed in ſome of the Odes, in which he has indulged in greater latitude, though not in any unwarrantable deviations from the general ſcope or tendency of his original.

As a ſpecimen of this tranſlation, we ſhall lay before our Readers part of the firſt ſcene of the fifth act of the Troades:

'TALTHYBIUS, HECUBA, CHORUS.

'TALTHYBIUS.

'One ſhip alone remains of all the proud
Theſſalian fleet; the reſt, great Hecuba,
For Phthia's ſhores have ſteer'd their courſe,
Headed by Pyrrhus, who in haſte departed
Soon as he heard the factions in his kingdom)
His grandſire, Peleus, from his throne expell'd,
And proud Acaſtus reigning in his ſtead:
And with him ſail'd the poor Andromache,
Diſſolv'd in tears! her country's hapleſs fate
She mourn'd, and frequently invok'd
The empty ſhade of Hector!—mov'd with her woes,
I melted into tears, and from her lips receiv'd
This laſt requeſt, which is, that you inter,
The body of her lov'd Aſtyanax,
Great Hector's ſon, who periſh'd in his fall
From Ilion's towers! beſides, the brazen ſhield
Which his great father on his ſhoulders bore,
And ſpread a terror thro' the Grecian hoſt,
Muſt never be convey'd to Theſſaly
As a proud trophy, to adorn the nuptials
Which, with reluctant heart, Andromache

Prepares

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Prepares to celebrate, but as a ſepulchre
For her poor ſon, I now to thee preſent.
In linen garments wrap his lifeleſs limbs;
Adorn his head with flow'ry wreaths; and pay
Due honours to his ſilent ſhade.—Alas!
Abſent his mother is, nor can attend
Her ſon's funereal rites, compell'd to follow
The ſteps of her imperious lord!
Do thou adorn the body; we, meanwhile,
Will form the grave, and, in the cryſtal ſtream
Of fair Scamander, waſh the clotted blood,
And bathe his limbs.—And now I haſte
My promiſe to fulfil.

'HECUBA.

'Oh! far remove the variegated ſhield
Which my dear Hector bore!—a ſpectacle
Diſpleaſing to my ſight!—Oh Greece! more fam'd
For timid counſels than for valiant deeds,
This tender child, alas! has FELL a ſacrifice
To gratify thy ſavage cruelty!
And fear, leſt he might live one day to raiſe
Theſe ruin'd walls to all their former ſplendor!
Not Hector's ſelf, tho' great his fame in arms,
Tho' aided by a numerous hoſt of friends,
From diſtant regions could preſerve his country,
But bravely fell, and with him Troy expir'd!
The Trojans captive, and the town in flames!
Amid the joy which victory inſpires,
Can this poor infant fill your ſouls with terror?
How mean and puſillanimous that fear!—
Aſtyanax, my deareſt child! how hard,
How cruel was thy deſtiny!—ſo ſoon
To ſeek the ſhades of death!—had heaven thy life
Prolong'd to ſome more diſtant period, hadſt thou dy'd
In fighting for thy country, and poſſeſs'd
Of the imperial ſceptre, and bequeath'd
Thy kingdom to thy children, the bleſt fruit
Of ſome auſpicious marriage, then I ſhould
Pronounce thee happy, if that name belongs
To one who but poſſeſſes earthly bleſſings,
And in their nature of no long duration.
But thou, alas! born for the taſk of empire,
Haſt ſcarcely enter'd on the ſtage of life
Ere thou art dead!—that beauteous face, alas!
Thy mother's fond delight—how torn—how mangled,
In falling from the heaven-built walls of Troy!
Oh tender hands! ſweet mouth! eyes clos'd in death!
The very image of thy godlike father!—
Dear infant, you deceiv'd me when you held
My garment, and addreſs'd me in theſe words:
My mother, at thy funeral I'll attend
With pious care, and offer on thy grave,



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My treſſes, and with mournful obſequies
Thy dear departed ſhade appeaſe. Alas!
This melancholy duty I muſt pay
To thee, not thou to me!—worn down with years,
A ſlave—an exile—harder yet,—depriv'd
Of all my children!—this, alas! the fruit
Of ſleepleſs nights, and kiſſes oft impreſs'd
On thoſe ſweet lips, with all a mother's fondneſs!
This verſe upon thy tomb I muſt inſcribe:
Aſtyanax lies here, who fell
A victim to the fears of Greece!
Moſt glorious this elogium for that nation!
Thy father's ſceptre thou doſt not inherit,
Nor his extended realms, but yet this ſhield
Will ſerve thee for a ſepulchre—Oh, faithful ſhield!
Of all the great poſſeſſions of my Hector,
Thou art moſt valu'd—but, alas! the hero
Which once ſuſtain'd thee, is no more—
How pleaſing to my eyes, didſt thou appear?
How did I fondly gaze upon the figures,
Which the engraver's hand deſcrib'd around
Thy margin, when the godlike Hector
Return'd victorious from his ſlaughter'd foes,
And from his temples wip'd the ſweat and blood?
Thou yet art dear—thus kindly to ſuſtain
The body of this helpleſs infant, let us pay
The laſt ſad honours to his empty ſhade.
Since heaven rewards not virtue with ſucceſs,
Weak is that man, who with preſumptuous pride
Fancies his happineſs ſecure, and gives
His mind to inſolence of joy;
The gifts of fortune, never at a ſtand,
Shift here and there, perplexing human wiſdom.'

# MONTHLY CATALOGUE,

## For JANUARY, 1781.

### POLITICAL.

Art. 17. *A Letter to Lieutenant General Burgoyne*, occaſioned by a ſecond Edition of his State of the Expedition from Canada. 8vo. 1 s. Kearſly. 1780.

THE Author profeſſes that the firſt impreſſion of General Burgoyne's *State of the Expedition* *, &c. had eſcaped his attention, but that the appearance of an advertiſement announcing a *ſecond edition*, raiſed his curioſity; and the peruſal of it, he gives us to underſtand, 'has provoked his indignation, at the ſame time that it has produced his contempt.'

The Author's great purpoſe, in this Letter, is to defend Lord G. Germaine, and Government in general, from the charges brought

* See Review for March 1780, p. 247.

 againſt

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againſt them, in the *Prefatory Speech* *, which ſtands as an Introduction to *The State*, &c.

In the proſecution of this deſign, the Letter-writer attacks the General with great ſeverity. Sir William Howe likewiſe comes in for a ſhare of our Author's keen animadverſions; and the pamphlet concludes with the following paragraph:

'Harſh as theſe obſervations may to you appear, they are ſuch as have occurred, on the Prefatory Speech, to a mind unbiaſſed by party, and uninfluenced by power. They will, I am almoſt perſuaded, have little weight with an underſtanding like yours: but if they ſhall ſerve to convince the candid and impartial, that to the misfortune of having loſt an army, you have added the crime of wilful and unjuſt accuſation; the purpoſe of this Writer will not be entirely unaccompliſhed. His mind will, in all events, receive a ſecret ſatisfaction, in having attempted to defend innocence from the imputation of guilt, and in having affixed to guilt the infamy it deſerves.'

## MISCELLANEOUS.

Art. 18. *Female Reſtoration, by a moral and phyſical Vindication of Female Talents:* In Oppoſition to all dogmatical Aſſertions relative to the Diſparity in the Sexes. Dedicated to her Majeſty; and humbly addreſſed to the Ladies of Great Britain and Ireland. By a Lady. 4to. 3s. ſewed. Macgowan. 1780.

Whether this performance was ſeriouſly written in 'vindication of female talents,' or ludicrouſly with a view to expoſe them, we pretend not to determine. If the former was its object, the execution is ſo imperfect and injudicious, that it will add little credit to the cauſe it undertakes to vindicate; if the latter, the ridicule is ſo obſcure, and ſo feeble, that the Ladies have very little miſchief to apprehend from it.

The Author, or Authoreſs (as the Writer ſtyles herſelf), informs 'the Ladies of Great Britain and Ireland,' that ſhe hath 'ruſhed forth the champion of their cauſe, without ſubſidies, without ſuccours, and with ſcarce a troop of well-muſtered ideas hath taken the field.' This literary amazon, who hath dared to take the field by herſelf, and is determined to fight her way through the thickeſt phalanx of the other ſex, without waiting till her troops are muſtered to ſupport her, takes care to inform us, that ſhe is quite in earneſt, and that nothing is farther from her thoughts than to 'turn the women into ridicule, and make them appear more contemptible than ever.' A ſerious addreſs to reaſon and good ſenſe, a thorough diſquiſition of the ſource and progreſs of that empire the men have aſſumed over us, and the cauſe of our preſent ſtate of ſubjection, with moral and phyſical reaſons to prove our natural equality with the men in *every* thing, are what compoſe the ſubſtance of the following ſheets.'—This is verily an arduous undertaking, and requires great ſkill as well as great courage; and at no rate can be accompliſhed without a *large troop of well-muſtered ideas.*

If the Writer's profeſſions be ſincere, this performance is deſigned to prove, not only the *equality* of the women to the men in *every* thing;

* Originally delivered in the Houſe of Commons.

but

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but even their *ſuperiority* in moſt things. This is turning the tables on proud man with a witneſs! One objection to this female hypotheſis, ariſing from the ſubſequent creation of the woman, is thus commodiouſly anſwered, 'It was God's will, and he hath not thought proper to give us any reaſon for it.'—Farther—'if it be added, that Eve was not only created after Adam, but was formed out of one of his ribs: agreed: but Adam was made of clay: is that a reaſon that clay was more noble than him?——After all, this argument can only relate to Eve; other women being no wiſe indebted to their huſbands for their creation, and do not pretend to be of a more perfect nature than their children, *though they contribute to their production in quite a different manner from Adam with reſpect to Eve.*' Are we told in jeſt or earneſt, that children do not ſpring from their parents *fides?*

If the Writer of this pamphlet be a Lady, as the Title-page and Dedication aſſure us, we are not at all ſurpriſed that ſhe ſhould give the following definition of a perfect man. 'A man is perfect in my opinion when he hath every thing that is neceſſary to *produce* and receive the effects for which he is deſtined: and he is imperfect when he has more or leſs parts than are neceſſary, or ſome indiſpoſition which impedes the intent of his creation.'

As this Lady profeſſes to conſider her ſubject phyſically as well as morally, ſhe ſagely obſerves, that 'the Almighty having reſolved to produce man dependently of each other by the *help* of two perſons, he formed two different bodies for that purpoſe. Each was perfect in its way: and it was neceſſary that they ſhould be diſpoſed as we ſee them. It is therefore without foundation that ſome imagine, that the women are not ſo perfect as the men, and repreſent *that* as a defect which is an *eſſential appendage* to the ſex, *without which* they could not anſwer the intent of their creation. The two ſexes are neceſſary for producing *together* their likeneſs; and what reaſon can be given for aſſerting that men are more noble than the women in what relates to children?' Really the matter is ſo clear as to need no illuſtration; and the Ladies in *this* caſe neither aſk nor want an apology.

In the delineation of their moral qualities, this Writer expatiates ſo much in their praiſe, that, if we are to pay any credit to profeſſion, they are here ſuppoſed to be equal to all the toils and hazards of war, to all the intrigues of ſtate, to the moſt laboured inveſtigations of ſcience, to the moſt exalted flights of genius, in a word, to all that ever did or ever can give luſtre, authority and greatneſs to man, as well as gentleneſs, ſweetneſs, and all the ſofter attractions to woman.

If this performance be ſerious, we wiſh it had more argument to ſupport it; if ironical, we wiſh it had more humour to enliven it.

Art. 19. *An Account of the Statues, Pictures, and Temples in Greece*; tranſlated from the Greek of Pauſanias. By Uvedale Price, Eſq; 8vo. 4s. ſewed. Evans, 1780.

The Tranſlator's *Advertiſement* will beſt explain the nature of this performance: 'The contents of theſe ſheets being a faithful tranſcript of all that is to be found in Pauſanias, in relation to the temples, ſtatues, and paintings remaining in Greece when he travelled over all its ſtates, about the 177th year of the Chriſtian æra,



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in order to describe them, it may reasonably be presumed, that an accurate bill of fare of so sumptuous an entertainment, with a particular description of the noblest and most elegant parts of it, will meet with a favourable reception.'

With respect to the work itself, valuable as it is, on some accounts, to the scholar and the antiquary, it is a dry, uninteresting catalogue, drawn up with no more taste than might be expected from a common appraiser,—and, consequently, can furnish, to the mere English Reader, little instruction, or amusement.

Art. 20. *An easy Introduction to the Knowledge of Nature, and reading the Holy Scriptures.* Adapted to the Capacities of Children. 8vo. 3 s. sewed. Dodsley, &c. 1780.

We rejoice in every opportunity of paying our respects to the Ladies; and indeed literature has, of late, been much indebted to them.

By the Dedication to Lady Charlotte Finch (which is sensible, modest, and polite) we find, that this is the production of a female pen; and in our opinion it does great honour to the Author *.

In the Preface, page 11, she says, 'I cannot pass over this opportunity of mentioning a very useful publication, entitled, *Lessons for Children from two to three or four Years old*, written by Mrs. Barbauld, which I think are the best adapted for the purpose of teaching them to read, of any I ever met with, being wrote in a style of familiar conversation, and free from all formality. I have endeavoured to adopt a similar mode of expression, and to build upon the groundwork which the ingenious author has laid for the education of children.'

Our Author farther adds, 'Perhaps it will be thought, that I have deviated from my plan of simplicity and ease in the latter part of this work, but I have here taken for my guide the Archbishop of Cambray's instructions for the education of a daughter, and, indeed, copied him in some places, respecting the distinction between the soul and the body.' Upon the whole, we think the Author entitled to the thanks of all parents, and would advise every mother to put this pleasing performance into the hands of her children, for the united purposes of rational amusement and useful instruction.

*** Page 146, line 1, for South read North.

Art. 21. *Memoirs of the Marshal Duke of Berwick.* Written by himself. With a summary Continuation from the Year 1716, to his Death in 1734. To this Work is prefixed, a Sketch of an Historical Panegyric of the Marshal, by the President Montesquieu; and Explanatory Notes, and original Letters relative to the Campaign in Flanders, in 1708, are subjoined. Translated from the French. 8vo. 2 Vols. 12 s. Cadell. 1779.

The ample account we gave of the original publication of these Memoirs †, leaves very little to be added on their appearance in an English dress; excepting to remark their having remained for an unusual number of years in bad hands, until their contents became too stale for any historical purpose, but that of uniting with some late publications evidently *managed* to discredit the Revolution, and

* Mrs. Trimmer, of Brentford.

† See Rev. Vol. LIX. p. 481.



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to defame the characters of King William III. and the principal actors in that happy event. At Rome, they carry on profitable manufactures of relics and antiques; and secret anecdotes purporting to be derived from the cabinets of the natural and interested enemies of our country and constitution, conveyed to us from time to time, through questionable hands,—are not now to put us out of conceit with the securities provided for us by our forefathers against the imminent evils that then hung over their heads; nor to put us into conceit with the principles of those whose gloomy tyranny we so happily escaped. Peace be to their memories on both sides; we are satisfied: every generation finds political evils enough to engage their attention, without recurring a century back; and out of the frying pan into the fire, has ever been deemed a fatal leap.

In a note to the Advertisement, we are informed that "the original Editor of these Memoirs is said to be Mr. Hooke, a Doctor of the Sorbonne, and son of the gentleman of that name who wrote the Roman History:" and as Mr. Macpherson and Sir John Dalrymple have made liberal use of Jacobitical authorities in French cabinets; so the compliment is returned by the Popish Doctor of the Sorbonne, who reflects the authorities of these collectors back on suitable parts of the Duke of Berwick's Memoirs: thus is the old adage illustrated —*manus manum fricat.*

The duke of Berwick appears, under his education, and suitable to his attachments, from his own writing, to have been an able honest man; without attending to the colouring of Montesquieu's panegyric: French panegyrics are to be considered in the same point of view with monumental inscriptions; which display the qualifications of their writers with more truth than those of *the subject.*

As the Duke of Berwick passed the most active part of his life in camps, and was frequently called abruptly from service in one place to engage in another, the chief part of his Memoirs consists of military details: and as these are rather relations of his own particular share in the respective campaigns he made, than histories of the motives and operations of the wars at large, the Reader will find them proportionably desultory and confined in their objects. In the characters and opinions interspersed, candour requires some allowance for his prejudices of education. When we add, that the translation appears to be faithfully executed, and that it reads free and easy, we imagine that nothing farther will be required from us, in relation to the Duke of Berwick's Memoirs.

Art. 22. *Directions for breeding Game Cocks:* With the Methods of treating them from the Time they are hatched, till fit to fight. Including Instructions for the Choice of a Cock and Hens to breed from; Place to breed at; and Remarks worthy Observation previous to fighting a Match; Articles for a Cock Match; Key to a Match Bill; Rules and Orders in Cocking, abided by at the Cockpit Royal, Westminster, &c. with Calculations for betting, being the Result of many Years Experience. 12mo. 1 s. 6 d. Macgowan. 1780.

Little did we expect at this time of day, to have seen a diversion *scientifically* treated, which is now, for the most part, confined to the lowest of the vulgar. We have, however, the satisfaction to think the



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the preſent attempt will tend very little to revive this brutal entertainment. Thoſe barbarians, who can find amuſement in cock-fighting, and who wiſh to improve their ſkill in this ſpecies of blackguard butchery, will learn nothing from this catchpenny performance: the only myſterious part of the buſineſs this cunning adept has contrived to paſs over in ſilence—not chuſing, we ſuppoſe, to make others as cunning as himſelf.

Art. 23. *The New Univerſal Traveller.* Containing a full and diſtinct Account of all the Empires, Kingdoms and States, in the known World.—By J. Carver, Eſq; Author of *Travels through the Interior Parts of North America.* Folio. 1 l. 14 s. Robinſon. 1779.

Compiled, and abridged, from the more voluminous collections of the ſame kind; and illuſtrated by Maps, and other engravings.—Of Captain Carver's book of American Travels, which appears to have been an original work, an ample account was given in the Sixtieth Volume of our Review: See pages 90, and 281. See, likewiſe, our account of his *Treatiſe on Tobacco*, Rev. vol. lxi. p. 78.

Art. 24. *A Tour from London to Peterſburgh*, from thence to Moſcow, and Return to London by way of Courland, Poland, Germany, and Holland. By John Richard. 12mo. 2 s. 6 d. ſewed. Evans. 1780.

In a ſeries of forty-one letters, which are written with ſome vivacity, this ſmall volume gives an amuſing account of the places above mentioned, interſperſed with hiſtorical anecdotes, &c.

Art. 25. *The Regal Table:* Exhibiting in a conciſe and accurate Manner, the Times of the Commencement and Concluſion of every Sovereign's Reign, from William the Conqueror to his preſent Majeſty, King George the Third, and the exact Years, Months and Days, they ſeverally reigned: Together with the Year of each Reign in progreſſive Order, the Year of the Lord correſponding to the Year of each Reign, and the Number of Years ſince the Conqueſt. Neceſſary in all Colleges, Libraries, and for Members of both Houſes of Parliament, Hiſtorians, Profeſſors of the Law, and other ſtudious and learned Perſons; alſo very proper to be introduced into all Schools and Places of public and private Education. 12mo. 1 s. Faden. 1780.

A very long title to a very little book.

## POETICAL.

Art. 25. *Poems on various Subjects*, chiefly ſacred. By the late Mr. Thomas Greene of Ware, Hertfordſhire. 12mo. 3 s. 6 d. Harris, in Leadenhall Street. 1780.

The Author ſeems to have been a very good ſort of man, much devoted to Methodiſtic piety, and Methodiſtic poetry: for inſtance,

' —— when ſuch preachers fill the ſacred place,
Who ſeem quite ſtrangers to redeeming grace,
I ſit beneath their lectures ſunk in grief,
And paſs the tedious hour without relief.
With human excellence their ſermons ſwell,
A heathen Socrates could preach as well.
Cold dry morality is all their ſtore,
A good old Levite would have taught us more.

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Such preachers and such sermons do, I doubt,
But waste our time, and tire our patience out.'

Strange that moral instruction should always be considered, by these people, as *waste of time!* And yet some noted ones among them seem to have stood much in need of it.

Art. 26. *Verses* occasioned by a Poem entitled, "The Gray's-Inn Association." 4to. 6 d. Flexney.

In the Review for November, p. 387, we condemned the 'Apprentice's poem,'—the *Gray's-Inn Association.* The *verses* now before us are still worse, and were, no doubt, written by the Porter, or the Errand Boy.—Melancholy consequences, these, among others, of the decay of trade! In former days, the shop-keepers could find their servants better employment.

Art. 27. *La Bagatelle.* On the Use and Abuse of Satire; occasioned by the Guildhall Orators, and other (so called) "Satirical Poems." 4to. 6 d. Fuller. 1780.

This beadle of the court of Parnassus (for such is the title which the Writer has usurped) has much over-rated his own powers, in thinking himself qualified for any office in that court.

NOVELS.

Art. 28. *Gilham Farm*, or the History of Melvin and Lucy. 12mo. 2 Vols. 5 s. sewed. Noble. 1780.

This trifling novel, which for the size of the type, and the extent of the spaces, hath few equals, even in this book-making age, is fabricated to introduce some seemingly original accounts of India. Allured by the success of Emily Montague, and the pleasing descriptions of Canada in that agreeable novel, the Author hath followed his original with unequal steps. The descriptions are meagre and scanty, with little colouring; and the reflections vague and trite, without novelty or acuteness. It contains an oriental vision, which is said to be original, and deserves in some degree to be exempted from the common censure to which the rest of the performance is justly entitled. It is, however, very inferior to the luxuriant reveries of Hawkesworth, which, if they are not entirely in the oriental taste, are in many respects superior to it.——This novel also contains a description of the famine in Bengal; and the Author endeavours to exculpate the COMPANY from the load of infamy that hath been cast on them and their servants, by observing, that the most liberal participation of their treasures could have only warded off the fatal catastrophe for a very short time.——The *story* of Melvin and Lucy is highly improbable, and scarcely worth relating; and the language, though on the whole not inelegant, is frequently incorrect.——The *poetry* (for several little pieces in verse are interspersed for the sake of variety) scarcely rises above insipidity. In short, this production is too flimsy and uninteresting to merit praise, while the most experienced critic can hardly point out its particular faults.

"We cannot blame indeed, but we may sleep."

Art. 29. *Sketch of the Times*, or the History of Lord Derville. 12mo. 2 Vols. 5 s. sewed. Bew. 1780.

If the times are in reality so bad as they are here represented, we shall no longer condemn the gloomy pictures drawn by discontented moralists and splenetic divines; nor attribute to the dictates of disap-



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pointment what *may* have been the effect of observation. This infamous story is well told: but in its vicious tendency every other merit is totally lost. It might have been more tolerable, if the Author had distributed justice more impartially. The pride of the principal delinquent is only piqued, and the other actors in the scene are permitted to indulge their wishes to the utmost extent.——But the Author knew for *whose* use, and for *what* end he writ: and convinced of the wickedness of the *times*, wisely took his measures accordingly. *Similis simili gaudet!*

PHILOSOPHICAL, &c.

Art. 30. *A Dissertation on Rivers and Tides.* Intended to demonstrate the Effect of Bridges, Cuttings, removing of Shoals and Imbankments; and to investigate in particular the Consequences of such Works on the River Thames. By Robert Erskine, Engineer, &c. Respectfully addressed and recommended to the Consideration of the Nobility, Gentry, and Public at large; particularly the Proprietors of Lands on the Banks of the Thames, between Cricklade and Gravesend, with a View to the Amendment of the ruinous Condition of the Navigation, the putting a Stop to the intended Lockwork between Staines and London, and the Usurpation of City Power, in imbanking and raising Paths on the Side of the River. 8vo. 1s. Wilkie. 1780.

As Mr. Erskine appears to understand, very perfectly, this important subject; what he has here offered upon it certainly merits the serious attention not only of our engineers, but of all who are peculiarly interested in the navigation of the Thames.

MATHEMATICS.

Art. 31. *The Elements of a new Method of Reasoning in Geometry:* Applied to the Rectification of the Circle. By Thomas Taylor. 4to. 2s. 6d. Denis. 1780.

We honestly confess, that we do not understand the method of reasoning here made use of, and therefore the Author will, we hope, be pleased to excuse us from giving any opinion whatsoever of his pamphlet.

SCHOOL-BOOK.

Art. 32. *A short Sketch of English Grammar*; intended for the Use of such as study that Language only; consisting of a few Rules, abstracted chiefly from Johnson, Lowth, Ash, &c. by the Observance of which a Person wholly unacquainted with any other Language may learn to speak and write English; not only intelligibly, but with tolerable Propriety. To which is added, A Table, exhibiting at one View, the declinable Parts of Speech, with their Subdivisions. By Wells Egelsham, Printer. 12mo. 8d. Kearsley.

There appears to be nothing, either in the plan or the execution, of this Grammar to entitle it to particular notice: its chief excellence is its cheapness. In an English grammar, it is an unpardonable inaccuracy to say, in one page, 'There *is* also a kind of substantives,' &c. and in the next, 'There *are* also a kind of verbs,' &c. Whether the blame belongs to the *Printer* or to the *Author* we leave Mr. Egelsham to determine.

LAW.

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## LAW.

Art. 33. *Cases on Appeals*, concerning the Duties on Houſes and Windows, Servants, and inhabited Houſes; with the Determinations of the Commiſſioners, and Opinions of all the Judges thereon, as alſo an Abſtract of the Statutes. 8vo. 2s. Fielding and Walker. 1780.

The Publiſher's *advertiſement* will ſufficiently explain the deſign and uſefulneſs of this collection of Caſes, &c.

'In the following Appeals, the Reader will find the *caſes* ſtated fully, the *determinations* of the commiſſioners, and the *opinions* of the judges very clearly and very conciſely given; by means of which circumſtantial relation of the caſes, and perſpicuity of the determinations and opinions, theſe Appeals will be found of the greateſt utility to clergymen, gentlemen in the commiſſion of the peace, tradeſmen, farmers, ſhopkeepers, and all thoſe perſons who reſide altogether in the country, as they will prevent them much trouble and expence of journeys for advice, reſpecting their complaints of grievances impoſed on them by the commiſſioners or ſurveyors, be the ſame occaſioned by ignorance or deſign; as they may, by theſe precedents, find out their own reſpective caſes, and remedy their own injuries, by only conſulting this book, without farther application. And in order to convince the purchaſer that his expectations will be readily anſwered, he may be aſſured, that almoſt every poſſible caſe of difficulty or doubt that may occur reſpecting the ſaid duties, is truly ſet forth, and ſatisfactorily reſolved, by the above opinions. A conciſe extract of the clauſes from ſeveral acts of parliament, whereon the above caſes, determinations, appeals, and opinions are grounded, is prefixed to the reſpective ſubjects.'

Art. 34. *The Trial of the Rev. Henry Bate for a Libel* *, &c. fol. 2s. 6d. Kearſly. 1780.

This trial was in conſequence of the information exhibited againſt Mr. Bate by the Duke of Richmond. The previous proceedings in the court of King's bench are here alſo given; and the whole is publiſhed from the ſhort-hand notes of Mr. Gurney.

Art. 35. *Reports of Caſes upon Appeals and Writs of Error in the High Court of Parliament.* By Joſiah Brown, Eſq; fol. Vols. III. and IV. 1l. 11s. 6d. in boards. Uriel.

The firſt and ſecond volumes of Mr. Brown's Reports were noticed in our Review for Auguſt 1779 (the 61ſt volume of *our* Reports): thoſe now publiſhed in continuation, bring the caſes down to the year 1749 inclusive.—The advertiſements inform us, that two volumes more are to be expected.

As this work advances, the cauſes grow more intereſting; and as moſt of them are appeals from courts of equity, they contribute to mark out the ſyſtem of thoſe courts, and particularly of the court of chancery, which may be ſaid, about that time, to have expanded into its full extent and importance.

Art. 36. *The Hiſtory and Antiquities of the Four Inns of Court.* 8vo. 3s. 6d. Kearſly. 1780.

This is a mere extract from Sir William Dugdale's *Origines Judiciales*, prefaced with ſome ſplenetic obſervations on the diſuſe of the

* In the *Morning Poſt.*

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ancient

ancient academical exercises in the Inns of Court; to which cause the preface-writer imputes the 'great number of ignorant unprincipled impostors, counsellors at law, who corrupt the morals and disturb the peace of society in England, Ireland, and the Plantations.'—— We do not approve of these harsh terms. So general an aspersion on the members of a liberal profession, is most foul and *illiberal*; but as this truly polite writer vouchsafes to inform us, that *he* too is a counsellor at law, we can with less propriety dispute the accuracy of his description,——*as far, at least, as concerns himself.*

But really the cause is too slender for the effect. That the old habits of *mooting* or *bolting cases* (i. e. of public disputations), might make the student more subtle and acute, may be admitted, and that the neglect of this practice may (in one sense) occasion the *ignorance* here supposed; but that the professors of the law should hence become *unprincipled impostors*, is certainly not a very obvious inference.

The scheme of appointing persons to superintend the education of gentlemen intended for the bar (which this Author recommends), and of enforcing the regulations of an university in the Inns of Court (which indeed he does not expressly recommend, but without which the former would be nugatory), has been often canvassed. Its expediency, supposing it practicable, is extremely doubtful; its practicability, supposing it were expedient, is still more so. On one hand, it would be investing a set of men with a power which would degenerate into tyranny, and be productive of innumerable intrigues and disputes. Tests and examinations have often disgusted or deterred men of real genius from a profession, but dunces never: Gentle dulness finds a passport every where. On the other hand, the idea of keeping up any thing like academical discipline in the heart of this opulent and licentious metropolis, is too wild and chimerical. It is found sufficiently difficult in our two universities, though at the distance of fifty or sixty miles from the grand seat of dissipation.

## MEDICAL.

Art. 37. *Systematic Elements of the Theory and Practice of Surgery:* By John Aitken, Fellow of the College of Surgeons, &c. and Lecturer on Chirurgical Anatomy and Pharmaceutic Chemistry in Edinburgh. 8vo. 6s. Boards. Murray. 1779.

In our 40th Volume [April 1772, pag. 446.] we had occasion to speak favourably of a volume of Essays on Chirurgical Subjects, published by the Author of the present Performance; in which his object is 'to display surgery as a *distinct science*, in a *concise* and systematic manner,—and to facilitate its study, upon a *liberal* and *radical* plan.' He accordingly, in pursuance of this plan, methodically arranges those diseases which fall within the province of surgery, under the twelve following heads:—*Tumor, Hernia, Prolapsus, Vulnus, Ulcus, Ruptura, Luxatio, Fractura, Meatuum Obstructio, Deformitas, Profluvium*, and *Miscellanea*, or such affections as are not reducible to any of the former. These heads are afterwards branched out into their respective subdivisions.

Little original matter is to be expected in an elementary work like the present; which consists of definitions or descriptions, accom-



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panied with the ſynonyms and deſcriptions of Vogel, Linnæus, Sauvages, Cullen, and others; together with ſhort practical remarks, or aphoriſms: ſo as to conſtitute a work proper enough to ſerve as a text-book for a ſtudent who attends the lectures of a Profeſſor of Surgery. From the ſingular manner, however, in which the typographical part of it is executed, we ſhould not have imagined that it was intended for the *young* eyes of *Tyro's*. We, who extract the *quinteſſence* of other Writers, and ſometimes throw in a little of our own, make it our monthly practice to condenſe into *one* page, of our largeſt type, what the Author, or rather, we hope, his Printer, has thought fit to expand into five, or ſix, or more; by means of a large type, and margin, two running titles, with a line drawn between them, broad ſtaring intervals between each ſection, and other devices.

Art. 38. *An Eſſay on the Gonorrhœa*, &c. By William Thomas, Surgeon, &c. 8vo. 1s. 6d. Donaldſon. 1780.

In this Eſſay the Author endeavours to ſhew that, in general, a gonorrhœa ariſes only from an increaſed ſecretion from the *urethra*: though an ulceration may ſometimes take place, and in time produce a confirmed *lues*. After offering ſome ſtrictures on the more uſual practice of purging and exhibiting cooling ſalts, in all habits and caſes indiſcriminately, with a view to ſubdue the inflammatory ſymptoms; or that of applying ſtimulating or aſtringent injections; he propoſes what will appear to the generality of practitioners a new method,—the exhibition of opium, both internally and in injection: as being equally efficacious in appeaſing the irritation produced by the venereal virus, as in the numerous other caſes in which recourſe is ſucceſsfully had to the ſedative power of this valuable medicine. The Author, however, does not wholly rely on opium, for the cure of this diſeaſe. We ſhould not entertain a very favourable opinion of his method, if he did not, in the proper ſeaſon, avail himſelf of the well-known and unqueſtionable *ſpecific* againſt the venereal *virus*.——But for the particulars of his *practice*—for this new mode does not appear to be founded on mere reaſoning—we muſt refer thoſe concerned to the pamphlet itſelf.

We wiſh, however, that the Author had been ſomewhat more explicit with reſpect to the conveniences or inconveniences attending the exhibition of *a grain* of opium, and two grains of calomel, taken every night, and, in urgent caſes, 'every night and morning, for a *conſiderable length of time*:' though, he obſerves, that 'it will ſeldom happen, that a long continuance will be neceſſary;'—eſpecially as ſome of his medical readers, bigotted to the old *routine*, may aſk, why there ſhould be occaſion to continue the uſe of ſo efficacious a remedy as he repreſents this to be, for a long time? and may exclaim, we too can cure the gonorrhœa, by means of purges, cooling ſalts, and calomel internally and externally exhibited; and our patients, in general, do not ſuffer, though they are ſometimes obliged to ſubmit to our proceſs 'for a conſiderable length of time.'—We do not mean, however, to derogate from the merit of the Author's propoſed method: but in recommending ſo novel a practice, we think that he ought to have been ſomewhat more circumſtantial.

Art.

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Art. 39. *Observations on the Cure of the Gonorrhœa.* By Samuel Foart Simmons, M. D. F. R. S. &c. 8vo. 1 s. 6 d. Murray. 1780.

This Pamphlet likewise contains some judicious observations respecting the Gonorrhœa. On this subject the Author very properly observes, that 'although this complaint has prevailed in Europe for more than two hundred years, we find men of the greatest eminence in the profession still differing in their opinions concerning its nature, and in their methods of treating it.'—In fact, strange as it may appear after so long an acquaintance with this disease, we have perused some late performances, the Authors of which have undertaken to prove that the Gonorrhœa and the *lues venerea* are two distinct species of contagion.

After describing the progress of the disease, the Author justly reprobates the practice still persisted in by some, of exhibiting drastic purges. Among the topical remedies, he too speaks favourably of a solution of opium, used as a sedative injection; or with a view to lessen the irritability of the parts, and to allay the local inflammation. *When the inflammation has subsided,* he observes that 'gently stimulating and astringent injections may be used with safety, and with considerable advantage.' To the account of this last quality alone, he ascribes the good effects to be expected from mercurial injections. His reasons may be collected from the following extracts:

'The idea, says the Author, 'of their correcting the venereal virus was originally introduced, and has been continued, upon mistaken principles.'—'Calomel, mixed with the mucus discharged in a gonorrhœa, has no more power in destroying the infectious properties of that mucus, than cerusse or any other preparation would have. A diluted solution of sublimate injected into the urethra will, like a solution of verdegris, or blue vitriol, or any other styptic, constringe the mouths of the *lacunæ*; but this is all that it will do, for it will never lessen the infectious nature of the virus.'—'For the truth is, that *mercury has no power over the venereal virus, until it has been introduced into the body,* and undergone certain changes, &c.'

In these passages, we think that the Author speaks too decisively, on a matter in which he cannot have sufficient *data* to support his assertions. As he does not profess to know the *chemical* qualities of the venereal virus, nor in what manner mercury, when *introduced into the circulation,* acts upon and corrects it; he is not warranted in denying that it can have the power of 'destroying its infectious properties,' on simply coming into contact with it in the urethra. We should think it *prudent* therefore—waving other arguments founded on analogy, and, indeed, on experience—to take the *chance,* at least, of its possessing a power of correcting the venereal poison, on being *directly* mixed with it; and accordingly should prefer it to cerusse or vitriol: Calomel is certainly as harmless as these; and the Author is so far from dissuading from the use of it in injections, that he declares, that he has frequently found it of considerable efficacy; though his *theory* leads him to ascribe its good effects to its *stimulus.*

Art.

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Art. 40. *A Treatise on the Diseases of the Eye, and their Remedies*, &c. Illustrated with Copperplates: By George Chandler, Surgeon. 8vo. 3s. Boards. Cadell. 1780.

In this Compilation, which is divided into two parts, the Author has first drawn up a short anatomical description of the eye; which is followed by an account of the manner in which vision is performed; and of the common imperfections of sight, such as *Myopia*, *Presbytia*, &c. In the second part, he briefly treats of the diseases of the eye and eye-lids, and of the methods of cure, according to the latest observations and improvements. It will be sufficient to add, that the work is executed in such a manner, as to render it useful to those who cannot have recourse to the various works in which the diseases of this organ are treated more particularly.

Art. 41. *Medical Tracts*: By the late John Wall, M. D. of Worcester. Collected and republished by Martin Wall, M. D. 8vo. 5s. Boards. Cadell. 1780.

The high reputation of the late Dr. Wall, both as a skilful physician and a man of science, sufficiently warrants the propriety of presenting to the Public a collection of his medical works, most of which are only to be met with in voluminous and miscellaneous collections. The present Editor has been incited by an additional and very laudable motive, that of rendering justice to the memory of an excellent father: and we doubt not but he will acquire equal credit, for the filial affection which prompted him to the undertaking, and the intelligent manner in which he has performed it. All the pieces in this collection have been before printed. The list of them is as follows:

1. Of the extraordinary effects of *Musk* in convulsive disorders. 2. Of the use of the *Peruvian Bark* in the small-pox. 3. Of the cure of the *Putrid Sore Throat*. 4. Mr. Oram's account of the case of the *Norfolk Boy*. 5. Observations on that case, and on the efficacy of *Oil* in *Worm Cases*. 6. Experiments and observations on the *Malvern Waters*. 7. Letters to Sir George Baker, &c. on the *Poison of Lead*, and the impregnation of *Cyder* with that metal. 8. A Letter to Dr. Heberden on the *Angina Pectoris*. 9. Supplement, containing an account of the *Epidemic Fever* of 1740, 1741, 1742.

As it does not come within our plan to give a particular account of pieces formerly published, we shall only take notice, that the Editor has enriched his publication with various notes, which discover an extensive acquaintance with the subjects in question, with a candid and liberal turn of mind. He has subjoined to the treatise on Malvern waters, an Appendix of some length, containing an experimental inquiry into their nature; from which it appears, "that the *Holy-well Water* at *Malvern*, does not contain any *uncombined vitriolic acid*, nor any *volatile alcali*, nor any *metallic salt*; that it is slightly impregnated with *fixed air*, contains some *common air*, some *selenites*, and some *unneutralized calcareous earth*." He attributes its virtues, therefore, to "its extreme purity, assisted by the fixed air which it contains."

RELIGIOUS.

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## RELIGIOUS.

Art. 42. *A Travel from Egypt towards the Land of Canaan.* Where the Author, in his Way, met with a peculiar People: among which he met with many remarkable Occurrences and many Difficulties. Set forth in Parables, and addreſſed to the People called Quakers, and the Sincere in general. By J. C. Schnebbelie. 8vo. 2 s. Printed for the Author, and ſold by Crowder. 1780.

This poor Writer's head is enveloped in the thickeſt fogs of myſticiſm. His production is a wretched compound of the wretched ſyſtems (if they may be called ſyſtems) of Jacob Behmen and George Fox.

This Author is not contented with *playing at Parables*; he muſt needs turn commentator! and, like other crack-brained enthuſiaſts, he hath choſen a ſubject which Nonſenſe hath long pleaded a kind of preſcriptive right to the poſſeſſion of, and on which it fancies itſelf privileged to take what liberty it thinks proper. The title of this part of his work will be a ſufficient evidence of the ſtate of our Author's mind: 'An explanation of the book ſealed with ſeven ſeals, or a further inſtruction to the ſincere in the way from Babylon to the New Jeruſalem.'

We have nothing farther to ſay of this traveller, but that he is yet in the *Wilderneſs!*

Art. 43. *Catechiſm de la Bible*, &c.—A Scripture-Catechiſm; or, an Abridgement of the Holy Scriptures, by way of Queſtion and Anſwer: For the Uſe of the Church of St. John, Spital-fields. 8vo. 1 s. London, printed by Galabin and Baker; and ſold by G. Wagſtaffe. 1779.

Monſ. Beazeville, the author of this French Catechiſm, ſpeaks very properly, in his Preface, of the neceſſity of inſtilling the principles of piety and virtue into the minds of youth, and the *importance of ſcripture knowledge* for this purpoſe. He earneſtly recommends attention and diligence in theſe reſpects to parents and others, who have the charge of children and youth. This little volume is publiſhed at the expence of the church for whoſe uſe it was principally deſigned. It reaches no farther than the end of the Old Teſtament; on many parts of which it preſents reflections which tend to implant and ſtrengthen the love of truth, piety, and goodneſs. We cannot but remark the ſolicitude the Author ſhews in his Preface, that theſe deſcendents of French Refugees may preſerve and adhere to the language of their anceſtors, without adopting the Engliſh.

Art. 44. *The Divine Right of a Chriſtian to Freedom of Enquiry, and Freedom of Practice, in Religious Matters*, evinced from the Chriſtian Records. To which are added, Some Motives to enforce the Exerciſe of that Right, and a few Directions relative to the proper Regulation of it. 12mo. 1 s. Hull printed, London ſold by Rivington. 1779.

The Author of this ſmall tract has not announced his name in the title-page, but the Preface informs us it is *Beatſon* *. It is a ſenſible and rational performance, in which we find little to object to, and much to approve.

* For other performances of this writer, ſee Rev. vol. liii. p. 363.

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'It is of little concern to him,' this Writer says, 'what names Christians may be called by, whether as terms of distinction, or names of reproach, since these make no alteration in the nature of Christianity. But he is concerned, nay even anxiously desirous, that every disciple of Jesus be able to give a *scriptural reason*, both for what he believes and what he practises; since a deficiency in this, in his opinion, reflects disgrace on the Christian character. When a professor of Christianity, for example, is asked, Why he believes this doctrine, or practises that duty, how low, how mean, how disgraceful is it for him to reply, It is contained in such a *confession*, or it is believed and practised by this or the other *man*, who is eminent for his literature and piety! But when he can say, Thus Christ and his apostles taught, and thus they have commanded, and *therefore* I so believe and so practise, it is at once satisfactory, just, and honourable!' The right for which this Author pleads, he tells us, 'consists in a man's determining for himself in all matters of religion, by exercising his own understanding on the Christian scriptures; or, in other words, to embrace, profess, and defend whatever he apprehends to be religious truth or duty, without discouragement or restraint from men.' This right he calls *divine*, because he apprehends that 'a Christian is invested with it by credentials from heaven;' and this right, he adds, 'is built on the following stable foundations, That religion, strictly considered, is entirely a *personal* concern, and altogether foreign to the nature, object, and use of civil magistracy:—That the Lord Jesus Christ is the only sovereign of conscience, which authority he continues to exercise *himself*, and has not constituted any delegates:—That the sacred scriptures are a perfect rule in all religious concerns, containing whatsoever is necessary for us as Christians, either to believe or practise:—And, That every Christian is, or may be, a competent judge of the various branches of revealed truth, at least so far as relates to his everlasting salvation.'

This Writer defends the proposition he has advanced by a variety of arguments from the New Testament; to which he unites motives to the exercise of this right, and directions for the proper regulation of it. His little treatise discovers good sense, integrity, candour, and piety.

Art. 45. *Emblematical Representation of the Paradise of God*; shewing the Nature of Spiritual Industry, in the Similitude of a Garden well ordered, dressed and kept. With sundry Reflections on the Nature of Divine Knowledge. To which is added, a Treatise on the Righteousness of Saints, as is recorded in Scripture: Delivered by Way of an Answer to a Letter from a Correspondent; by Alexander Clark, Gardener. 8vo. 3 s. bound. Keith, &c. 1779.

The nature of this performance will be sufficiently known from its Title-page. The most material consideration attending this business of spiritualizing is, that the Author has found it no hindrance to him in his profession, but that it rather was a help to him, in order, as he expresses it, to follow the same with care and diligence. And he adds, 'But what is still more remarkable in these things, that the more close I kept to the business I professed, the more I found of God's

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God's gracious presence, as may be seen in the work, how wonderfully I was enabled to spiritualize every thing belonging to the practical parts of gardening; a path, which, I believe (as to the plan), no man ever yet has trod before.'

Art. 46. *An Abridgment of the History of the Old and New Testament*, interspersed with moral and instructive Reflections chiefly out of the Fathers. From the French. By J. Reeve. 8vo. 6s. sewed. Exeter, printed; London, sold, by Lewis. 1780.

In this abridgement of Sacred History the reflections, moral and religious, which are interspersed, are sensible, useful, and sometimes excellent: But it is necessary to warn our readers, that the principles of Popery are so interwoven with the historical and other passages of scripture, that the unwary may be misled, and brought to imagine, that the tenets of the Church of Rome are founded on, or supported by, the Sacred Volume; than which nothing can be more false and erroneous. We therefore wonder, that in books of this kind, if published by Protestants, the exceptionable passages should not be omitted; or, at least, accompanied by some satisfactory guard, and antidote, for the sake of general readers, in a Protestant country.

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## SERMON

Preached at St. Edmund's Bury, Oct. 17, 1779. For the Benefit of the Charity Children in that Town. Published for the Benefit of the Charity Schools. 4to. Crowder, &c.

Pathos, tenderness, and persuasive eloquence, are the characteristics of this Discourse. The suppression of the Author's name is a singular circumstance.

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## CORRESPONDENCE.

A letter has been received from 'the widow of the late Captain Jonathan Carver,' declaring, 'in justice to the memory of her deceased husband,' and to prevent 'imposition on the Public,'—that Captain Carver was author of *no* work ever yet published, but *his own* "Travels through the interior Parts of North America," and his "Treatise on Tobacco *."——Mrs. Carver further mentions some circumstances relative to her late husband's transactions with the Booksellers, 'in the hour of extreme distress for his family,' &c. &c. —As to Captain Carver's private concerns with *the trade*, and their illiberality toward him,—these are matters which cannot be brought into *our court*. We are always sorry for the distresses of ingenious men, or of their families; and sincerely wish we had the power of preventing or relieving them. We are particularly sorry for Mrs. Carver, as she appears to have sustained an irreparable loss, in the death of a very meritorious and respectable husband.

* Of both these we have given our commendation: See Review, Vol. LX. p. 90—281. Also Vol. LXI. p. 78.

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# THE

# MONTHLY REVIEW,

## For FEBRUARY, 1781.

ART. I. *A Harmony of the Evangeliſts in Engliſh*; with Critical Diſſertations, an occaſional Paraphraſe, and Notes for the Uſe of the Unlearned. By Joſeph Prieſtley, LL. D. F. R. S. 4to. 12s. Boards. Johnſon. 1780.

IT is now more than three years ſince Dr. Prieſtley publiſhed a Harmony of the Evangeliſts in Greek, to which is prefixed a Preface and Critical Diſſertations in Engliſh. Of that publication we gave a general account in our Review for February 1778. In this Engliſh edition of the Harmony, as the Doctor acquaints us in his Preface, 'the text is a copy of the Greek, the intire hiſtory,' as in that, 'with all the incidents and diſcourſes, collected from all the Evangeliſts, being diſtinguiſhed by a larger character, and the collateral accounts of the ſame things being printed in a ſmaller character, in ſeparate columns; ſo that they may be read and compared, or omitted at pleaſure.' In this edition ſome things are likewiſe added for the benefit of thoſe who are unlearned, but of an inquiſitive and liberal turn of mind; ſuch as an occaſional paraphraſe, and notes, on ſuch paſſages and expreſſions as ſeem to ſtand in need of illuſtration. The Preface and Critical Diſſertations, publiſhed with the Greek edition of the Harmony, are with great propriety prefixed to the preſent. The Preface contains many ingenious and judicious obſervations upon harmonizing in general, upon the variations in the accounts which different Evangeliſts give of the ſame facts, and upon the methods taken by different harmoniſts to reconcile them to each other. The variations, or rather, apparent inconſiſtencies in the accounts which different Evangeliſts give of the ſame facts, Dr. Prieſtley juſtly conſiders as an inſuperable objection to the notion



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generally entertained of their inſpiration as writers: upon which ſubject he has ſome pertinent and ſtriking remarks. We are tempted to tranſcribe the two following paragraphs, as containing matter worthy the attention of every liberal minded Chriſtian:

'Admitting that, if the whole credibility of the Goſpel hiſtory, as we receive it, reſted on *divine*, independent of *human* teſtimony, ſomething might be gained, it is evident that we *now* receive the Goſpel hiſtory on the faith of human teſtimony only. For the early *Tranſcribers* of the Goſpels were no more inſpired than our *Printers*; and in the courſe of time that has elapſed from the firſt promulgation of Chriſtianity to the preſent age, copies of the Goſpel have been ſo often tranſmitted from one to another, that a ſucceſſion of human authorities ſo great as to exceed all computation, muſt have intervened ſince the firſt writing of the Goſpels to their coming into our hands. Since therefore divine Providence has thought proper to intruſt this valuable depoſit in human hands for ſo many centuries, how can it be thought inconſiſtent with the ſame plan, to convey it to us in the ſame manner from the very beginning; the Apoſtles being naturally as capable of relating and writing an account of what they heard and ſaw, as other perſons could be to copy the account after them?' Pref. p. xi.

'I own, I can ſee no meaning, or *conſiſtency*, in the appointment of *witneſſes*, to accompany our Lord, in order to tranſmit to poſterity an authentic and credible account of his life, doctrine, and miracles, if, after all, it was the intention of the Divine Being to ſuperſede this teſtimony, by *books* bearing ſufficient marks of *ſupernatural inſpiration*. In reality, one ſingle book, the Divine inſpiration of which was fully proved, would render all other evidence ſuperfluous.' P. xii.

The ſubjects of the Critical Diſſertations are, the time of the birth and of the death of Chriſt; the duration of his public miniſtry, and the order of the events related in the Goſpel hiſtory. With reſpect to the duration of our Saviour's miniſtry, it is now well known, that Dr. Prieſtley has adopted Mr. Mann's opinion on the ſubject, which was, indeed, the opinion of *Clemens Alexandrinus*, *Tertullian*, *Origen*, and other early Chriſtian writers, *viz.* That he preached no longer than one year, or one year, and a few months. This hypotheſis he has ſupported with great judgment and ability, by ſettling with preciſion the year of the death of Chriſt, as to which point he thinks Mr. Mann to have been miſtaken; by reciting, in brief, the evidence that Mr. Mann has produced in ſupport of his ſcheme, confirming it with remarks of his own, and alleging ſome additional arguments in its favour; by replying to the objections that have been raiſed againſt it; and by conſidering and comparing the

notes

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notes of time, the probable order of the events, and the length of time that was neceſſary for the tranſactions contained in the Goſpels. The following is the ſubſtance of Dr. Prieſtley's additional arguments in ſupport of this hypotheſis, and nearly in his own words:

'1. Some very ſhort periods of our Lord's public miniſtry appear, according to the accounts of all the Evangeliſts, to have been very full of buſineſs; and from the manner in which' they 'deſcribe his uſual way of life, it ſhould ſeem that the greateſt part of his time was thus fully employed.'—'If, now, our Lord had paſſed three or four years in this manner, and the twelve Apoſtles'—'and the ſeventy alſo'—'had been teaching and working miracles in'—'different places for the ſame ſpace of time, ſuch a number of miracles would have been performed, as that either there could have been no unbelievers left in Judea; or, ſuch a reſentment would have been raiſed in the minds of the Jewiſh rulers, as, without a miracle, could not but have terminated in his death long before.'

'2. It is alſo more eaſy to account for the prejudices of the Apoſtles, and their ignorance of the true nature of Chriſt's kingdom, even at and after our Lord's death, on the ſuppoſition that his miniſtry was of a ſhort, than that it was of a long duration.'

'3. If our Lord preached three or four years; and, conſequently the Evangeliſts have ſometimes paſſed over the events of whole years at a time, is it not ſurpriſing that none of them ſhould ever connect thoſe diſtant parts of their narrative by ſuch phraſes as *the year following, after one, or after two years,* &c. &c.'

'4. If Jeſus had been preaching and working miracles, both in Judea and in Galilee, almoſt a year before the death of John the Baptiſt, Herod, who reigned in Galilee, could not but have heard of him; and therefore could not but have known that he was not John that was riſen from the dead.'

'5. All our Lord's journeys that the Evangeliſts give us any account of, agree in ſo many circumſtances, that they are evidently the ſame, and are ſuppoſed ſo to be by all Harmoniſts. Now ſince theſe four hiſtorians have ſelected very different events in our Saviour's life, is it not ſurpriſing, that all his journeys to Jeruſalem make no more than four; three of which, at leaſt, every Jew was obliged to make in the compaſs of every year?'—'John, who ſupplies many of the deficiencies of the other Evangeliſts, only makes up the number of them to four. He ſupplies many new diſcourſes, and new incidents, but no more journeys to Jeruſalem than thoſe above mentioned.'

Of theſe arguments it muſt be allowed, that the firſt, the fourth and the fifth, deſerve attention. The ſecond and third



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have

have but little weight. A ſufficient anſwer to the third in particular, might be extracted from Dr. Prieſtley's own remarks on the neglect of chronological order in the Evangelical hiſtories, and the reaſons which he has aſſigned for that neglect. With reſpect to his replies to the objections that have been made to this hypotheſis, we ſhall have occaſion to conſider them hereafter. His calculation of the time neceſſary for the tranſactions recorded in the Goſpels, is too long to be tranſcribed. We gave our Readers the concluſion of it in our Review of the Greek Harmony. We beg leave to obſerve, as we go on, that Dr. Prieſtley is miſtaken in aſſerting, that, 'in addition to thoſe fathers who held the ſame opinion with himſelf, quoted by Sir Iſaac Newton,' Mr. Mann 'adds the teſtimony of Juſtin Martyr, and Valentinus the Heretic.' In the paſſage alluded to, Mr. Mann mentions only *Clemens* of *Alexandria*; *Tertullian*, *Origen*, *Africanus*, *Lactantius*, 'and before them all in time, *Valentinus*, the learned heretic'—'contemporary with Juſtin Martyr.'

About a year after the publication of Dr. Prieſtley's Greek Harmony, Dr. Newcome, then Biſhop of Oſſory, now of Waterford, publiſhed *An Harmony of the Goſpels*, in Greek alſo, to which he ſubjoined obſervations tending to ſettle the time and place of every tranſaction, and to eſtabliſh the ſeries of facts *. His Lordſhip, unſatisfied with the arguments produced in ſupport of Mr. Mann's hypotheſis, adjuſted his Harmony to the more common opinion, that our Saviour's public miniſtry continued three years and a half, and included in that ſpace of time four Paſſovers: and in his obſervations he adverted particularly to Dr. Prieſtley's reaſoning on the ſubject, advancing ſeveral ſtrong, if not inſuperable objections to his ſyſtem. Dr. Prieſtley has prefixed to the preſent publication a letter addreſſed to Dr. Newcome in reply to his remarks. In this letter Dr. Prieſtley recapitulates the principal arguments he had employed in his previous diſſertations in ſupport of Mr. Mann's opinion, with ſome farther illuſtration; endeavours to invalidate the Biſhop's objections to it; invites him to a free and full diſcuſſion of the ſubject; and points out ſome particulars, to which in that caſe he wiſhes his Lordſhip more eſpecially to attend. Dr. Prieſtley had obſerved, in his Diſſertations, p. 52, that our Lord's *tarrying* in Judea, John iii. 22. could not have been for any long time, becauſe the other Evangeliſts make no mention of it, &c. Dr. Newcome obſerved, in anſwer, that the Evangeliſts often omit very important events. To this Dr. Prieſtley replies,

* Of this judicious and elegant publication our Readers will find a particular account in the Review for October 1779.

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'Notwithſtanding the great omiſſions that your Lordſhip obſerves there are in ſome parts of the Goſpel hiſtory, it muſt certainly be thought very improbable, that Matthew, Mark, and Luke ſhould have known of this long ſtay of Jeſus in Judea, and not have noticed it. Other omiſſions are generally of ſuch things as were ſimilar to ſuch as they had noticed before, or of what, on ſome other account, they might deem unneceſſary after what they had related. But here would be an omiſſion of what may almoſt be called the very firſt open publication of the Goſpel, and of the firſt public miracles.'—The Doctor afterwards obſerves, that, in Galilee, the Goſpel is always ſaid to have begun; and in proof of this, he refers to Luke xxiii. 5. and Acts x. 37—39. He had referred in his Diſſertations to Matth. iv. 17. Then, having enlarged upon the improbability that Herod ſhould not have heard of Jeſus till after the death of John, if he had preached almoſt two years before that event, he adds, 'This argument is not a *reductio ad abſurdum*, of the ſame kind with thoſe of Euclid: but let any perſon conſider all the circumſtances of this caſe, eſpecially that Herod was not a Roman, but a Jew, ſurrounded by Jews, and not unattentive to his religion, who had even taken ſome pleaſure in hearing John preach, for we read, Mark vi. 20. that *he did many things* (probably things that John had recommended) *and heard him gladly*; that this preaching of Jeſus had been always near his own dominions (for it was probably in his way to Galilee), and that the whole country of Judea at that time, including all Galilee, was not much larger than Yorkſhire; and I think he muſt pronounce that the thing is hardly, in fact, leſs credible, and that a plan of a Harmony labouring under this difficulty (and in fact every Harmony except that of Mr. Mann is thus circumſtanced) cannot deſerve much attention. I think I may venture to challenge any perſon to draw out a plan of a Harmony that ſhall extend the public miniſtry of Chriſt to more than one complete year, in ſuch a manner as that this one difficulty, not to mention many others, ſhall not be inſuperable.'

Matth. iv. 23. it is ſaid, *Jeſus went about all Galilee*, &c. Dr. Newcome thought a month was a moderate ſpace of time for the tranſactions to which the Evangeliſt refers. Upon this, Dr. Prieſtley, among other things, obſerves,

'Surely, my Lord, in this, as in a former caſe, you lay too great ſtreſs on *general expreſſions*, which, after all, you yourſelf cannot ſuppoſe to be underſtood quite literally; for *all Galilee* cannot mean here every town and village in Galilee; and, if it *muſt* be reſtricted, why may it not be to the places in the neighbourhood of Capernaum, eſpecially Chorazin and Bethſaida, which were probably within a few miles of Capernaum? Our Lord himſelf ſeems to lead to this conſtruction, by ſaying, after



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he had left Capernaum, Mark i. 38. *Let us go into the next towns, that I may preach there alſo, for therefore came I forth.* And as it is evident that a ſingle day had ſufficed him at Capernaum, ſo that he was obliged to depart, on account of the crouds that reſorted to him, leſs than a day might well ſuffice for any other place.'

To confirm this ſuppoſition, he afterwards ſays,

'The preaching of our Saviour is not to be compared to that of Chriſtian miniſters at this day, when no miracles are wrought, but only truths laid down, and motives inculcated, which require *time* to produce any conſiderable effect. The proper ſubject of his preaching lay in a ſmall compaſs, viz. *The kingdom of God is at hand, repent and believe the Goſpel*, or ſomething elſe to the ſame effect; and all that he had to *do* was to confirm this aſſertion, and enforce this belief, by well atteſted miracles. His moral *inſtructions* were given only occaſionally, as he found opportunity. He had therefore no long ſermons to make, but only to ſay and do what might leave an impreſſion on the minds of his auditors, that he came with a commiſſion from God, and eſpecially enable them to infer that he was the perſon foretold by the prophets under the character of their *Meſſiah*. Conſidering our Lord's buſineſs in this view, I cannot help thinking *one year*, in ſo ſmall a country as Judea, a much more natural and probable period for his public miniſtry, than three or four.'

This reaſoning of Dr. Prieſtley does not appear to us to be concluſive. To reſtrain the phraſe, *all Galilee*, to a few towns or villages in the neighbourhood of Capernaum, is as unreaſonable as to extend it to every place in the country. And with reſpect to the preaching of Jeſus, *moral inſtructions* appear to have made a conſiderable part of his diſcourſes, and indeed are in ſome meaſure included in an exhortation to repentance: nor is it at all probable, that the deſign of his miſſion and miniſtry ſhould be accompliſhed by ſuch a haſty paſſage through the country, or by ſuch ſhort and general diſcourſes as our Author ſeems to imagine.

Notwithſtanding this, we cannot but recommend the whole of this Letter to the peruſal of Critics and Harmoniſts, as containing many things worthy of their attention. But as Dr. Newcome has publiſhed a Treatiſe on the Duration of our Lord's Miniſtry, in anſwer to Dr. Prieſtley, we ſhall defer a farther account of it till his Lordſhip's reply comes under conſideration.

In the Preface to this Engliſh edition of the Harmony of the Evangeliſts, Dr. Prieſtley has given the following account of what he has attempted for the uſe of the unlearned but liberal minded reader:

—'I have,

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—'I have, in the firſt place, corrected our common verſion throughout, wherever I thought it neceſſary, either on account of its giving a wrong ſenſe, or for the ſake of changing ſome obſolete words and phraſes.'——'I have taken care, however, to inſert at the bottom of the page, what the common verſion is, except that I have not noticed the conſtant change that I have made of *Holy Spirit* for *Holy Ghoſt*, and of *dæmon* for *devil*, when the original was δαιμονιον, &c. Theſe occurring ſo often, the notice would have been tireſome.'——'In this correction of the Engliſh verſion I muſt acknowledge my obligations to Michael Dodſon, Eſq; the worthy nephew of Judge Foſter, who to the ſtudies peculiar to his profeſſion, adds thoſe of an infinitely more ſublime and liberal nature, thoſe of the learned Chriſtian.'

'In the ſecond place, I have partly collected, and partly ſupplied myſelf, and from the communications of a few of my friends, *notes* on thoſe paſſages that ſeemed to require ſome illuſtration.'—'In theſe notes, I have been more particularly aſſiſted by my friend the Rev. Mr. Turner of Wakefield.'—'Mr. Turner's notes are diſtinguiſhed by a capital T ſubjoined to them. Others ſigned J. were furniſhed by Dr. Jebb.'

'In the third place, I have given an *occaſional paraphraſe*, eſpecially of thoſe diſcourſes of our Saviour recorded by John, where the connection of the parts is not very apparent, and which the mode of paraphraſing is better adapted to explain than any criticiſms in the form of notes.'

In what manner theſe ſeveral particulars are executed, we ſhall endeavour to enable our Readers to form a judgment by the following ſpecimens and remarks.

With reſpect to the correction of our common verſion, it is, in general, juſt and judicious. John i. 9. Dr. Prieſtley renders *which coming into the world, enlighteneth every man.* It is in our common verſion, *which lighteth every man that cometh into the world.* Matth. vi. 25. Inſtead of, *Take no thought*, Dr. P. has *Be not anxious.* A ſimilar alteration is made ver. 27, 28. 31. and ch. x. 19. and Luke xii. 11. 22. 25, 26. Mark i. 34. Dr. P. *and ſuffered not the dæmons to ſay that they knew him.* C. V. *to ſpeak, becauſe they knew him.* Matth. xiii. 36. and xv. 15. *explain*, inſtead of *declare, to us this parable*, is a good alteration. Luke xii. 1. *Above all things, beware*, &c. C. V. *Firſt of all, beware*, &c. Mark vi. 33. is judiciouſly rendered, *And the people ſaw them departing, and many knew it* (the place) *and haſted thither by land*, &c. John vi. 40. *And that I ſhould raiſe*, for, *I will raiſe him up at the laſt day.* John vii. 31. Dr. P. renders, *If I bear witneſs of myſelf, is not my witneſs true?* Matth. xv. 5. *Let that by which I might profit thee be dedicated to God*, &c. And Mark vii. 11. *Let that by which I might aſſiſt you be Corban, that is to ſay, dedicated to God*, &c. Perhaps it ſhould rather be,



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*That by which I might profit thee is dedicated*, &c. Matth. xv. 32. *I am unwilling to ſend them away:* this agrees better with the reſt of the diſcourſe than *I will not ſend them away.* Mark viii. 31. and Matth. xxvii. 63. μετα τρεις ημερας, is rendered, *within three days*, according to the real meaning of the expreſſion. Matth. xviii. 34. *Gaolers*, is properly inſerted for, *tormentors.* John viii. 25. *From the beginning*, is juſtly changed to, *in the beginning*, ſcil. of this diſcourſe. See the Paraphraſe. Luke xv. 4. *doth not leave the ninety and nine, and go into the Wilderneſs*, &c. inſtead of, *doth not leave the ninety and nine in the Wilderneſs, and go*, &c. Ver. 12. *And he divided unto them a livelihood.* C. V. *his living.* Matth. xix. 28. is thus pointed, *Verily, I ſay unto you, that ye who have followed me, ſhall, in the regeneration, when the Son of Man ſhall ſit in the throne of his glory, ſit alſo on twelve thrones*, &c. John x. 25. *He that believeth on me, though he die, yet ſhall he live.* C. V. *though he were dead.* Mark x. 51. and Luke xviii. 41. *recover my ſight*, for, *receive my ſight.* Luke xix. 13. Dr. P. has, *trade*, for, *occupy*; and ver. 14. *embaſſy*, for, *meſſage.* Mark xi. 17. *My houſe ſhall be called a houſe of prayer for all nations.* This is more agreeable to Iſaiah lvi. 7. of which it is a quotation. Mark xii. 32. *Verily, Maſter, thou haſt ſaid well.* This is a more exact tranſlation of the original than our verſion, *Well, Maſter, thou haſt ſaid the truth.* Matth. xxiii. 18. Dr. P. has, *bound*, for, *guilty:* ver. 23. *juſtice*, and, *fidelity*, for, *judgment*, and *faith:* and ver. 24. *ſtrain out*, for, *ſtrain at.* Mark xiii. 9. and other places, *a teſtimony unto them*, for, *a teſtimony againſt them.* Matth. xxv. 14. Dr. P. ſupplies, *the Son of Man*, inſtead of, *the kingdom of heaven.* John xv. 11. *that my joy in you might remain*, for, *that my joy might remain in you.* Ver. 22. *Excuſe for their ſin*, inſtead of, *cloak.* Mark xiv. 56, 59. *but their witneſs was not ſufficient*, inſtead of, *agreed not together.* Luke xxiii. 15. *Nothing worthy of death is done by him*, inſtead of, *unto him.* Ver. 30. *two others, malefactors*, for, *two other malefactors.* Luke xxiv. 18. *Art thou the only ſtranger in Jeruſalem, who haſt not known*, &c.? C. V. *only a ſtranger in Jeruſalem, and haſt not known.*

In theſe, and many other paſſages, Dr. Prieſtley has, in our opinion, both mended the language, and cleared the ſenſe, without departing from the ſimplicity of the original. In ſome few he has not been ſo happy. John iv. 22. *Ye worſhip what ye know not, we worſhip what we do know.* The auxiliary, *do*, weakens the expreſſion, without improving the ſenſe: in other reſpects this tranſlation is much preferable to the common verſion. Matth. vi. 12. the tranſlation ſhould be, *debts*, and, *debtors: offences*, and, *thoſe who have offended us*, is rather a paraphraſe than a verſion. Luke vi. 40. Dr. P. has, *but every one ſhall be prepared*

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*prepared as his maſter.* C. V. every one that is perfect ſhall be as his maſter. We think it ſhould be, *but every one ſhall be perfected as his maſter.* Luke vii. 4. *They beſought him with importunity.* To the common reader, *They beſought him earneſtly* would be the more intelligible expreſſion. John ii. 4. Τί ἐμοὶ καὶ σοί; Dr. P. has juſtly rendered, *What haſt thou to do with me?* In Biſhop Pearce's Commentary is a learned note juſtifying this ſenſe of the expreſſion. Therefore τί ἡμῖν καὶ σοί; Mark i. 24. Luke iv. 24. Matth. viii. 29, &c. ſhould be, *What haſt thou to do with us?* In all which places Dr. P. has, *What have we to do with thee?* Matth. viii. 30. he has, *not far off*, inſtead of, *a great way off*, without giving any authority or reaſon. Matth. xii. 44. Luke xi. 25. Dr. P. has *ornamented*, for, *garniſhed.* Should it not rather be, *ſet in order?* Matth. xiii. 36. *Afterwards* is not ſo proper as *then*, which is the common verſion. John viii. 10, 11. Dr. P. has, *paſs ſentence of death*, inſtead of, *condemn.* This is rather a paraphraſe than a tranſlation. Luke xvi. 12. *that which belongs to others*, ſhould have been, *that which is another's.* ſcil. God's. Our verſion has, ſtill more improperly, *that which is another man's.* Mark xiv. 8. and the parallel places, *embalming*, is leſs proper than *burying.* Anointing was a part of the embalming, rather than a preparation for it. Matth. xxiv. 51. Luke xii. 46. *cut him off*, does not ſeem to expreſs the ſenſe of the original ſo well as our common verſion, *cut him in ſunder.* But ſee the note. And to mention no more, Matth. xxv. 36. 43. *took care of me*, for, *viſited*, is too free a tranſlation, not countenanced by ver. 39.

In ſome paſſages Dr. Prieſtley has adhered to the common verſion, where an alteration ſeemed to be required. Luke viii. 42. *lay a dying*, is a very inelegant expreſſion, which might be eaſily changed for a better. Matth. ii. 4. and in a variety of other places, ſurely it would be more agreeable, both to the meaning of the original and the idiom of our language, to render ὁ Χριστὸς, *the Chriſt.*

We would alſo ſubmit it to the Doctor's own judgment, whether it would not have been more for the benefit of the unlearned, to have rendered the ſame word or phraſe in Greek, by the ſame word or phraſe in Engliſh in every place in which it occurs. Neither the authors nor reviſers of our common verſion attended to this rule as they ought. Of Dr. Prieſtley's deviation from it, we have noticed the following inſtances among many others: The verb προσκυνεω, where Jeſus is the object, is juſtly rendered by, *make obeiſance to*; ſometimes, *bow down to, do homage to, proſtrate before*; and in ſome places, the old word, *worſhip*, is retained. John iv. 20. Dr. P. has, *upon this mountain*, for, *in*; in the preceding verſe, the common verſion is retained. The ſame phraſe, which Mark v. 34. is juſtly rendered, *cured of a diſeaſe*, ver. 29. is tranſlated, *healed of a*



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*plague.* Matth. xii. 24. and other places, *man*, is juſtly ſupplied, inſtead of, *fellow:* John ix. 29. *Fellow* is retained. Matth. xiii. 8. for, *others*, we have *the reſt:* in the parallel places, the common verſion is preſerved. Luke vii. 30. ἀθετεω, is rendered, *fruſtrate*; ch. x. 16. *reject.* In our common verſion we have, *reject*, in the former paſſage, and, *deſpiſe*, in the latter. Matth. xiv. 19. Dr. Prieſtley has, *gave thanks*, for, *bleſſed:* in Mark and Luke he has retained the common verſion. Luke x. 35. and other places, *denarii*, is juſtly ſubſtituted for, *pence:* Matth. xviii. 28. Mark xiv. 5. and John xii. 5. the word *pence* is retained; and Mark vi. 37. John vi. 7. *penny-worth.* Matth. xxvi. 2. 15. we have *deliver*, for, *betray:* in the parallel places, and even in the ſame chapter, the word *betray* is retained. The Spirit of Truth, John xiv. 16. is called, as in our common verſion, *the Comforter*; in the two following chapters, *the Advocate.*

In another Article we propoſe to make ſome extracts from the Paraphraſe and Notes, in which are many things that do great credit to Dr. Prieſtley and his aſſiſtants, and which cannot fail to give pleaſure to well-diſpoſed, inquiſitive Chriſtians of all denominations.

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ART. II. *The Army and Navy Gentleman's Companion.* Or, A New and Complete Treatiſe of the Theory and Practice of Fencing, Diſplaying the Intricacies of Small Sword Play; and reducing the Art to the moſt eaſy and familiar Principles by regular, progreſſive Leſſons. Illuſtrated by mathematical Figures, and adorned with elegant Engravings after Paintings from Life, executed in the moſt maſterly Manner, repreſenting every material Attitude of the Art. By J. M'Arthur of the Royal Navy. 4to. 10s. 6d. Boards. Lavers in the Strand.

AS amidſt the contending intereſts, humours, and cuſtoms of mankind, it is difficult for individuals, however inoffenſively diſpoſed, to travel through life without diſputes of one kind or other; and as thoſe compliances which prudence ſometimes, and religion always, teaches, will not, on every occaſion, ſupport the character implied by that magical term *a gentleman*; we are obliged to allow fencing to be a genteel and a uſeful exerciſe *: it is alſo more peculiarly the proper object of attention to all who follow arms as a profeſſion. The Public are therefore under obligations to the Author of a work calculated to familiarize an art, the profeſſors of which, as is natural in all arts, endeavour to retain as myſteriouſly as poſſible in their own hands.

'The motives, ſays Mr. M'Arthur, that principally induce me to publiſh the following treatiſe on the theory and practice of the art of fencing, are, becauſe ſuch treatiſes as I have peruſed, have been publiſhed by profeſſors or teachers of that art, and are incomprehen-

* We may add, that it is likewiſe a very *healthful* exerciſe.



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ſible to young learners; owing to the intricate manner they have made choice of in deſcribing the ſeveral movements, parades, and thruſts, which ſhould be rendered as ſimple and eaſy as the nature of the art would admit; ſo that young learners might acquire a perfect knowledge of the theory of fencing, and be enabled to execute, or put the ſame in practice, with little or no inſtructions from maſters.'

The Author likewiſe guards againſt an objection often made to the art of fencing, that it hath a tendency to promote the abſurd and deſtructive cuſtom of challenging to duels. On this Mr. M'Arthur obſerves, that,

'In England, the art is now held in greater repute than ever, and is univerſally introduced as a neceſſary branch of military education. Some people, indeed, from falſe prejudices, object againſt the cultivation of this art, as tending to inſpire the poſſeſſor with an improper ſhare of confidence, animation, and falſe courage, leading him into broils and quarrels, generally terminated by the cuſtom of duelling. But theſe objections are ſoon obviated, when it is conſidered, that very few of the many who devote themſelves to the practice of duelling, underſtand a ſingle movement of fencing: for piſtols are the deciſive weapons generally made uſe of, on occaſions of this nature. It muſt therefore be aſcribed to the quarrelſome diſpoſition, and perhaps too ſtrict notions of honour imbibed by duellists, and not to any knowledge they might derive from the acquiſition of this art.'

To what Mr. M'Arthur has urged in defence of his favourite art, may be added, that the diſperſion of any kind of knowledge that ſets mankind on a par with each other, cannot do the leaſt harm: on the contrary, it is a known paradoxical truth, that every contrivance and improvement in the art of war, calculated to facilitate the deſtruction of the human ſpecies, happily counteracts its purpoſe, and operates to ſpare them. The advantage reaped, is by the party firſt in poſſeſſion of any new kind of this knowledge, and only while the partial poſſeſſion of it is retained. An inſtance in point occurs in the following paſſage, where the Author gives a good hint to his brother officers in the navy:

'It is to be regretted, that a method is not adopted in our royal navy, of exerciſing the ſhip's company of frigates, and ſuch ſmall veſſels of war as are liable to be boarded, with ſimple fencing, in the file of broad-ſword play *, commonly called cudgelling; as it would be of the utmoſt utility in the offenſive and defenſive attacks of boarding. This might eaſily be accompliſhed, by making it a branch of the duties of a maſter at arms, qualified to exerciſe the crew, or ſuch of them as might be allotted for boarding, in the rudiments of the art: and from the ſpirit of emulation prevailing among them, they would ſoon make themſelves proficients, by a little practice.

'Where commanders have introduced and encouraged this exerciſe among their ſhip's company, ſingular advantages have enſued in

* 'The guards and cuts uſed in broad ſword play, are the ſame to be uſed with a cutlaſs, hanger, &c.'

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the action of boarding sword in hand, both with respect to the safety of their men, and capture of the enemy; a particular instance of which we have had this war, in the action of one of his Majesty's armed cutters, with two French privateers, both of superior force; when, after having met with powerful resistance in boarding and capturing one of them, after the other had struck, not a man was slain, though several of the enemy shared that fate.'

This work is divided into three Parts.

I. Of the guards, and simple parades, and thrusts in general.

II. On the various counter-parades, counter-disengagements, feints, glizades, &c.

III. Of assaults and attacks in general.

The lessons under each of the two former heads are delivered in a plain easy manner, according to the Author's professed intention, illustrated with suitable (and well designed) engravings; but these lessons being all of a technical nature, would not be relished by the general Reader. From the third part, indeed, which consists of the application of the previous lessons, a passage or two may be selected as specimens of the performance.

After some academical rules for engaging in assault, the Author proceeds in the following manner:

'Notwithstanding all the variations that the art of fencing is susceptible of, yet it is confined to very few in the real execution of it in serious affairs. Every one skilled in the art, always adopts some favourite parades, feints, and movements, which he naturally adheres to, and has a natural bias to put in execution upon any emergency. And though the custom of deciding points of honour by the sword, is not so frequent in this country, as in most foreign parts; yet noblemen, men of fashion, soldiers, and travellers of whatever degree or denomination, find manifold advantages from the cultivation and acquisition of this art, particularly in foreign countries, where the horrid practices of assassinations are frequently committed. Under a predicament of this nature, you must, in self-defence, have recourse to the sensibility or feeling of your hand in all your movements, as being the only safeguard in the dark.

'I shall therefore mention a few of the most material rules and observations that have occurred to me on this subject, either when assaulted in a clandestine manner at night, or when engaged in single combat with any adversary. In support of these observations, I have at different times consulted the opinion of masters and foreigners skilled in the art; who have had their knowledge and judgment on these points, founded on long experience, often put to the test.

'First then, when you are assaulted in the dark, and have time to draw your sword in defence; throw yourself on a wide guard, having your point well directed to your adversary's breast. By assuming a fierce and wide guard, he will think you are quite close upon him; and endeavour to feel his weapon that you may engage it in carte or tierce. Having felt his blade, never quit it; but keep constantly following any feints or disengagements he may attempt, by forming your counter-parade of carte and tierce, semi-circle, and octave, alternately using them, according to the side engaged upon.

'For

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'For example; if you feel his blade in carte, gently preſs upon it, that your hand may be the more ſuſceptible of his motions to diſengage; and the inſtant you feel the motion, follow him by the counter parade of carte. If you do not feel his blade with that parade, it muſt be preſumed that he has dropped his point under your arm. Therefore in order to be aware of his thruſting low; after you have formed the counter parade of carte, inſtantly form the ſimple or counter parades of octave; and by bringing your hand with a circular movement to guard, you will always bring his blade to its former poſition. Theſe two counter parades will baffle every feint and deſign that he may attempt to execute againſt you on this engagement. They ſhould be executed with that dexterity, ſo as to ſeem a continuation of one parade; indeed the courſes of the circles formed by each, are the ſame, only with this difference, the point is dropped and wriſt bended, in forming the counter parade of octave.

'If you ſhould feel the adverſary's blade on the engagement of tierce, the rules to be obſerved in ſelf-defence are nearly ſimilar to thoſe on the other engagement. For example; preſs gently on his blade in tierce, and when you feel the motion of his diſengagement, quickly form your counter parade of tierce and parade of ſemicircle, or circle, if neceſſary, bringing his blade always round to the original poſition. If you happen to feel the blade with the counter parade of tierce only, it is very apt to cauſe a diſarm, by the abrupt continuation of the two parades. Theſe, if quickly executed, will alſo defend you from every feint or thruſt that he may attempt againſt you on this engagement.

'In executing theſe parades, the body ſhould be well thrown back, and poiſed upon your left leg. If there is a ſpace of ground to retreat, ſo much the better; but beware of the ruggedneſs of the ground, by raiſing your feet higher than common in retreating. If the ſcene of action ſhould be confined, and your adverſary preſs vigorouſly upon you, with your back forced up to a wall, or any other corner, I would recommend you to make uſe of your ſimple parades of *ſecond* and *prime* alternately; and when you have parried any of his thruſts forcibly with either of theſe parades, plunge one in return toward his flank or belly, with the extenſion of the arm, making the oppoſition correſpond with your parade.

'For the more ſpeedy attaining that degree of feeling neceſſary in the execution of the above uſeful parades; I would recommend ſuch learners as have made ſufficient progreſs in fencing, to exerciſe frequently theſe parades blindfolded in the field, or on any other rugged piece of ground, while another ſcholar takes his proper diſtance, and uſes every feint and ſtratagem to deceive him.'

When ſo many of our countrymen are tempted, either by buſineſs, or, more eſpecially, by *pleaſure*, to viſit, occaſionally, thoſe places where *aſſaſſination* is a *profeſſion*; the foregoing inſtructions may be deemed an important part of this performance. Nor are thoſe that follow, unworthy the attention of ſwordſmen in general.

'The ſmall ſword in the hand of a ſkilful fencer, has upon trial been found to prevail over an adverſary armed with a broad ſword, cutlaſs,

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cutlaſs, or cimeter, &c. For while he is raiſing his hand to make a cut or blow at you, he is that moment liable to be run through the body by a quick ſtraight time thruſt. In like manner you may always prevail over an adverſary armed with a loaded piſtol, provided it is preſented to you at ſword's length, and the opportunity offers of joining your blade thereto. For if he offers to ſhift ſides to level his aim, you can always prevent him with a counter parade; ſo that by keeping your blade joined to his piſtol, and feeling his movements, you are covered ſecurely from his fire. But if he ſhould retreat, with a view to diſengage his piſtol from your blade, you muſt advance quickly toward him, endeavouring to keep the feel of his piſtol, and deliver him a quick time thruſt home. This is a hazardous attack for both parties; but the chance is as two to one in your favour.'

Before we diſmiſs this work we ſhall cite another paſſage, to ſhew how inconſiderable a ſhare the ſmall ſword has in duels, by the little dependance that can be had on it when oppoſed againſt itſelf, either in equal or in unequal hands:

'Should neceſſity, or the punctilios of honour, urge you to the field, to meet another in ſingle combat, and that ſmall ſword ſhould be the deciſive weapons made choice of; you will find perhaps more difficulties than you are at firſt aware of. For though your judgment and ſkill in fencing may be confeſſedly ſuperior in every reſpect to an adverſary, when engaged with foils on the *plaſtroon*, yet the erroneous habits he may imbibe or fall into, by an over eagerneſs in ſerious affairs, ſuch as delivering thruſts with a crooked arm, forcibly beating down your guards, and frequently delivering random thruſts without being covered; may be the very cauſe of his prevailing over you: hence ariſe many fatal miſtakes to ſkilful fencers in ſerious affairs, who, too confident of their ſuperiority over an adverſary, and not aware of the thruſts of chance he may deliver, often fall a victim to inferior ſkill. Many inſtances of this nature are daily exhibited on the continent, where duelling in this manner ſo much prevails.'

Hence it is evident that *ſmall ſword play* in the academy, is quite another thing from ſmall ſword work in *ſerious affairs!* And hence alſo it appears, that when calls of honour urge men to the field, how far more genteel the good Engliſh cuſtom is than the Gothic practice on the continent: namely, to decide the conteſt with a pair of neat pocket piſtols; to walk twelve paces diſtant, to compliment each other with the offer of the firſt fire, until one of them accepts it, and if that is received without a broken jaw, or a bullet in the groin (the odds againſt which are known to any ſquire's groom on the turf), then to return the fire vertically in the air. Full ſatisfaction being thus given and received, for the injury or affront, be it what it may, the ſequel is as much matter of courſe, and naturally follows; viz. all reſentment being blown away by the powder, inſtantly to fling aſide the piſtols, to embrace with mutual acknowledgments of both being men of ſtrict honour, and to adjourn

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adjourn to a ſocial breakfaſt, with the utmoſt cordiality, and profeſſions of regard for each other!

Enough has been produced from this work to enable the Reader to form his own ideas of its merit; we only hint in concluſion, that as every technical work ought to be complete in itſelf, and as it may engage the attention of young gentlemen, where no maſter is at hand; a previous gloſſary of the terms, would be no improper addition when the opportunity of improvement offers.

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Art. III. *Hiſtorical Remarks and Anecdotes on the Caſtle of the Baſtille.* Tranſlated from the French publiſhed in 1774. 8vo. 1s. 6d. Cadell. 1780.

THE pamphlet of which this is a tranſlation has excited much curioſity abroad. It gave ſuch offence to the court of France, that the ſale of it was prohibited under the ſevereſt penalties: and it was not without ſome difficulty and hazard that the editor of this tranſlation (Mr. Howard) procured a copy of it, and brought it into England. The tranſlation, which appears to be well executed, will doubtleſs be very acceptable to the Public, both as it contains authentic memorials of a place which is at once an object of general curioſity and univerſal horror, and as it affords an intereſting and inſtructive compariſon between the dreadful effects of deſpotic power, and the mild and wiſe adminiſtration of equal laws in a free ſtate.

From the anecdotes here given reſpecting eminent perſons, who have been confined in this priſon, we ſhall ſelect the following:

'In 1674, the baggage of Louis chevalier de Rohan, Grand Huntſman of France, having been taken and rummaged in a ſkirmiſh, ſome letters were found which cauſed a ſuſpicion that he had treated with the Engliſh for the ſurrender of Havre-de-Grace. He was arreſted and put into the Baſtille. The Sieur de la Tuanderie, his agent, concealed himſelf. The proof was not ſufficient. A commiſſion was named to proceed againſt the accuſed for treaſon. La Tuanderie was diſcovered at Rouen: an attempt was made to arreſt him, but he fired on the aſſailants, and obliged them to kill him on the ſpot. Perſons attached to the chevalier de Rohan went every evening round the Baſtille, crying through a ſpeaking trumpet, *La Tuanderie is dead, and has ſaid nothing*; but the chevalier did not hear them. The commiſſioners, not being able to get any thing from him, told him, "that the King knew all; that they had proofs, but only wiſhed for his own confeſſion; and *that they were authoriſed to promiſe him pardon* if he would declare the truth." The chevalier, too credulous, confeſſed the whole. Then the perfidious commiſſioners changed their language. They ſaid, "that with reſpect to the pardon, they could not anſwer for it, but that they had hopes of obtaining it, and would go and ſolicit it." This they troubled themſelves

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ſelves little about, and condemned the criminal to loſe his head. He was conducted on a platform to the ſcaffold, by means of a gallery raiſed to the height of the window of the armoury in the arſenal, which looks towards the little ſquare at the end of the *rue des Tournelles*. He was beheaded on November 27th, 1674. His trial is in the Royal library. See alſo *Memoires du Marquis de Beauveau*, Colog. 1688. p. 407.'

'The famous Baſtille priſoner, known by the name of the *Man in the iron maſk*, was lodged in the chamber called the *Third Bertaudiere*. Nothing was refuſed him that he aſked for: he had the choiceſt food; and the Governor never ſat down in his preſence. He was obliged always to wear an iron maſk; and was forbidden on pain of death to make himſelf known. Theſe circumſtances have given riſe to various conjectures. The author of the *Memoires ſecrets pour ſervir à l'Hiſtoire de Perſe* pretends that the Count de Vermandois, natural ſon of Louis XIV. and Mademoiſelle de la Valiere, and greatly beloved by his father; nearly of the ſame age with the Dauphin, but of a character very oppoſite to his; had forgot himſelf ſo far one day, as to give the Dauphin a box on the ear—that this action becoming public, the King had ſent him to the army, and given orders to a confidant ſoon after his arrival to ſpread a report that he was ſeized with the plague, in order to keep people from him, and afterwards to report him as dead; and, while a ſplendid funeral was made for him in the ſight of the whole army, to conduct him with the utmoſt ſecrecy to the citadel of the iſle *Sainte Marguerite*; which was done—that the Count de Vermandois was releaſed from this citadel only to be removed to the Baſtille (in 1700) when Louis XIV. gave the government of this caſtle to St. Mars, Commandant of the iſle, as a return for his fidelity. The ſame author adds, that the Count de Vermandois one day engraved his name on the bottom of a plate with the point of a knife—that a domeſtic having diſcovered it, thought to make his court and obtain a reward by carrying the plate to the Commandant—but that the poor wretch was deceived; for they got rid of him immediately, in order to prevent the ſecret from being divulged. Although theſe *Secret Memoirs* had been publiſhed nine years before the firſt edition of *L'Hiſtoire du Siecle de Louis XIV.* as M. Clément remarks, yet M. de Voltaire has advanced that all the hiſtorians who wrote before him were ignorant of this fact. He relates it ſomewhat differently, without naming the Count de Vermandois. He ſays, that the Marquis de Louvois, paying a viſit to this unknown priſoner at the iſle *Sainte Marguerite*, ſpoke to him ſtanding, and in a manner demonſtrative of reſpect—that he died at the Baſtille in 1704, and was interred at night in the pariſh of St. Paul.

The author of the *Philippics* (M. de la Grange-Chancel) in his *Lettre à M. Fréron*, pretends that this priſoner was the Duke of Beaufort, who was ſaid to have been killed at the ſiege of Candy, and whoſe body could not be found. The cauſe of the Duke's impriſonment, he ſuppoſes to have been his reſtleſs ſpirit, the part he took in the tumults at Paris in the time of the *Fronde*, and his oppoſition, as Admiral, to the deſigns of the Miniſter Colbert in the marine department.

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M. Poullain-de Saintfoy combats all these opinions respecting the *man in the iron mask*. He places still later the time of the confinement of this prisoner to the citadel of the isle *Sainte Marguerite*, which M. de Voltaire has fixed at 1661, M. de la Grange-Chancel at 1669, and the author of the *Mémoires Secrets* at the end of 1683. M. de Saintfoy assures us, that this unknown prisoner was the Duke of Monmouth, son of Charles II. King of England, and Lucy Walters; who, after forming a party in Dorsetshire, where he was proclaimed King, and attacking the royal army, was defeated, taken, and brought to London, where he was confined in the Tower, and condemned to be beheaded on July 15, 1685. This writer adds, that a report was current at the time, that an officer in the Duke of Monmouth's army, extremely like him in person, who was made prisoner along with him, had the courage to suffer in his stead. He cites *Mr. Hume*, and the *Amours of Charles II. and James II. Kings of England*; and remarks, in order to give credit to his opinion, that James II. having reason to fear some revolution which might restore the Duke of Monmouth to liberty, thought that though he should grant him his life, he might do it without hazard, by sending him into France.

The Jesuit, Henry Griffet, who was a long time confessor to the prisoners in the Bastile, who had turned over all the most secret papers of the archives of this castle, and had doubtless seen the mortuary register which is kept in this depositary, has written a very solid *Dissertation* on this historical problem. This Jesuit does not assert, that the *man in the iron mask* was the Count de Vermandois, but he collects many probable reasons in favour of this opinion; and his suffrage in this matter appears of great weight.'

A ground plan of the Bastille accompanies this translation.

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Art. IV. *Eight Sermons* preached before the University of Oxford, in 1780, at the Lecture founded by the late Rev. and pious John Bampton, M. A. Canon of Salisbury. To which is added, A Vindication of St. Paul from the Charge of wishing himself accursed, a Sermon preached likewise before the University. By James Bandinell, D. D. of Jesus College, and public Orator of the University. 8vo. 4 s. Boards. Rivington, &c. 1780.

THESE discourses manifest considerable abilities in their Author. Their style and language are generally easy, accurate, and expressive. They discover sense and ingenuity, learning and criticism. The subjects of them are chiefly the truth of Christianity and its peculiar doctrines; and they often with justice attack some erroneous principles of Popery. They are rather of an *orthodox*, perhaps sometimes *an high church* strain. Unconditional election and reprobation Dr. Bandinell rejects with great, and, we apprehend, with just abhorrence: 'a doctrine, says he, so absurd, that one may well wonder how it could find reception among philosophers; so impious, that a sincere Christian can with difficulty conceive how it ever could



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prevail among divines; a doctrine destructive of the principles of our reasonable nature, and of at least the moral part of divinity, and contradictory to every covenant which the wisdom and goodness of God has been pleased to make with fallen man.'

Again, he says, in another place, 'St. Austin first broached the doctrine;—but when the study of the Holy Scriptures, *and the more ancient fathers*, came into repute and use, the authority of St. Austin gave way to the uniform opinion of the Catholic church in early ages, to the reason of man, to the word of God. The doctrines would in all probability have died, had it not been for their subserviency to the designs of artful sectaries, who have of late years not only embraced but improved upon them, in spite of their anti-scriptural principle, and the horrid consequences with which they are justly chargeable.'

The latter part of this passage is somewhat ungenerous, as there have been and are many members of the church of England who hold, we suppose, these tenets; and we beg leave to refer our Author to the 17th of the 39 Articles, as establishing *predestination* and *election*, if not *reprobation*.

We shall finish our Article by a criticism or two from these discourses. The text of one of them is, 2 Pet. i. 19. *We have also a more sure word of prophecy*; which text, it is observed, might perhaps be better rendered, *But we hold*, or esteem, *the word of prophecy to be surer*; by *the word of prophecy* he understands those extraordinary gifts of the Spirit (gifts of knowledge, prophesying, or instructing), which for edifying the church some persons in that age were favoured with; and therefore, to these inspired persons, and to the Scriptures written by such persons, St. Peter refers his converts; 'and these he recommends as likely to produce a clearer and stronger persuasion than even his own attestation of Christ's glorious transfiguration.'

On Rev. xxii. 14. *Blessed are they that do his commandments, that they may have right to the tree of life*; he observes, that 'the Greek word here rendered *right* signifies not an *absolute inherent right*, a right of *merit* (as the church of Rome insolently teaches), but only a right of permission: and therefore the passage ought to have been rendered, *that they may have liberty, may be permitted, to come to the tree of life.*'

That famous text in which, according to our version, St. Paul appears to wish himself accursed, that he might be serviceable to his brethren the Jews, Dr. Bandinell thus translates in connection with what precedes and follows: Rom. ix. 2, 3. *I have great heaviness and continual sorrow in my heart (for I myself likewise once was an excommunicate outcast from Christ) on account of my brethren, my kinsmen according to the flesh; who are Israelites;*

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*to whom pertaineth the adoption*, &c. &c.'—The criticisms and observations by which this alteration of the text is supported, would carry us beyond the limits of our work; we leave it therefore for the consideration of the learned Reader.

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ART. V. *Sermons*: I. On the Efficacy of Prayer and Intercession. II. On the Articles of the Christian Faith. III. On the Ten Commandments. To which are now first added, Sermons, IV. On the Lord's Supper. By Samuel Ogden, D. D. late Woodwardian Professor in the University of Cambridge. To which is prefixed, an Account of the Author's Life, together with a Vindication of his Writings against some late Objections. Small 8vo. 2 Vols. 10s. bound. Rivington. 1780.

IT is unnecessary to repeat our sentiments of this ingenious divine. They are already before the Public. All the sermons here collected, except those on the Lord's Supper, have been reviewed as they were originally published in the Author's lifetime. The additional discourses are much in the same strain, though by no means equal to many of them, for that liveliness of fancy, and originality of sentiment and expression, for which the Author became so popular and distinguished. They are in some respects animated with a fine glow of a devotional and sublime imagination; but they are more hasty, than correct; more flighty, than solid.

The account of Dr. Ogden's life, prefixed to this collection, is a deserved tribute of respect paid to his memory by his learned friend Dr. Samuel Halifax. The account is short, and confined to a few of the more capital events of his life; but the life of a college divine is in general too uniform to admit of many incidents that are worth recording.

From this account we learn, that Dr. Ogden was born at Manchester, in 1716; and was educated at the Free-school there. That, in 1733, he was admitted in King's College, Cambridge; and removed to St. John's in 1736; where, in the following year, he took the degree of B. A.; and in 1739, was elected Fellow. He was ordained Deacon at Chester in 1740; and in the following year, he took his degree of A. M. and was ordained Priest by the Bishop of Lincoln. In 1744, he was elected Master of the Free-school at Halifax in Yorkshire. In 1753, he resigned his school, and went to reside at Cambridge; and at the ensuing Commencement, he took the degree of D. D. The late Duke of Newcastle, who was Chancellor of the University, having been present at the exercise he performed for the degree, was so much satisfied with it, that he soon after presented him with the vicarage of Damerham in Wiltshire, which was tenable with his fellowship. In



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1764, Dr. Ogden was appointed Woodwardian Profeſſor. He died in March 1778, in the 62d year of his age.

Dr. Hallifax bears this teſtimony to the excellence of his friend's character, in the following brief account of it: 'In common life there was a real or apparent ruſticity attending his addreſs, which diſguſted thoſe who were ſtrangers to his character. But this prejudice ſoon wore off, as the intimacy with him increaſed; and, notwithſtanding the ſternneſs, and even ferocity, he would ſometimes throw into his countenance, he was, in truth, one of the moſt humane and tender-hearted men I have known.

'To his relations, who wanted his aſſiſtance, he was remarkably kind in his life, and in the legacies he left them at his death. His father and mother, who both lived to an extreme old age, owed almoſt their whole ſupport to his piety.

'During the latter part of Dr. Ogden's life he laboured under much ill health. About a year before he died, he was ſeized with a paralytic fit as he was ſtepping into his chariot, and was judged to be in immediate and extreme danger. The cheerfulneſs with which he ſuſtained this ſhock, and the indifference with which he gave the neceſſary orders on the event of his diſſolution, which ſeemed to be then ſo near, were ſuch as could only be aſcribed to a mind properly reſigned to the diſpoſals of Providence, and full of the hopes of happineſs in a future ſtate.'

To the account of Dr. Ogden's life and character, Dr. Hallifax hath ſubjoined a Poſtſcript, written with a view to vindicate the ſermons now collected from the cenſures paſſed on them by Mr. Mainwaring, in the learned *Diſſertation*, of which we have already given ſo particular an account*. Dr. Ogden's Sermons were charged by this gentleman with a want of *perſpicuity*; and repreſented "as unconnected and deſultory." In anſwer to this reflection, Dr. H. acknowledges, 'they are not ſtaked out indeed into diviſions and ſubdiviſions, all regularly marked by I. II. III. &c. 1. 2. 3. &c.—they are not, as is ſaid of ſome diſcourſes of the old Puritans, ſplit into four equal ſhares, in honour of the four Evangeliſts, nor into twelve, in honour of the twelve Apoſtles; but in every one an intelligent perſon will be at no loſs to diſcern both a unity of deſign, and a conſiſtency of diſpoſition.' Whether Dr. H. is right in his juſtification of Dr. Ogden in the article of a *perſpicuous arrangement*, is a point we ſhall leave to the determination of others: but we cannot avoid remarking, that he is, in our opinion, palpably wrong in the inſtance he pretends to draw from the conduct of the Puritans. *They* would have conſidered it as *ſymbo-*

* Vid. our laſt Appendix (juſt publiſhed), p. 540.



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*lixing* too much with the Papiſts, had they affected that ſpecies of ſuperſtition which they are here charged with. Thoſe who kept *Saints-days*, and made their *pictures* the companions of their Prayer-books, were perſons the moſt likely to have dedicated their ſermons, by a ſuperſtitious diviſion of their ſubjects, to the HONOUR of the four Evangeliſts and the twelve Apoſtles. A ſurly Puritan, with his face full ſet againſt every ſpecies of *will-worſhip*, would have ſcented the *Whore of Babylon* in ſuch a childiſh, High-church device!

Dr. H. attempts to vindicate Dr. O. from ſome other cenſures paſſed on his Sermons by the learned Diſſertator:—time will determine with what ſucceſs.

This Poſtſcript is, we think, well-written. It is genteel; though, in one or two places, the reflections are ſharp and poignant. The Author's zeal for his deceaſed friend might, in the opinion of many, have excuſed a keener ſeverity of expoſtulation. It certainly does honour to his heart; and the Author ſeems to enter very cordially into what Horace delivers as his opinion of the man who feels no reſentment, and offers no apology, when the merit of an abſent friend is leſſened by cenſure, or obſcured by ſuſpicion.

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ART. VI. *Remarks on the Poſtſcript of Dr. Hallifax's Preface to the Sermons of the Rev. Dr. Ogden.* 8vo. 6 d. Dodſley. 1780.

THE Author of theſe ſpirited Remarks approves of Dr. Hallifax's zeal for his deceaſed friend, but diſlikes the tendency of his Poſtſcript, and dreads the uſe that may be made of it.

Mr. Mainwaring had cenſured Dr. Ogden for a frequent, and, in ſome caſes, unneceſſary, and even fanciful introduction of *texts of Scripture* into his ſermons. When thoſe texts have no immediate reference to the argument, either as proofs or illuſtrations, they *ſadden and ſolemniſy* (as Mr. M. ſays) the ſubject, without giving it either beauty or force. Dr. Hallifax vindicates Dr. Ogden from the charge of an improper and uſeleſs introduction of Scripture paſſages, and ſeems to think, that they gave an additional weight, as well as elegance, to his diſcourſes. His Remarker vindicates Mr. M.'s reflections on this head; and thinks, that nothing is more unſuitable to a *Univerſity* audience than *vague* and *arbitrary* quotations from Scripture. 'For inſtances (ſays he) of the beſt manner of introducing and applying Scripture on the whole, I would refer the young Student in divinity to the writings of Dr. Secker and Dr. Hurd. But as other Authors of great merit have ſo often *failed* in this particular; and as young minds are ſo very ſuſceptible of tender impreſſions, whether true or falſe, I would warn him to be ever on



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his guard againſt the *ſorcery of ſounds.*' The ingenious Remarker refers to the conduct of the old Non-conformiſts, and to the modern Methodiſts, as affording an example of the ill influence of a prepoſterous uſe of Scripture phraſes, and their perverſion of particular theological terms, in order to ſerve the purpoſes of folly and fanaticiſm with a ſurer effect.

Speaking of the Chriſtian doctrine of *Redemption*, and the duties ariſing from it, the Author obſerves, that it 'is much to be lamented, that the *frequent*, though neceſſary introduction of *ſuch* topics, has betrayed many reſpectable writers into the cant and jargon of Methodiſm. Now, when we reflect, that ſuch able and excellent men as *Paſcal* and *Fenelon* became ſuch zealous proſelytes to the moſt fooliſh of all fanatical orders;—that, in our own country and times, the ſeeds of *Hutchinſonianiſm* have been ſown ſo plentifully, and have thriven ſo largely in a ſoil which was aſſigned to the *Muſes* to cultivate;—when we reflect, that ſeveral perſons of the firſt fortune, and ſome too of the firſt diſtinction, are the declared patrons of the moſt deſpicable *caſt* that ever diſgraced a civilized nation;—is there not ſome cauſe to be alarmed at any diſpoſition to favour the tenets, or humour the temper of ſuch viſionaries?' . . . 'Perhaps there is no great choice between falſe tenets and falſe taſtes in whatever communion. But I own the enthuſiaſm of Popery would be more to my mind than that of Methodiſm. Bold falſehoods and avowed abſurdities, ſplendidly dreſſed and ſpeciouſly recommended, have a more majeſtic appearance in my eye, than propoſitions devoid of all ſenſe and meaning, clothed in language too low for criticiſm.'

This honeſt conceſſion in favour of Popery, reminds us of Queen Elizabeth's declaration reſpecting *her* religious taſte—viz. "That ſhe would rather be a Papiſt than a Puritan." Papery is certainly more ſpecious and attractive to minds that are accuſtomed to affix the ideas of dignity to ſplendor and ſhew. Reaſoning on ſuch deluſive and flattering principles made that merry monarch Charles II. bluntly ſay—"That it was a matter of perfect indifference to him what *divines* had ſo learnedly advanced againſt Preſbyterianiſm: he had a reaſon againſt it much more ſatisfactory to *his* mind:—it was not a religion fit for a GENTLEMAN!"

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ART. VII. *Ode* inſcribed to John Howard, Eſq; F. R. S. Author of "The State of Engliſh and Foreign Priſons." 4to. 1 s. 6 d. Dodſley. 1780.

THE earlieſt odes now extant are, perhaps, thoſe of Pindar. If we may judge of the origin of this ſpecies of compoſition from what he has left us, it is no improbable conjecture,

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jecture, that it was originally invented in honour of the gods, and made a part of religious worſhip. Afterwards, by a very natural tranſition, it was employed in the celebration of human excellence, viz. to record the memory of heroes and conquerors. Pindar, in more inſtances than one, ſeems to allude to its application in the order which is here pointed out;

Αναξίφορμιγγες ὕμνοι
Τινα θεον τιν' ἡρωα
Τινα δ' ανδρα κελαδησομεν;

Indeed, even ſo late as Pindar's time, it appears not to have deviated very far from its primary intention. His Odes, though written profeſſedly in praiſe of thoſe who had conquered in the Olympic and other Games of Greece, abound with ſo many mythological alluſions, and ſuch animated and continued apoſtrophes to the gods, as can ſcarcely be reconciled upon any other idea than that they were ſung, ſome of them at leaſt, at the altars of thoſe deities who either were ſuppoſed more particularly to patronize and preſide over the ſacred Games, or who were the protectors of the particular city that had given birth to the conqueror whoſe victory he is recording.

But whether this opinion be generally acceded to or not, we are certain, however, that to celebrate the actions of illuſtrious men has been conſidered, not only by Pindar, but by his ſucceſſors, as one of the nobleſt employments of the Lyric Muſe. In conformity with this ſentiment, we preſume, Mr. Hayley has ſelected, as the ſubject of the preſent Ode, one of the firſt and moſt meritorious characters of the age. Mr. Howard's ſervices to mankind are of that peculiar ſort, which will not only excite admiration from his cotemporaries, but muſt endear him to poſterity. May his benevolent and patriotic exertions be as beneficial to thoſe helpleſs and neglected objects of his philanthropy, whom he has taken under his protection, as the diſintereſted motives of his very ſingular conduct are glorious to himſelf *!

Mr.

* It is with peculiar pleaſure that we here quote the elegant encomium paſſed on Mr. Howard's benevolent labours by Mr. Burke, in his excellent ſpeech at the Guildhall, Briſtol; of which we gave ſome account in our Catalogue for November laſt. The paſſage is as follows:

"I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has viſited all Europe,—not to ſurvey the ſumptuouſneſs of palaces, or the ſtatelineſs of temples; not to make accurate meaſurements of the remains of ancient grandeur; not to form a ſcale of the curioſity of modern art; not to collect medals, or collate manuſcripts;—but to dive into the depths of dungeons; to plunge into the infection of hoſpitals; to ſurvey the manſions of ſorrow and pain;



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Mr. Hayley's merit, as a Poet, in one ſpecies of compoſition at leaſt, is ſufficiently known and admired. He will loſe nothing of that reputation, which he has acquired by his former writings, by the preſent performance; which is, indeed, every way worthy of his inimitable pen. It is—but why ſhould we ſay what it is—let the noble ſtanzas that follow convey the information we were meaning to give.——

Sweet is the joy when Science flings
Her light on philoſophic thought;
When Genius, with keen ardor, ſprings
To claſp the lovely truth he ſought:
Sweet is the joy, when Rapture's fire
Flows from the ſpirit of the lyre;
When Liberty and Virtue roll
Spring-tides of fancy o'er the poet's ſoul,
That waft his flying bark through ſeas above the pole.

Sweet the delight, when the gall'd heart
Feels Conſolation's lenient hand
Bind up the wound from Fortune's dart
With Friendſhip's life-ſupporting band!
And ſweeter ſtill, and far above
Theſe fainter joys, when pureſt Love
The ſoul his willing captive keeps!
When he in bliſs the melting ſpirit ſteeps,
Who drops delicious tears, and wonders that he weeps!

But not the brighteſt joy, which Arts,
In floods of mental light, beſtow;
Nor what firm Friendſhip's zeal imparts,
Bleſt antidote of bittereſt woe!
Nor thoſe that Love's ſweet hours diſpenſe,
Can equal the ecſtatic ſenſe,
When, ſwelling to a fond exceſs,
The grateful praiſes of reliev'd diſtreſs,
Re-echoed thro' the heart, the ſoul of Bounty bleſs.

Theſe tranſports, in no common ſtate,
Supremely pure, ſublimely ſtrong,
Above the reach of envious fate,
Bleſt HOWARD! theſe to thee belong:

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pain; to take the gauge and dimenſions of miſery, depreſſion, and contempt; to remember the forgotten, to attend to the neglected, to viſit the forſaken, and to compare and collate the diſtreſſes of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It was a voyage of diſcovery; a circumnavigation of charity. Already the benefit of his labour is felt more or leſs in every country. I hope he will anticipate his final reward, by ſeeing all its effects fully realized in his own. He will receive, not by retail, but in groſs, the reward of thoſe who viſit the priſoner; and he has ſo foreſtalled and monopolized this branch of charity, that there will be, I truſt, little room to merit by ſuch acts of benevolence hereafter."

While

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While years encreasing o'er thee roll,
Long may this sunshine of the soul
New vigour to thy frame convey!
Its radiance thro' thy noon of life display,
And with serenest light adorn thy closing day!

And when the Power, who joys to save,
Proclaims the guilt of earth forgiven;
And calls the prisoners of the grave
To all the liberty of Heaven:
In that bright day, whose wonders blind
The eye of the astonish'd mind;
When life's glad angel shall resume
His ancient sway, announce to Death his doom,
And from existence drive that tyrant of the tomb;

In that blest hour, when Seraphs sing
The triumphs gain'd in human strife;
And to their new associates bring
The wreaths of everlasting life:
May'st thou, in Glory's hallow'd blaze,
Approach the Eternal Fount of Praise,
With those who lead the angelic van,
Those pure adherents to their Saviour's plan,
Who liv'd but to relieve the Miseries of Man!

We observe, not without pleasure, that Mr. Hayley has preferred stanzas, to the fashionable, though affected, division of the ode into strophe, antistrophe, and epode, which a pedantic veneration for the Grecian model, without any correspondent propriety, was bringing into general use. In this, as in his other writings, Mr. Hayley seems studiously to avoid the meretricious ornaments of phantastic and far-fetched epithets: his ideas, though conceived in the finest phrenzy of imagination, are, on every occasion, expressed with perspicuity, elegance, and the chastest simplicity. It may be remarked of this Writer, that he is almost the only Poet, of the present day at least, who has had the courage (for such is the libertinism of the world that it must be called so) to avow, in his poetical capacity, a belief in Revelation. His example is a sufficient proof, notwithstanding a respectable opinion to the contrary, that the great truths of religion, though incapable of embellishment, will admit of poetical application, and may be introduced both with force and propriety.

ART.

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ART. VIII. *New Letters* from an *Engliſh* Traveller. Written originally in French, by the Rev. Martin Sherlock, A. M. Chaplain to the Right Hon. the Earl of Briſtol. Now tranſlated into Engliſh by the Author. 8vo. 3 s. ſewed. Nichols, &c. 1781.

THIS is not the firſt time that we have had the honour of introducing this ſprightly, *rambling* Obſerver, this Iriſh-Engliſh Traveller, to the notice of our Readers.

In our *Sixty-firſt* volume (Rev. Dec. 1779, p. 461.), we gave a view of Mr. Sherlock's firſt publication of 'Letters from an Engliſh Traveller;' and on that occaſion, we delivered, pretty *freely*, our opinion of this volatile gentleman's merit as a writer. In our *Sixty-third* volume (No. for *July* laſt, p. 45), our Readers will find an account of an Engliſh tranſlation of thoſe Letters, from the original French, printed at Geneva: which tranſlation, it appears, was not done by Mr. Sherlock himſelf, but by ſome perſon unknown to the Author.

The *New* Letters, now before us, were originally publiſhed at Paris, as a Supplement to the firſt collection; and an account of them was given in the *Appendix* to our *Sixty-ſecond* volume, p. 548; when we again took occaſion to hazard a few remarks on our Author's lively turn, and flighty manner;—to which Article we now refer the curious Reader, who has, probably, forgotten what we then offered on the ſubject.

As a ſpecimen of Mr. Sherlock's manner of tranſlating himſelf, we ſhall here tranſcribe a paſſage or two from different parts of the volume:

Speaking of the inexhauſtible variety of beauties which Italy offers to the enraptured eye of the traveller, he obſerves that—'the lover of natural hiſtory, of antiquity, of politics, may find there perpetual enjoyments in the examination of the different governments, of the precious monuments of antiquity, and of the prodigious variety of natural productions. If a hundred men of parts travelled through Italy, if every one of them obſerved from himſelf, and if every one of them wrote a book upon the ſubject, they might make a hundred excellent books, of which no two would be alike; and the ſubject would be ſtill new. A hundred others who ſhould follow them might ſay an infinity of true and intereſting things which never had been ſaid before.'

There is no doubt that of an hundred *excellent* deſcriptions of ſuch a country as Italy (which has made ſo great a figure in hiſtory, and which ſtill continues to ſtand as a principal object in the great picture of Europe), no two would be *alike*; but they would ſurely exhauſt the ſubject: and it can hardly be expected that half the number would ever procure Readers,—or even *Reviewers*.—We hope the gentlemen will not publiſh in *our* time.

The following anecdote may be given as a ſpecimen of the ſtory-telling powers of this ingenious Writer:

'The

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'The Count de Peltzer, an officer in the Pruſſian ſervice, was the only ſon of a widow near ſixty years old. He was handſome, brave to an exceſs, and deeply in love with Mademoiſelle de Benſkow. She was in her eighteenth year, gentle, pretty, and born with an extreme ſenſibility. Her lover, juſt turned of twenty, was loved with a paſſion equal to his own, and the day was fixed to make them happy. It was the 20th of June, 1778.

'The Pruſſian troops are always ready to take the field; and the 17th of June, at ten o'clock at night, the Count's regiment received orders to march at midnight for Sileſia. He was at Berlin, and his miſtreſs at a country-houſe four leagues from the town. He ſet off conſequently without ſeeing her; and he wrote to her from the firſt place where he ſtopped, that it was impoſſible for him to live without her; that it was eſſential to his happineſs that ſhe ſhould follow him immediately, and that they ſhould be married in Sileſia. He wrote at the ſame time to her brother, who was his moſt intimate friend, to plead his cauſe with her parents. She ſet out then accompanied by this brother, and by her lover's mother. Never did the ſands of Brandenbourg appear ſo heavy as to this charming girl; but at length the journey ended, and ſhe arrived at the town of Herſtadt; it was in the morning, and "Never," ſaid her brother to me, "did my eyes ſee a woman lovelier than my ſiſter: the exerciſe of the journey had added to her bloom, and her eyes painted what paſſed in her heart." But, O human proſpects! how deceitful are you! How near often is the moment of wretchedneſs to the moment of felicity! The carriage is ſtopped to let paſs ſome ſoldiers, who, advancing with ſlow ſteps, bore in their arms a wounded officer. The tender heart of the young lady was affected at the ſight: ſhe little ſuſpected that it was her lover.

'Some Auſtrian foragers had approached this town, and the young Count went out to repulſe them. Burning to diſtinguiſh himſelf, he ruſhed with ardour before his troop, and fell the victim of his unhappy impetuoſity.

'To deſcribe to you the ſituation of this unfortunate young woman, would be to inſult at once your heart and your imagination. Her lover is placed in his bed; his mother is at his feet, and his miſtreſs holds his hand. "O Charlotte," cried he, opening a dying eye—he wanted to ſpeak; but his voice broke, and he melted into tears. His tone had pierced the ſoul of his miſtreſs; ſhe loſt her reaſon, and, "No, I will not ſurvive you," cried ſhe, quite frantic, and ſeizing a ſword. They diſarmed her; and he made a ſign with his hand that they ſhould bring her to his bed-ſide. She came; he graſped her arm; and after two painful efforts to ſpeak, he ſays with a ſob, "Live, my Charlotte, to comfort my mother," and expires.

'*P. S.* I found this hiſtory ſo affecting, that it appeared to me to merit a place in my collection; and I believe that every feeling reader will thank me for it. I forgot to tell you, that, in the troop which made that ſally, there were but two men wounded, and he alone killed. When I paſſed through Berlin, in July, 1779, the unfortunate lady had not recovered her ſenſes.'

Our Author's ſtory of a young Ruſſian traveller ſhould be read by the young travellers of all countries;

'On

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'On my arrival at Senlis, at my return from Germany, I saw a genteel young man walking up and down before the gate of the inn. I addressed him. You seem, Sir, to come from Paris? He did come from Paris, and was returning to his own country, to Petersburg. Pray, Sir, did you stay long at Paris? Two years. And what do you say of that country of delights? Of *assassinating* delights? replied he. Montesquieu says, that to make a Russian feel, you must flay him; and I thought in my own mind, that this one must have been well flayed *. How did you find the men? Fulsome. The women? Dear. The wits? Gluttons. But why, says he, make use of such gentle terms? I have been robbed, betrayed, massacred. This traveller's heart, said I to myself, is full; and knowing that a Russian and a German talk better after a meal than before it, I invited him to supper, and he accepted it.

'Towards the end of the supper:

'*Russian.* You have been at Paris then?

'*Englishman.* A year.

'*R.* Did you know any women there?

'*E.* Yes; I knew a great many modest women; and I never was happier than in their company.

'*R.* What, you think the French women amiable?

'*E.* More amiable and more interesting than the women of any other foreign country I have seen.

'*R.* Sir, you have seen them ill. They are a set of wicked, bawling, peevish wretches; witty in gewgaws, not a grain of common sense, and so perfidious——

'*E.* They treated you ill?

'*R.* Treated me ill! my first mistress made a conquest of me ten days after my arrival, at a masquerade. She won me by a single speech; "You are charming." I was then nineteen; she was pretty; and this was the first time in my life that a pretty woman had said those words to me. When a man says to a modest woman once, "I love you," the devil repeats it to her a hundred times. The devil repeated in my ear a thousand times that I was charming; and on this ground I fell desperately in love. However, I quitted this woman in a short time, because, beside that she was very foolish and very tiresome, I felt the necessity of going out of her hands to go into those of a surgeon.

'When I mixed with the great world, I related the success of this amour; and they told me for consolation, that, beside my having been an insipid dupe, I had dishonoured myself by an attachment to a woman who did not belong to any of the theatres. I determined instantly to repair this fault, and I connected myself immediately with a dancing-girl of the opera. She had the prettiest leg in Paris; a warm Provençal, lively, gay, and cutting capers from morning till night. She had so many calls on me, I mean for louis-d'ors, that she made me often remember the saying of Marshal Villars to Louis the Fourteenth: she wanted but three things, money, money, money. There was no end to her caprices; and, among others, I began to

* This is a *jeu de mots* in the original; as, *ecorché* signifies both *flayed* and *plundered.*'

suspect

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ſuſpect that ſhe had one for my valet-de-chambre; but ſhe ſoon cured me of this jealouſy; for one evening, going into her room, I found her in the arms of a young French officer. I demanded ſatisfaction of him on the inſtant; and he gave me a thruſt here, which put me in the hands of another ſurgeon for three months.

'I returned into the gay world, fully determined to be ſage for the future; but they laughed at my ſufferings; aſſured me that I was forming aſtoniſhingly; that I ſhould ſhine amazingly on my return into my own country, even by reciting the diſaſters that befel me; that there were no roſes without thorns.—Ah! why had I not a friend to tell me, that the roſes wither, and that the thorns remain—

'*E.* —That the roſes only bloom in the ſpring of life, and that the thorns continue during the whole winter?

'*R.* Being then conſtantly in the temple of wantonneſs *, I once more yielded, and I took a third miſtreſs. For my misfortune, ſhe ſung like an angel. If the other had a taper leg, this one's arms were perfect; and when ſhe threw them open to embrace me, ſinging,

*O toi le ſeul objet que mon cœur ait au monde,*

(O thou ſole object of my heart's deſire,)

I thought I ſhould expire with pleaſure. She was at once a Siren and a Circe; a dying eye, a beautiful ſkin, an enchanting ſweetneſs, and an air of modeſty that would have deceived Ulyſſes. Her mother had been a dancer, and Miſs was born behind the ſcenes; and from her infancy had learned to dance, to ſing, to receive her mama's viſitors, and to be preſent at their ſuppers. She had every thing in her favour; birth, education, example, precept, experience, and I was in my twentieth year.

'As ſhe had been regularly bred, ſhe applied herſelf ſeriouſly to ruin me. The ſummit of art is to conceal art, and my miſtreſs had attained this laſt degree of perfection. All her artifices were imperceptible, and it is only by reflecting on them in my melancholy retreat theſe eight months paſt, that I have diſcovered them. She ſaw that I was diſtruſtful, and ſhe never praiſed me. Did I look as if I thought I had ſaid ſomething clever? She applauded it only by a ſcarce-perceivable ſmile, which gave a brightneſs to her eye, and made her appear at once beautiful and ſincere. All my taſtes were conſulted and anticipated. It was a continual round of gaiety, agreeableneſs, and variety; public places, ſuppers of girls and of wits, concerts, cards—She ſeemed to think only of me, and this appearance was real.

'The mother did not fail to praiſe daily the merits of her daughter; nor to ſeaſon her panegyric with the bittereſt ſarcaſms againſt her ſiſters of the opera. "My Sophy," ſaid ſhe, "is not like thoſe wretched women that you ſee, who are all—who . . . . . .

. . . . . .

She is diſcreet and gentle, and, thank God, educated in the right way." I am perſuaded that ſhe was diſcreet, for ſhe poſſeſſed perfectly the genius of her trade, and thought ſolely of making her fortune.

* 'At the Green-room of the Opera.'

'*E.*

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'*E.* She coſt you then a great deal of money?

'*R.* This it was that began to embarraſs me. I had already got into debt, for I no longer dared to aſk money of my father, who had complained heavily of my extravagance, and threatened to ſend me no more ſupplies. I mentioned this one day to my miſtreſs; "What ſignifies that?" replied ſhe, "I have enough for us both;" and ſaying theſe words, ſhe went to her deſk with a grace that I ſhall never forget, and took out of it a purſe of a hundred louis, which ſhe put into my hand, giving me at the ſame time a moſt delicious kiſs.

'*E. Timeo Danaos et dona ferentes.*

(I fear a Girl and a Greek when they make preſents.)

'*R.* I had forgot Virgil; my miſtreſs had found me other ſtudies; I was affected by her behaviour and her kiſs, and theſe words,

*Travaillons, travaillons gaiment,*
*Et l'amour tiendra lieu d'argent* *,

ſung with an expreſſion that I cannot deſcribe, appeared to me to contain ſo delicious a ſentiment, and ſo juſt reaſoning, that I thought no more either of my father or my creditors.

'The Provençal ruined me without thinking of any thing but her pleaſures. This Pariſian had no caprices, and had but one marked paſſion; that was avarice. I gave her willingly, becauſe ſhe never aſked any thing, but let all appear the effect of my liberality. Her mother, indeed, praiſed *generoſity* a good deal. She had even reduced the four cardinal virtues to this ſingle one; and at Chriſtmas ſhe proved to me that I ought to give her daughter a diamond necklace, for her new-year's gift. This was a ſerious affair; the price was thirty thouſand livres. Milord ——, ſhe told me, had given one to his miſtreſs, who received three or four other men every day. The German Baron that I knew had alſo commanded one for his; *a creature without ſentiment*, of a deplorable conduct; but who, however, deſerved to be paid by her lover, becauſe he killed her with *ennui*. At length ſhe ſhewed me, that the honour of Ruſſia was concerned in it. I could not reſiſt this argument, and I gave her the necklace without paying for it.

'I continued to *labour gaily* according to the maxim of my tender fair one, when my father—but, perhaps, I tire you—

'*E.* No, Sir, you intereſt me much.

'*R.* I have only a word to add: my father not chuſing any longer to ſupport my extravagance, ceaſed to ſupply me with money; and when it was clear that I had no more reſources, the maſk fell off, the proſtitute remained, and the enchantreſs became a fury. After a moſt violent ſcene, of which I ſpare you the particulars, ſhe ſhut the door in my face; and I have learned ſince, that, to get completely rid of me, ſhe adviſed the jeweller, who furniſhed the necklace, to have me put in priſon; and I am juſt now come out of *Fort l'Evêque*, where I remained eight months.'

Mr. Sherlock's reflection on the young Ruſſian's unhappy adventures is very juſt: 'It were to be wiſhed, ſays he, that a victim of this ſort were placed at all the gates of Paris, to make

* 'Let us labour gaily, and Love will ſupply the place of money.'



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a lively impreſſion on young travellers, and to inform them of the dangers they are going to encounter.'—Our Author likewiſe, very properly, cenſures thoſe 'ſenſeleſs fathers who expoſe their ſons, before the age of reaſon, to dangers from which they cannot eſcape but by a miracle.—The Ruſſian wanted neither ſenſe nor education; but he had no view in leaving his country, except to *amuſe himſelf*; a term at Paris ſynonymous to that of *ruining himſelf.*'

If any *Foreigniſms* are perceived in the foregoing extracts, let us candidly accept the Author's apology for them:—'I requeſt the reader's indulgence for my ſtyle. An abſence of ſeveral years has almoſt made me loſe my language. Foreign phraſes force themſelves on me. But let the reader treat this my firſt attempt in Engliſh * with a little mildneſs, and I promiſe him I ſhall endeavour to improve in my next †. I do not know whether I ſhall ever attain elegance; but I am ſure, that all the pages I ſhall ever write ſhall be, like theſe, innocent and cheerful.'

* Our Author's firſt work [at leaſt the firſt that has come to our knowledge] was written in Italian; vid. Review, Dec. 1779, p. 460, Art. *Conſiglio ad un Giovane Poeta*, &c.

† Our Author gives us to expect ſome work of *conſequence* from his pen; but of what nature, he does not intimate.

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ART. IX. *Antiquities and Scenery of the North of Scotland*, in a Series of Letters to Thomas Pennant, Eſq. By the Rev. Charles Cordiner, Miniſter of St. Andrew's Chapel, Bamff. 4to. 12 s. 6 d. Boards. T. Payne. 1780.

THIS volume is deſigned as a Supplement to Mr. Pennant's Scottiſh Tour: Mr. Cordiner (the correſpondent of Mr. Pennant) attempts to fulfil that gentleman's wiſh, of drawing out of their obſcurity the remoteſt parts of North Britain; a country, which, like many other unfrequented parts of the globe, affords plenty of objects for the traveller's obſervation and entertainment. The ſcenes of nature here preſented to view, are, ſome of them, ſo grand and romantic, and others ſo agreeable and delightful, that great opportunity is afforded by them for men of taſte, ſenſe, and erudition, to employ their ſpeculations to advantage. The Reader will accordingly find it no unpleaſing amuſement to attend this intelligent traveller from ſtage to ſtage, till he arrives nearly at the ſpot from which he ſet out. The rocks of Brae-Mar, the foreſt of Mar, Mar-lodge, the Bullers of Buchan, the ruins of towers and caſtles, the views of hills, dales, rivers, lakes, cataracts, ſeats of the nobility and gentry, &c. &c. will furniſh very agreeable entertainment for a leiſure hour; and the *twenty-one elegant plates* with which the volume

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lume is decorated, will not a little contribute to enhance the pleasure.

Mar-lodge, a hunting seat of the Earl of *Fife*, situated in a beautiful field, affords a short but pleasing description. Among other particulars we observe the following as somewhat remarkable:

'It is,' we are told, 'in the heart of *Mar-forest*; an extent of country about fifteen miles square, reserved entirely for deer and game, of which it yields the greatest plenty and variety. The deer being never disturbed near the seat, come about it in great numbers, without shewing any marks of fear; advancing from the thickets, they often cross the green, and stop to feed, on their way to their native mountains. The young fawns, bounding from the copse, and accompanied by the hinds, deliberately walk along in view: they are often observed on the adjacent heights, resting in the heat of the day; and in the evenings march along the sides of the dale in companies of twenty or thirty together; the stags, with their branchy horns and fine shapes, are beautiful and entertaining figures in the landscape. The deer *that* are used at table, are killed in distant parts of the forest, many miles from *Mar-Lodge*. These hills abound with partridge, black-cock, ptarmigans, and dottrels, and are a rich field of amusement for the sportsman, though the ruggedness of the grounds makes the recreation to be accompanied with no small fatigue.'

*Inverugie*, the ancient seat of the Earl *Marechals* of Scotland, leads our Author to speak of the late Earl, who in his exile was graciously received by the King of Prussia, and constituted Governor of *Neufchatel*. He obtained leave to come over and spend some time in Scotland; during which interval the King of Prussia wrote to him: a copy of the letter we here insert, as it may be new and amusing, at least to many of our Readers:

"I cannot allow the *Scotch* the happiness of possessing you "altogether. Had I a fleet, I would make a descent on their "coasts and carry you off. The banks of the *Elbe* do not ad- "mit of these equipments: I must therefore have recourse to "your friendship, to bring you to him who esteems and loves "you. I loved your brother with my heart and soul: I was "indebted to him for great obligations: this is my right to "you, this my title. I spend my time as formerly; only at "night I read *Virgil's Georgics*, and go to my garden in the "morning, to make my gardener reduce them to practice; he "laughs both at *Virgil* and me, and thinks us both fools.

"Come to ease, to friendship, and philosophy; these are "what, after the bustle of life, we must all have recourse to."

The Earl accordingly returned into Prussia, where he died; and the line is extinct.

The pillar at *Forres* is said to surpass in magnificence and grandeur the other obelisks in Scotland, and to be the most stately

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ſtately monument of the *Gothic* kind to be ſeen in Europe: its ſeveral diviſions are differently ornamented; in one, horſes with their riders marching in order; in another, a line of warriors on foot, who ſeem to be brandiſhing their weapons, and as ſhouting for battle; in others, ſerjeants, with halberts, guarding a canopy, under which are a number of human heads, trumpeters and combatants attending; a troop of horſe put to flight by infantry with bows and arrows, ſwords and targets; afterwards the horſes ſeized, the riders beheaded, the head of their chief placed in a frame, and dead bodies under an arched cover. The other ſide of the obeliſk, occupied by a ſumptuous croſs, is covered over, we are informed, with a uniform figure elaborately raiſed, and interwoven with great mathematical exactneſs; under the croſs are two auguſt perſonages, with ſome attendants, much obliterated, but evidently in an attitude of reconciliation. If, ſays Mr. Cordiner, the monument was erected in memory of the peace concluded between *Malcolm* and *Canute*, on the final retreat of the *Danes*, theſe large figures may repreſent the reconciled monarchs. But, as he obſerves, to whatever particular tranſaction it may allude, it can hardly be imagined, that in ſo early an age of the arts in Scotland as that in which it muſt have been raiſed, ſo elaborate a performance would have been undertaken, but in conſequence of an event of the moſt general importance; it is therefore ſurpriſing, that no more diſtinct traditions of it arrived at the æra when letters were known.

The Author, on viewing the picturesque and majeſtic ſcene about *Craig-Carril*, preſents us with the following account, and reflections:

'Near to *Carril* are ſome charming fields, bounded by a craggy hill; from a cleft in the middle of the hill ruſhes forth a torrent, which paſſing under a natural bridge of rock, daſhes down the precipice, and forms a wild and beautiful caſcade in its fall: the noiſe of the torrent echoing in a lofty and deep cavern, the cavern ſhagged with ſhrubs and aged trees, among which the wild fowl make their neſts, the rivulet murmuring round inſulated piles of rock, and the diſtant proſpect of the halls and monuments of ancient heroes, forcibly recal to mind the images of the *Oſſian* ſong. Here, perhaps, has *Carril*, whoſe name is ſtill preſerved in theſe ſcenes, muſed his wild and deſultory ſtrains; here "amidſt the voices of rocks, and bright tumbling of waters, he might pour the ſound of his trembling harp."—Whether the memory of lapſed ages was preſerved by the bards, or if only, like a morning dream, the viſions of *Oſſian* came in later days, yet "pleaſant are the words of the ſong," well do they paint theſe wilds, in all the ſtriking forms of their native grandeur and beauty. "Lovely are the tales of other times;" they are faithful to the ſtory, which deceives the winter evening among the hills. "O *Carril*, raiſe again thy voice; let me hear the ſong of *Selma*, which was ſung in the halls of joy, when *Fingal*, King of ſhields, was there, and glowed at the deeds of his fathers." But the



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light and joy of the ſong are fled; the halls of the renowned are left deſolate and ſolitary, amidſt rocks that no more echo to the ſound of the harp, amidſt ſtreams which murmur unheeded and unknown.'

Theſe northern regions preſent us with more fertile ſpots than, amidſt ſuch rocks, precipices, and deſerts, might be expected.

'The country round *Braal*, in Caithneſs,' we are told, 'is fertile and pleaſant: in the more champaign part of Caithneſs, the beauty of the farms is remarkable, many of the corn-fields of great extent, ſhewing a rich uninterrupted verdure, for ſeveral miles together.—Along the north ſhore, it is a delightful ride, from *John a Grots (Dungſby-head)* to the *Hill of many Stones*, through fields whoſe ſmoothneſs and vivid verdure expreſs a luxuriant ſoil, and elaborate cultivation.' In the account of *Strath-Hallad-Dale*, in which ſtands the ſeat of Mr. M'Kay, we are told, 'It is a rich but narrow valley, which for ſeveral miles divides the mountains, and forms a winding plain on each ſide of the river. It produces natural graſs, which grows ſufficiently long to be cut for hay; and the ſoil is eaſily tilled. The improvements of agriculture are here much ſtudied, and make conſiderable progreſs; but when the views of the proprietor extend beyond the dale, and he attempts to gain on the hill, the ſoil is ſo perplexed with rocks, and interwoven roots of ſhrubs, that the expence of labour in reducing it, renders the purchaſe dear. In the dale, the climate ſeems ſufficiently warm. The appearance of the gardens was unexpectedly pleaſing. In a ſpot incloſed with ſuch barren ridges of rocky hills, one does not look for ſuch a diſplay of luxuriance; the borders decked with variety of the richeſt flowers, plenty of wall-fruits; apples, pears, plums, cherries, which are often as early ripe as at Edinburgh; beds of melons and cucumbers, and whatever can give variety, or grace the entertainments of the table.'

Mr. Cordiner had but a rugged and difficult journey to view the famous *Dun-Dornadilla*; but as he approached it, he tells us, he forgot the fatigues of the day.

'This venerable ruin,' he ſays, 'dignifies the banks of a pleaſant river which divides the dale. The verdure of the valley, not without riſing corn, became a cheerful ſcene in ſo dreary a wilderneſs; a ſolitary hamlet near the beſt cultivated ſpot, mingled a rural ſoftneſs with the vaſt wildneſs of the reſt of the proſpect. Projecting rocks, ſhagged with buſhes, and frowning with vaſt length of ſhadows along the ſides of the hills of immeaſurable extent, many caſcades in deep-worn channels ruſhing down among them, murmur their wild muſic to the winds and the echoing rocks; for now no plaintive bard ſits liſtening "by the tree of the ruſtling leaf." Picturesque and lofty mountains terminate the view; the head of one, immenſely high in air, bending over its precipitous ſides, ſeems nodding to its fall, and threatens the dale with its ruins. On every hand the ſcenery is ſuch, as gives *Dun-Dornadilla* a ſituation diſtinguiſhedly romantic, magnificently wild.'

Our Author does not believe this to have been a religious edifice, according to the opinion of many, or intended merely as a kind of ſleeping barrack in the hunting ſeaſon, but a fortreſs

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fortreſs or tower belonging to King Dornadilla. He dwells pretty copiouſly on the ſubject, and we have the rather taken notice of it, becauſe it lately came under our review *.

We muſt now take leave of theſe travels, and obſerve, that a farther part of this volume conſiſts of extracts from *Torfæus*, a native of Iceland, patronized on account of his great abilities by Frederic III. King of Denmark. Frederic IV. appointed him hiſtorian for the kingdom of Norway. He died about the year 1720, aged 81. If we wiſh to learn any thing certain of the *Picts* and *Caledonians*, who inhabited the northern regions of Scotland, it muſt be gathered from the above-mentioned author, as theſe people had no written hiſtory of their own till long after the introduction of Chriſtianity, about the tenth or eleventh century. Expeditions from Norway to make ſettlements in the Orkney iſlands, or on the coaſts of Caithneſs, were frequent. The ſongs of the bards who attended them have been received as authentic repoſitories of hiſtorical facts, and much of Torfæus reſts on their validity.

* See Review for April, 1780, vol. lxii. p. 271 and 273.

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Art. X. *Bibliotheca Topographica Britannica.* No. I. Containing, 1. Queries for the better illuſtrating the Antiquities and Natural Hiſtory of Great Britain and Ireland. 2. The Hiſtory and Antiquities of Tunſtal in Kent, by the late Mr. Edward Rowe Mores. 4to. 5 s. ſewed. Printed for J. Nichols, Payne, Dilly, &c. 1780.

QUERIES of the kind here propoſed, relative to particular counties, or to the kingdom in general, have at different times been offered to the public: they do not appear to have been regarded with the attention and regularity which might have been expected, or followed with the ſucceſs that might have been hoped for. The compilers of this work, which is to be continued in future numbers, complain that the Society of Antiquaries have not promoted ſuch a deſign, and much more that a plan of this kind ſhould have no place in their ſyſtem.

In the firſt part of this number, therefore, *queries* of the kind mentioned above, ſomewhat modified and enlarged, to the number of fifty-three, are addreſſed to the nobility, gentlemen, clergy, and others, of Great Britain and Ireland, with a view of obtaining from their anſwers reſpecting the places of their reſidence, the moſt perfect account of the antiquities and natural hiſtory of theſe kingdoms.

The ſecond part of this number is intended as the ſpecimen of a work formed on, or agreeable to, the foregoing queries.

Mr. Mores was born in the pariſh whoſe hiſtory is here given by him. He had completed it for the preſs before his death, which



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which happened in the year 1778. Mr. Nichols afterwards purchaſed the copy, and has now made it public. It ſhews, as the Editor ſays, the ideas which that induſtrious Antiquary had, and his endeavour to make even the minuteſt record ſubſervient to the great plan of national hiſtory. But we apprehend, however ſerviceable Mr. Mores's *minutiæ* may prove, that it cannot be neceſſary for others who are diſpoſed to purſue the plan, to imitate his method, at leaſt ſo far as exactly to copy from the regiſter the names of all who were chriſtened, married, or died in the reſpective pariſhes. The *parochial hiſtory of England*, on ſuch a plan, could hardly be comprized within the compaſs of five hundred volumes in folio.

The account of the pariſh of Tunſtal is introduced by ſome memoirs of Mr. Edward Rowe Mores, the Author.—We ſhall only obſerve farther, that the deſign of the work, of which the preſent is the firſt number, is, to preſent the Public with ſome valuable articles of Britiſh Topography, from printed books and manuſcripts. One part of the collection is to conſiſt of re-publications of ſcarce and curious tracts, another of ſuch manuſcript papers as the Editors are already poſſeſſed of, or may receive from their friends.—Communications to be addreſſed to Mr. Nichols, Printer, in Fleet-ſtreet.

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ART. XI. *Two Diſſertations* on the Mint and Coins of the Epiſcopal Palatines of Durham. Illuſtrated with Plates of Coins, Coats of Arms, &c. By Mark Noble, Gent. 4to. 7 s. 6 d. ſewed. Birmingham, printed for the Author. Sold by Baldwin in London. 1780.

THE firſt of theſe Diſſertations is intended to aſcertain the time when, and on what occaſion, the biſhopric of Durham was privileged with a mint. It appears, that this was not till the reign of King Stephen, when it was either granted to or uſurped by Geoffrey Ruſus, Biſhop of this See; but it was probably a grant, as this Ruſus eſpouſed Stephen's cauſe, and rendered him important ſervices.

The ſecond Diſſertation preſents the Reader with an account of all the coins of the Biſhops of this See, from the reign of King Edward the Firſt, to that of Henry the Eighth, both inclusive; from whence it appears, that we have almoſt a complete ſeries of their money, for near three centuries.

This Diſſertation is rendered more entertaining by ſome account of theſe Biſhops in their ſucceſſive order. Among other anecdotes, the following, which relates to Thomas Ruthall, is remarkable. He preceded Cardinal Wolſey as Biſhop of Durham, in the reign of Henry VIII. He was in great favour with Henry, who ordered him to draw up an account of the

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royal revenues, which he accordingly did, and at the same time took an estimate of his own riches, and bound them up in vellum, which he laid up together; but unfortunately for him, when Henry sent Cardinal Wolsey for the royal estimate, the servant by mistake delivered the Bishop's, which the Cardinal (though he was apprized of the mistake, being jealous of our prelate) presented to the King, telling him it would inform him where to apply when he wanted money; for the Bishop was the richest subject in the kingdom, it appearing by this account that he was worth one hundred thousand pounds; a vast sum for a private person to possess at that time. When the Bishop discovered the error his servant had made, it had so great an effect on him, that his uneasiness threw him into a disorder which put a period to his life, ann. 1522.'

Mr. Noble is well disposed to speak favourably of the Bishops whom he enumerates. Bishop Tonstall, the last in whose time the privilege of coinage was possessed, is highly extolled; and he, no doubt, on some accounts merited applause and esteem: pity it is to add, as *is added* in the excellent account of the life of Bernard Gilpin, published a few years ago by the Rev. Mr. William Gilpin, and confirmed by other history, that 'he was well versed in the arts of temporizing, and possessed a large share of that complying philosophy which, taking offence at nothing, can adapt itself to all things.' See farther accounts in Gilpin's Life, p. 102.

Towards the end of the volume, the Author, with much propriety, presents the Reader with a list of his Authorities for the plates of coins, &c. in this work. This is followed by authentic papers, taken from the records of Durham, &c. To all which is added an account of several hundred English, Scotch, Irish, and Brabantine coins, accidentally found in 1778, by a servant, in removing bean-stalks from a piece of land at Sudbury Green, near Thrapstone, Northamptonshire.

This volume may be amusing to many, but it will be chiefly acceptable to the lovers of heraldry, ancient coins, and church history.

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ART. XII. *Clinical Experiments, Histories, and Dissections.* By Francis Home, M. D. one of his Majesty's Physicians, Fellow of the Royal College of Physicians of Edinburgh, and Professor of Materia Medica in the University of Edinburgh. 8vo. 6 s. Murray. 1780.

THIS publication consists of records of practice in the Clinical ward of the Edinburgh Infirmary, under the direction of the Author; distributed into several sections, each of which is closed by some general remarks. We shall give a sum-



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mary account of the moſt important reſults contained in this publication.

The firſt ſection contains experiments reſpecting the moſt proper time of exhibiting the bark in intermittents; from which it appears, that its efficacy is greater when given at the end of a paroxyſm, than a ſhort time before it; and that the fit is even rendered more ſevere by this laſt method of giving it.

Then follow experiments upon ſome remedies uſed in the *Typhus Nervoſus*. The concluſions drawn from theſe, are, that James's powder is a better medicine than tartar emetic in this fever, being leſs liable to excite profuſe evacuations—that the good effects of bark depend upon the ſituation in which it is given—that bliſters are of little uſe, except that when applied to the temples they pretty certainly remove the head-ach attending this diſeaſe—that fomentation of the legs procures ſome relief—that the uſe of camphor is dubious—and that opiates are moſt to be depended on as ſedatives, and may be ſafely given.

Sect. 3d deſcribes the *Pleuritis Spuria*, a diſeaſe rather of the low nervous, than the inflammatory kind.

There is nothing in the next ſection, on the *Puerperal Fever*, worth notice.

Sect. 4th contains a ſingular caſe of the *Meaſles*, which is not capable of abridgment.

The experiments on ſome remedies uſed in the *Phthiſis Pulmonalis* afford ſcarcely any uſeful concluſions.

In Sect. 7th we have three curious caſes of the *Melæne*, or *Morbus Niger*; from which it appears, that ſmall bleedings, laxatives, and the vitriolic acid, are efficacious remedies in this uncommon diſeaſe.

From the experiments on the *Rhododendron Chryſanthemum Linnæi* we learn, that it is a very powerful ſedative, remarkably diminiſhing the frequency of the pulſe; but that it has no peculiar efficacy in the cure of the acute rheumatiſm, for which it has been recommended.

A mortal caſe of *Cephalgia*, from compreſſion, is the ſubſtance of the next article.

Sect. 10th contains experiments upon *Sir Hans Sloane's Ointment* in the *Albugo* or *Leucoma*; from which it would appear to be a valuable remedy.

The next is a pretty long paper upon *Antiſpaſmodic Remedies*. From his experiments on this order of medicines, the Author arranges them in four claſſes, beginning with the weakeſt. 1. Orange leaves, cardomime flowers, artemiſia, pæonia, miſſeltoe, henbane, caſtor, muſk, cuprum ammoniacale, electricity. 2. Fear, flowers of zinc, camphor, bliſters. 3. Aſſafætida, ether, mercury. 4. Bark, opium, bleeding.



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The experiments on *Antiparalytic Remedies* afford nothing remarkable.

In Sect. 13th an account is given of the exhibition of *Ol. Terebinth.* in the *Sciatica.* The form in which it was administered was, a linctus of an ounce of honey and two drams of ol. terebinth. Of this a tea-spoonful was taken morning and evening, with a draught of something warm. It proved a very efficacious medicine.

The next section mentions the success of a liniment composed of camphor, ol. terebinth. ung. nervin. and soap, in the *Lumbago.*

Sect. 15th contains four cases; the first, a fatal one of the *Ischuria Renalis*; the two next, a fatal and an incurable one of the *Ischuria Vesicalis*; and the last, one of the *Ischuria Urethralis.* Some curious pathological remarks are afforded by these histories.

In the next section are two cases very particularly related, of the *Diabetes.* All the remedies that have been recommended for this disease, and some new ones, were tried in these cases, but without effect.

Experiments in the cure of the *Dropsy* are the subject of the next article. From the use of *creme of tartar* thirteen patients out of twenty were cured. The quantity given was from ʒ ss to ʒ ii daily, dissolved in water. It proved purgative and diuretic. Dried *squills* cured seven patients out of ten. In all those who were cured the squills proved emetic, but not in the others. *Issues* were used in some anasarcous cases, and proved serviceable.

Section 18th contains experiments upon remedies used in *Suppression of the Menses. Compression of the crural artery* was successful only in one case out of six. *Bleeding* was remarkably serviceable where there were symptoms of plethora. *Savine* in powder appeared to be a powerful remedy. *Madder root* powdered succeeded in fourteen cases out of nineteen.

From some experiments in the cure of the *Herpes*, or *Lepra Græcorum*, it appeared, that *cantharides* relieved the complaint without curing it—that the *elm bark* had little effect—that *vipers* were serviceable—that *sarsaparilla* was not to be depended upon—that *Plummer's pills* (composed of merc. dulc. and sulph. antimon. præcip.) was a very powerful remedy—that the *vitriolic acid* was ineffectual.

Sect. 20th relates the *vermifuge* effects of the *Spigelia Marylandica.* In this paper Dr. Home mentions a diagnostic symptom of worms, which, he says, is infallible. This is an œdematous swelling of the alæ narium, upper lip, and often of the contiguous parts of the cheeks. The *spigelia* appeared to be an efficacious medicine.



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The effect of decoction of *Mezereon*, as a *deobstruent*, is the subject of the next section. It appears to have great powers in the discussion of schirrous tumours.

From a few trials next related, a decoction of the *Verbascum Thapsus* seems to be of some use in old diarrhœas.

The *antihæmorrhagic* effect of *dry cupping* is established by some experiments in the 23d section.

The concluding article on *Lithontriptics* is of little consequence.

On the whole, we doubt not but the present volume will be perused with advantage by the medical practitioner; yet it is obvious to remark, that there is little novelty, and less certainty, in some of the articles; that, in some instances, the experiments are too few in number, and continued for too short a time; and that there is a slovenliness of style and composition in the work, which ought to have been avoided by a professor in so celebrated a school.

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ART. XIII. *Medicinæ Praxeos Systema*, ex Academiæ Edinburgenæ Disputationibus Inauguralibus præcipue depromptum, et secundum Naturæ Ordinem digestum. Curante Carolo Webster, M. D. &c. &c. 8vo. 2 Vols. 10 s. 6 d. Boards. Dilly, &c. 1780.

IN our account of a late publication similar to the present *, we took the liberty of remarking, that the necessary form of a scholastic disputation rendered it a tedious and troublesome method of communicating science to the world in general. The compiler of the present work has in some measure obviated this objection, by cutting off the formalities of introductions and conclusions, and making other abridgments as he saw occasion. In his preface, he says, 'Delectus (disputationes) demum, prout res postulare videbatur, mutavi, auxi, in epitomen redegi, et annotationes aliquando subjeci. Et cum disputationes super quibusdam morbis reperiri non possent, eos aliunde supplere conatus sum.' It is impossible for us, in a publication of this kind, to do more than give a list of the subjects, with the names of the respective authors.

The first order, that of MORBI HÆMORRHAGICI, contains the following particular treatises: *De Plethora*; Coghlan. *De Hæmorrhagiis*; Clapham. *De Administratione Antiphlogistica*; Byam. *De Epistaxi. De Hæmoptoe*; Caw. *De Hæmorrhoide*; Claxton. *De Menorrhagia in non Gravidis nec Puerperis*; Daly.

The second order, of MORBI INFLAMMATORII, has the following sub-divisions: *De Phlegmasiis, vel Inflammatione*; Johnston. *De Cynanche Tonsillari*; Toulmin. *De Cynanche Tracheali*; Measе. *De Ophthalmia*; Wemyss. *De Phrenitide*;

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* Smellie's *Thesaurus*: See Review, October 1778, p. 305.

Bertram.

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Bertram. *De Pneumonia*; Leith. *De Gastritide*; Hayman. *De Enteritide*; Hicks. *De Hepatitide*; Scott. *De Nephritide*; Lhoyd. *De Hysteritide*; Brotherson. *De Rheumatismo Acuto*; Dillon. *De Erysipelate*; Dale. *De Variola*; Macknight. *De Variolæ Insitione*; Douglas. *De Rubeola*; Lee. *De Scarlatina*. *De Catarrho*; Nankivell. *De Phthisi Pulmonali*; Hallilay. *De Gonorrhœa Virulenta*; Graham. *De Synocha*.

The third order, MORBI FEBRILES, contains, *De Febribus Intermittentibus*; Brandreth. *De Typho, vel Febre Nervosa*; Fearne. *De Febre Flava Indiæ Occidentalis*; Curtin. *De Febre Maligna, an.* 1779. Bell. *Cautelæ de Venesectione in Febribus Continuis*; Drennan. *De Peste*; Thomas. *De Cynanche Gangrænosa*; Tailour. *De Dysenteria Contagiosa*; Wardrop. *De Febre Miliari*. *De Urticaria, Pemphigo, et Aphtha*.

Order fourth, of MORBI NERVOSI, has the following species: *De Dyspepsia*; Temple. *De Hypochondriasi*; Baynes. *De Chlorosi*; Dortey. *De Colica*; Metford. *De Cholera*; Leman. *De Diarrhœa*. *De Diabete*; Myers. *De Hysteria*; Woolcombe. *De Asthmate Spasmodico*; Mellar. *De Pertussi*; Kirkland. *De Epilepsia*; Turpin. *De Spasmo*; Steuart. *De Paralysi*; Wardrobe. *De Apoplexia*; Ruddiman—Steuart. *De Mania*; Stuart. *De Rabie Contagiosa*; Parry. *De Arthritide*; Nicoll. *De Rheumatismo Chronico*; Cowling.

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ART. XIV. *Edal Village:* or, the Fortunate Lottery Ticket. In 2 vols. Small 8vo. Price 5s. sewed. Lowndes. 1781.

THIS little novel relates, in a strain somewhat lively and uncommon, the adventures of an honest and benevolent shoemaker, to whom fortune had been peculiarly liberal, by a prize of ten thousand pounds in the lottery. Our Author bestows on the hero of his tale a name suitable to his profession—*Jerry Last*. After giving a short account of his humble birth, parentage, and education, with a touch at the company that frequented his shop—the centre of news to the whole village of Edal, and the beloved resource of little Ben the usher, from 'the pains and penalties of idleness,' after his school-hours—the Author proceeds to recount the main adventures of Jerry's life, and that in particular which gave birth to all the rest. 'Jerry, besides his stock in trade, was possessed of fifteen pounds ready cash—unsuspected, as be imagined, by any body. It was the wages of industry, earned with honesty. Many were the anxious thoughts how to dispose of it: and his anxiety was increased by keeping his thoughts to himself. "What if I should throw the money away?—he reasoned—is it not my own?—But if I should make a fortune with it—I know then what I would do——and why not?—such things have happened, and may

happen'

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happen again." Not that the ambition of being the greateſt man, and lording it over every one in the village, ever entered into his head. No: if he ſhould chance to become rich—he would ſtill be Jerry Laſt, and continue to make ſhoes for his fair cuſtomers—he would ſtill live on the ſame ſpot; but his little ſhop ſhould be more complete, and his garden more ornamented: beſides, he would clothe ſuch poor folks as could not afford to purchaſe for themſelves; and his goods he could afford to ſell under the market-price. In ſhort, poverty ſhould vaniſh, and miſery ceaſe.

Theſe phantaſms often wandered through his brain whilſt at work: and the more he thought, the more eagerly he wiſhed to accompliſh them. The reſolution was at length made—and the lottery was fixed upon.

The Author deſcribes, with tolerable ſucceſs, the different emotions of Jerry's heart on this important trial of his luck; and at laſt brings the reader to that eventful period which pronounced Jerry a fortunate adventurer. 'After the ſpace of ſome weeks, working cheerfully at his trade, ſurrounded, as uſual, by a company of news-mongers, a perſon, riding very briſkly, *pointed* towards this very ſpot. Jerry's heart thumped moſt violently; his colour went and came; his pulſe beat quick; the ſtranger arrived—and aſked ſhort—if Mr. Laſt lived there? Being anſwered in the affirmative—Then I give him joy of his good fortune, ſays the ſtranger; his ticket is drawn a *ten thouſand pound prize!* I am come expreſs to acquaint him.

'Jerry neither ſtarted up in an agony of joy—nor fainted away—though very near it: for notwithſtanding repeated reſolves of unconcerned behaviour, if ever this ſhould be the caſe—the ſound of *ten thouſand pounds* was like the report of a cannon in his ears, and had like to have got the better of his firmneſs. He felt a ſort of dizzineſs and ſickneſs, ſuch as he had never experienced before:—a glaſs of water would have been a cordial:—fortunately every body's eyes were turned towards the ſtranger, in amaze, aſking different queſtions, whilſt Jerry recovered in part, and attempted to proceed with his work. Somebody kindly, though not intentionally, relieved him, by giving him a hearty thump on the back, taking the work out of his hands, ſkimming it acroſs the room, and telling him he was a happy fellow!

'Bob Swift immediately ſtole away, to communicate this ſtrange news amongſt the neighbours:—meeting with Bett Bouncer, he tells her, that Jerry Laſt had got a great fortune in the lottery. Bett meets Ann Page, and tells her the great news—and how Jerry had found a purſe of money. Ann runs home, and tells her grandmother (who is a little deaf) a long ſtory of a purſe—and money—and ſuch like:—points towards the

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the ſhop where a croud was already collected;—and a man on horſeback!——Ann's incoherent tale—the ſight of a horſeman—the ſound of a purſe—the buſtle of the people—all put together, produced a ſuſpicion in the old woman, that things were not as they ſhould be:—in ſhort, that Jerry was turned highwayman: in full perſuaſion of which, ſhe goes on to propagate her ſuſpicions.

'The village was ſoon in an uproar; for the ſame wiſh to propagate the news kept many from the ſcene of action, until they had previouſly acquainted ſuch and ſuch a neighbour: in conſequence of which, and for want of right information, many whimſical ſtories were quickly circulated; moſt of them not much to the advantage of our hero's character. Bob Swift never ſtopped his career, till he arrived at the end of the village; but before he finiſhed, he had almoſt forgot what he publiſhed at firſt ſtarting:—it was ſaid that he affirmed *fifty thouſand*—at leaſt. ... As the news had been ſo induſtriouſly circulated, and variouſly reported, curioſity to know ſomething more operated upon moſt to haſten towards Jerry's habitation. Old age, hobbling upon crutches, was in danger of being overthrown by the impetuoſity of youth, running, and overturning every obſtruction. Mothers, with crying infants in their arms, awakened out of ſleep, could not ſtay behind:—for if Jerry was a gentleman, they wanted to ſee how he looked:—and if he was a thief, and going to be hanged, they wiſhed for the laſt ſight of him!

'Jerry's diſgrace was at laſt removed, and the ſecret was out, which produced many ſurmiſings, exclamations, aſpirations, and ejaculations!—which his appearance, for the preſent, put a ſtop to. He had withdrawn, after the ſurprize, occaſioned by the meſſenger, had a little abated, in order to dreſs himſelf; which being finiſhed, he ſhewed himſelf to the people, and appeared ſilly enough: for, in his preſent confuſed ſtate, he was at a loſs how to act, ſpeak, or look.

'His preſence, however, operated like a charm upon the by-ſtanders; for notwithſtanding they ſaw the identical perſon of Jerry Laſt, yet the idea of his being a rich man, produced a ſort of awe, and reſtrained their uſual familiarity.'

The Author next deſcribes the *revelries* of the people of Edal Village, on their neighbour's good fortune—conducted by Ben the butcher, for his own emolument, at the expence of honeſt Jerry. We muſt paſs over the variety of ſubjects which are incidentally glanced at, or more deſignedly diſcuſſed—together with the epiſode of *Nanny* and *Lubbin*, and haſte to the more ſtriking events of our hero's life, after the acquiſition of his fortune.

*Jerry's wiſh was, to make the people happy*; and it was to promote ſo benevolent an end, that he liſtened to the advice of the intereſted

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interested butcher—who proposed a *roasted ox*, in order to make a splendid holiday for the villagers. Riot and disorder, intemperance, and fierce contentions, were the effects of a public rejoicing for Jerry's good fortune. His wishes were not answered according to his expectations—for Jerry was no friend to drunkenness, swearing, and loud uproar. His temper was mild and placid: but, in his wishes and attempts to communicate the happiness he felt, he was not always capable of distinguishing the means that were proper to effect it, from those which had a tendency to render his benevolent intentions abortive. Jerry's mistake was the source of much disquiet to his mind. 'His situation was by no means enviable: he had a first glimpse of this great truth, that "Riches bring their cares." It was the wish of his heart, after the space of a few days, to have returned to his work; but he had not courage enough to attempt the trial. The country affords none of those diversions, by which a person, who has no better employment, may *kill* the time, as the phrase is. Walking from place to place, from morning till evening, was most insipid amusement to one accustomed [to], and who still wished, to be in active life. His thoughts were in that confused state, that reading had lost its usual charms. Drinking, to a sober person, is harder than the most laborious drudgery: and he verily dreaded the name of entertainments—his first had succeeded so badly.——There was one thing towards which Jerry looked with satisfaction, and this was an intended journey to London, as it would answer the different purposes of converting his paper into hard money, and seeing the town and its diversions.'

Our hero's companions, in this journey, were his old friend, the little usher, and Mr. Pounce, the attorney. There is nothing particularly striking in the character of the latter. He is like most other country-attornies, a man of *consequence* in the little circle of his practice!—and wholly bent on turning every thing, and every body, to his advantage. Little Ben is the *squire* of our Sir Jerry: and the Author fancies, that he sees 'some similarity betwixt his two heroes, and the celebrated Tom Jones, and his facetious companion Partridge:' and 'stops a moment to compare them.' He had better have gone on with his story. The comparison is neither for the credit of himself, or his heroes. Any two men, picked out at random from the medley of mankind, would have as much similarity to Jones and Partridge, as Jerry and Ben are said to have. The Author grants indeed—and what is strange too, he makes the concession, just after he stops to make the comparison—that 'Jerry Last had little in common with Jones, *except a good person.*' For our parts, we think Jerry Last is more like Tobit than Tom Jones. As to little Ben, though as contemptible



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and worthleſs a being as Partridge, yet he wants *every* requiſite to make him that entertaining character which the latter becomes in the magic hand of the inimitable FIELDING.

In the journey to London, ſome trifling occurrences are noticed; and ſeveral common-place obſervations are made on them. On the arrival of our heroes, the Author deſcribes the ſtate of their minds on the firſt day's excurſion; and their viſits at Guildhall (which had been the temple of Jerry's good fortune), Weſtminſter-Abbey, and the Chapel-Royal. Little Ben's fooliſh rencounter with a girl of the town; his talent at bargain-making, and his attempts that way, in a ſlop-ſhop in Monmouth-ſtreet, conclude the firſt volume. The ſecond opens with an account of our traveller's firſt viſit to the Play-houſe. Here we found the want of Partridge! Why will Authors doubly expoſe their lack of invention, by attempting to tread that ground which hath already been occupied by ſuperior genius?

After viſiting a work-ſhop, for the purpoſe of aſking thoſe who ſung cheerily at their labour, whether they were happy or not? and having been unanimouſly anſwered in the negative, the Author conducts Jerry—now Mr. Laſt, and his friend the little Uſher, attended by Mr. Pounce the attorney, to the Bank, where they meet a motley herd of Jews, Gentiles, Turks, Infidels, and Chriſtians, who, though they may differ in opinion about ſome particulars, all agree, with great zeal, *one hour in the day, and every day in the week, and every week in the year*, to offer their devotions to the great god Mammon, the tutelar deity of this temple. [Voltaire hath expreſſed this idea, and nearly in the ſame words, in his Letters on the Engliſh Nation, when he ſpeaks of the Royal Exchange.] At laſt, 'after a preface to a character,' and a deſcription of the character itſelf—which is that of a prating, bragging, officious, good-humoured Inn-holder—the Author brings his travellers back to Edal Village. Their appearance at church is next deſcribed; and the reflections on little Ben are juſt and pertinent enough. 'He was frequently viewing himſelf; and as ſoon as church-ſervice was over, when people fell into little groups to hear the news of the week, Ben's voice was heard upon the clack, but without either ſquare or compaſs, and in a very authoritative tone—for he had been abroad.——It would not do. He was treated with contempt, being conſidered as an interloper, and having ſtepped into a place, which, if it had not been already filled, *Self* ſaid, *he* might have been the happy perſon inſtead. Mr. Laſt had money, and was the gentleman; but Ben was ſtill the little uſher, in a new ſuit, through the bounty of his friend, in conſequence of being a favourite. Ben's reaſon at preſent was blinded by folly: the rebuffs he will by and by meet with, will let him know how

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the caſe ſtands; and either bring him to a proper equilibrio, or make a downright fool of him.'

Mr. Laſt is ſettled in the manor-houſe, which had been got ready for his reception: and, at a fit opportunity, viſits his old ſweet-heart, Sally Grind, the miller's daughter. He had, it ſeems, a tranſient glance at Sally's half-concealed tear, when he was firſt ſetting out on his London expedition. It was not forgotten. The tear had ſunk very deep into his heart.—Sally's father was a ſingular ſort of a man:—moroſe, honeſt, and ſenſible. Mr. Laſt knew his diſpoſition; and, notwithſtanding his ten thouſand pounds had made him a *gentleman*, yet he could not reſtrain his fears as he approached the miller's houſe. The character of this rough mortal is tolerably well drawn by our Author: and the effect which his behaviour had on Mr. Laſt is very naturally deſcribed. Moſes Grind was too proud to pay any particular deference to our hero; for he eſtimated no man by the extent of his fortune. His wife, Deborah, was a little more ceremonious. 'She buſtled, and curtſied, and fetched a chair, and bruſhed it down with her apron, leſt any duſt might ſoil his ſuperfine cloth; which ſhe not only eyed, but, accidentally, as it were, *ſtroked*, to feel how ſoft it was; accompanied with—"Good Lord! how you have catched us!—all in the rough! I ſuppoſe you ſaw many fine ſights in London; but folk in the country ſee nothing. I had an own couſin who went to live in London above twenty years ago—but moſt likely he is dead, and you would hear nothing about him.—I wiſh I had but known of your coming—as one may ſay." The modeſty and ſenſibility of the daughter is delicately touched by the Author. 'Sally appeared, not without bluſhing, and full of ſenſibility, "tremblingly alive." She had been endeavouring to collect all her reſolution, to withſtand this meeting with propriety, wiſhing to appear worthy Mr. Laſt's notice, without either a too apparent forwardneſs, or inattention to this friendly viſit by an affected reſervedneſs. Her ſituation was delicate, and required the exertion of all her fortitude.' Chance, in ſome meaſure, effected what her own reſolution would have been unequal to. 'Hearing the ſound of her daughter's foot-ſteps, old Deborah, by a ſudden turn, was very near overſetting the table, whereon was placed Moſes's ſupper: to prevent which, our hero very actively threw himſelf upon his feet, and prevented it. This action brought the young people nearly together, and face to face. The ſituation inviting, ſo many circumſtances contributing, he could do no leſs than offer the friendly ſalute; common-place compliments and civilities enſued, matters were adjuſted, and at length they became ſeated.' After this interview, which was a little more ſatisfactory to Mr. Laſt than his modeſty led him to expect, he returns home, 'to execute his long-

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long-wished-for scheme'—and that was, to relieve the distressed, and set all his neighbours above want. Here the benevolence of his heart again imposed upon his understanding, and betrayed him into such measures of profuse and unguarded charity, that the poor neglected their daily labour; and those liberal supplies of money, which were meant to relieve their necessities, were only made the occasion of riot and drunkenness.

'*Thrumb*, the man that put out weaving, was the first who perceived that something was sadly amiss, from the small returns of work. He began to reason, to complain, and talk loud. But one man's voice, however loud, can scarcely be heard in a whole neighbourhood, be his cause ever so just. The time was approaching fast when truth would appear as broad as day-light. The corn-harvest was at hand, when the labourers were desired to perform their usual task of reaping and gathering in the fruits of the earth. Instead of being found at their own homes, they were at their daily rendezvous, the bag-pipes—from whence not one would stir. 'For why? They had no occasion. The d—l a stroke till all the money is spent. . . . . Things were got almost imperceptibly to this pitch, from small beginnings. . . . . The evil must work out its own remedy, by spending all they possessed; and, by that means, placing them in the very situation they first started from.' Mr. Last's mistake, in the mode of his bounty, was so visible in its effects, that he saw it himself in its most aggravated light, and 'suffered like a condemned criminal' on the occasion. 'To soothe his agitated spirits, he walked, in a pensive mood, towards the mill, expecting to meet comfort in the person and conversation of his beloved Sally. Old Moses was at home. The refusal of the labourers to work—the report of the farmers, and their censures, had reached his ears. Without any circumlocution, he told Mr. Last, that his company was no longer welcome; and that, of all things, he never wished his daughter to marry a fool.' The miller's bluntness, accompanied with a determined look, scared our hero; and he stood, for some time, motionless. At last he endeavoured to apologize for his conduct. But all was in vain. 'The old man's honour, and his child's welfare, were both at stake; and Moses insisted on his leaving the house immediately.' Poor Last's distress, on this unexpected stroke of ill-fortune, which wounded him in the tenderest part, is well described; together with his rencontre with little Ben, who, half-drunk on our hero's bounty, was so ungrateful as to join the common cry against him.

The Author next recounts Mr. Last's visit to the sensible and worthy rector of the parish, who had invited him to the parsonage-house, for the sake of giving him some private advice respecting his

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his conduct. The advice is very seasonable; and introduced in so amiable and genteel a manner, that the most captious mind could not have been offended at it. Our Readers will think, that the rector's discourse on the subordination of ranks in society, and the necessity of maintaining it, for the sake of good order, savours too much of the formality of the pulpit. It nevertheless contains some judicious remarks: though we must acknowledge, that the whole wants ease, to make it look like a private lecture; and novelty, both in sentiment and expression, to render it pleasing to the general readers of such performances as this. This visit relieved our hero's mind; and was of great service to him in other respects. He attempts to rectify the abuses which his ill-judged liberality had occasioned. 'The rector joins his assistance; and the event exceeded their expectations.'

The succeeding events of this story may be related in a few words.—Mr. Last goes to a horse-race.—He next visits the Cock-pit, where he is betrayed into what a novice could scarcely have avoided, with his pockets full of money. He betts—and loses a considerable sum. On his return home, he hath the misfortune to be thrown from his horse, and to break his arm. This brings on a fever; and his life is despaired of. His beloved Sally pines away in silent anguish. She dared not visit him. 'Nature could not withstand the conflict; much less sit, like Patience on the monument, *smiling at grief*. She drooped: the roses forsook her cheeks; her whole frame yielded by little and little, her efforts being too feeble to surmount her passion.' The distressed situation of poor Sally could not escape the notice of her parents. They both guessed at the cause. The moroseness of old Moses relented. 'He perceived his daughter's life at stake; and that consideration overpowered more weighty objections.'—'Youth, and a good constitution, with the skilfulness of his surgeon, after some time, restored Mr. Last to his health, so far as to walk out. He had heard of Sally's declining health; and his soul yearned to see her, and to speak comfort.' An interview of the most tender kind takes place: old Moses receives Mr. Last with a more complacent countenance: a proposal of marriage ensues: Moses, after some sensible observations, accedes to it: this happy event at last takes place; and 'Mr. Last receives his bride from the hands of her father, who bestowed the gift as a treasure that was nearest and dearest unto him.'

'Thus,' concludes the Author, 'we have attempted an imperfect sketch of the adventures of a man, whom Fortune, in one of her frolicsome humours, snatched at random out of the medley bulk of mankind—placed him on one of her thrones—there

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there tortured him with a few of her *freaks*—takes him again from the giddy height, and gently places him on ground more fitting the level of his capacity.

'The moral we draw from the whole is, That it is true wisdom to accommodate ourselves to the situation wherein Providence hath placed us, without repining at our lot, or lusting after riches, which bring certain cares, but uncertain comforts:—concluding with the words of the poet, that

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.'

The Author of this performance is doubtless a man of ingenuity and observation. We perceive in his reflections a ray or two of Shandean genius. He possesses a quickness of perception; and his mode of expressing himself is lively and entertaining. But his genius wants force and extent. His invention is narrow; and his wit superficial and trifling. Little art is discovered in this performance. The plot is too simple to amuse: and the little expectation that is excited, is seldom gratified. In short, the story, considered as a *story*, is nothing. The easy manner in which it is related, with some ingenious and pertinent reflections which are interspersed, form the whole merit of Edal Village.

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Art. XV. *Anecdotes of Painting in England*; with some Account of the principal Artists; and incidental Notes on other Arts; collected by the late Mr. George Vertue; and now digested and published from his original MSS. By Mr. Horace Walpole. To which is added, the History of modern Taste in Gardening. Volume the Fourth and Last. 4to. 18 s. Boards. Printed at Strawberry Hill.

IN the 26th and 30th volumes of our Review, we gave an account of the 1st, 2d, and 3d volumes of this very ingenious and entertaining work. We made some observations on the peculiarities of the Author's style, &c. which it is needless here to repeat.

This last volume, Mr. Walpole tells us, in an advertisement prefixed to it, has been long written, and even printed; but the publication, though a debt to the purchasers of the preceding volumes, has been delayed * from motives of tenderness. The Author, who, like most biographers, could not resolve to dispense universal panegyric, especially on many incompetent artists, was still unwilling to utter even gentle censures, which might wound the affections, or offend the prejudices, of those related

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* The date printed at the bottom of the title-page, is 1771; but the publication did not take place till the year 1780.



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to the perſons whom truth forbad him to commend beyond their merits. As his opinion is no ſtandard, he hopes it will paſs for miſtaken judgment with ſuch as ſhall be diſpleaſed with his criticiſms. If his encomiums ſeem too laviſh to others, the public will at leaſt know that they are beſtowed ſincerely. He would not have heſitated, he ſays, to publiſh his remarks ſooner, if he had not been averſe to exaggeration.

'The work,' continues he, 'is carried as far as the Author intended to go; though he is ſenſible he could continue it with more ſatisfaction to himſelf, as the arts, at leaſt thoſe of painting and architecture, are emerging from the wretched ſtate in which they lay at the acceſſion of George the Firſt. To architecture, taſte and vigour were given by Lord Burlington and Kent. . . . . They have ſucceſſors worthy of the tone they gave; if, as refinement generally verges to extreme contrarieties, Kent's ponderoſity does not degenerate into filligraine. . . . . But the modern Pantheon, uniting grandeur and lightneſs, ſimplicity and ornament, ſeems to have marked the medium where taſte muſt ſtop. The architect who ſhall endeavour to refine on Mr. Wyat, will perhaps give date to the age of embroidery. Virgil, Longinus, and Vitruvius, afford no rules, no examples, of ſcattering finery.

'This delicate redundance of ornament growing into our architecture might perhaps be checked, if our artiſts would ſtudy the ſublime dreams of Piraneſi, who ſeems to have conceived viſions of Rome beyond what it boaſted even in the meridian of its ſplendor. Savage as Salvator Roſa, fierce as Michael Angelo, and exuberant as Rubens, he has imagined ſcenes that would ſtartle geometry, and exhauſt the Indies, to realize. He piles palaces on bridges, and temples on palaces, and ſcales heaven with mountains of edifices. Yet, what taſte in his boldneſs! what grandeur in his wildneſs! what labour and thought, both in his raſhneſs and details! Architecture, indeed, has in a manner two ſexes: its maſculine dignity can only exert its muſcles in public works, and at public expence; its ſofter beauties come better within the compaſs of private reſidence and enjoyment.

'How painting has rekindled from its embers, the works of many living artiſts demonſtrate. The prints after the works of Sir Joſhua Reynolds have ſpread his fame to Italy, where they have not at preſent a ſingle painter that can pretend to rival an imagination ſo fertile, that the attitudes of his portraits are as various as thoſe of hiſtory. In what age were paternal deſpair, and the horrors of death, pronounced with more expreſſive accents than in his picture of Count Ugolino? When was infantine lovelineſs, or embrio-paſſions, touched with ſweeter truth than in his portraits of Miſs Price and the baby Jupiter? What frankneſs of nature in Mr. Gainſborough's landſcapes;



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landſcapes; which may entitle them to rank in the nobleſt collections! What genuine humour in Zoffanii's comic ſcenes; which do not, like the works of Dutch and Flemiſh painters, invite laughter to divert itſelf with the naſtieſt indelicacy of boors!'

Sir Joſhua Reynolds has been accuſed of plagiariſm, for having borrowed attitudes from ancient maſters. Not only candour, but criticiſm, our Author ſays, muſt deny the *force* of the charge. When a ſingle poſture is imitated from an hiſtoric picture, and applied to a portrait in a different dreſs, and with new attributes, this, we are told, is not plagiariſm, but quotation: and a quotation from a great Author, with a novel application of the ſenſe, has always been allowed to be an inſtance of parts and taſte; and may have more merit than the original.—'One prophecy, ſays Mr. Walpole, I will venture to make; Sir Joſhua is not a plagiary, but will beget a thouſand. The exuberance of his invention will be the grammar of future painters of portrait.'

He goes on to tell us, that ſuch topics would pleaſe a pen that delights to do juſtice to its country; but that he has forbidden himſelf to treat of living profeſſors, leaving to poſterity the continuation of theſe volumes; and recommending to the lovers of the liberal arts, the induſtry of Mr. Vertue, who preſerved notices of all his cotemporaries.

'In that ſupplement,' continues he, 'will not be forgotten the wonderful progreſs, in miniature, of Lady Lucan, who has arrived at copying the moſt exquiſite works of Iſaac and Peter Oliver, Hoſkins, and Cooper, with a genius that almoſt depreciates thoſe maſters, when we conſider that they ſpent their lives in attaining perfection; and who, ſoaring above their modeſt timidity, has transferred the vigour of Raphael to her copies in water-colours. There will be recorded the living etchings of Mr. H. Bunbury, the ſecond Hogarth, and firſt imitator who ever fully equalled his original; and who, like Hogarth, has more humour when he invents (for inſtance, in his prints to Triſtram Shandy), than when he illuſtrates; probably becauſe genius can draw from the ſources of nature with more ſpirit than from the ideas of another. Has any painter ever executed a ſcene, a character of Shakeſpear's, that approached to the prototype ſo near as Shakeſpear himſelf attained to nature! Yet is there a pencil, in a living hand, as capable of pronouncing the paſſions as our unequalled poet; a pencil not only inſpired by his inſight into nature, but by the graces and taſte of Grecian artiſts—But it is not fair to excite the curioſity of the public, when both the rank and baſhful merit of the poſſeſſor, and a too rare exertion of ſuperior talents, confine the proofs to a narrow circle. Whoever has ſeen the drawings, and bas-reliefs, de-



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ſigned and executed by Lady Diana Beauclerc, is ſenſible that theſe imperfect encomiums are far ſhort of the excellence of her works. Her portrait of the Ducheſs of Devonſhire, in ſeveral hands, confirms the truth of part of theſe aſſertions. The nymph-like ſimplicity of the figure is equal to what a Grecian ſtatuary would have formed for a dryad, or goddeſs of a river. Bartolozzi's print of her two daughters, after the drawing of the ſame lady, is another ſpecimen of her ſingular genius and taſte. The gay and ſportive innocence of the younger daughter, and the demurer application of the elder, are as characteriſtically contraſted as Milton's Allegro and Penſeroſo.

'Little is ſaid here but hiſtorically of the art of gardening. Mr. Maſon, in his firſt beautiful canto on that ſubject, has ſhewn, that Spenſer and Addiſon ought not to have been omitted in the liſt of our authors who were not blind to the graces of natural taſte. The public muſt wiſh, with the Author of this work, that Mr. Maſon would complete his poem, and leave this eſſay as unneceſſary as it is imperfect.

'The hiſtoric compoſitions offered for St. Paul's, by ſome of our firſt artiſts, ſeemed to diſcloſe a viſion of future improvement—a period the more to be wiſhed, as the wound given to painting, through the ſides of the Romiſh religion, menaces the arts, as well as idolatry—unleſs the Methodiſts, whoſe rigour ſeems to ſoften, and adopt the artifices of the Catholics (for our itinerant mountebanks already are fond of being ſainted in mezzotinto, as well as their St. Bridgets and Tereſas), ſhould borrow the paraphernalia of enthuſiaſm, now waning in Italy, and ſuperadd the witchery of painting to that of muſic. Whitefield's temples, incircled with glory, may convert ruſtics, who have never heard of his or Ignatius Loyola's peregrinations: if enthuſiaſm is to revive, and tabernacles to riſe as convents are demoliſhed, may we not hope at leaſt to ſee them painted? Le Sœur's Cloyſter, at Paris, makes ſome little amends for the impriſonment of the Carthuſians. The abſurdity of the legend of the reviving Canon is loſt in the amazing art of the painter; and the laſt ſcene of St. Brun's expiring, in which are expreſſed all the ſtages of devotion, from the youngeſt mind impreſſed with fear, to the compoſed reſignation of the Prior, is perhaps inferior to no ſingle picture of the greateſt maſter. If Raphael died young, ſo did Le Sœur; the former had ſeen the antique, the latter only prints from Raphael: yet, in the Chartreuſe, what airs of heads! what harmony of colouring! what aerial perſpective! How Grecian the ſimplicity of architecture and drapery! How diverſified a ſingle quadrangle, though the life of a hermit be the only ſubject, and devotion the only pathetic! In ſhort, till we have other pictures than portraits, and painting has ampler fields to range in than private apartments, it is in vain

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vain to expect the art ſhould recover its genuine luſtre. Statuary has ſtill leſs encouragement. Sepulchral decorations are almoſt diſuſed; and though the rage for portraits is at its higheſt tide, both in pictures and prints, buſts and ſtatues are never demanded. We ſeem to wiſh no longer duration to the monuments of our expence than the inhabitants of Peru and Ruſſia, where edifices are calculated to laſt but to the next earthquake or conflagration.'

The above advertiſement, we find, was written in October laſt. We could not deny ourſelves the pleaſure of laying before our Readers what muſt afford ſo much entertainment to every lover of the liberal arts; eſpecially as it can ſcarce be ſuppoſed, that many of them will have an opportunity of peruſing a work of this kind.

The volume now before us is divided into ſeven chapters; the firſt of which contains an account of painters in the reign of George the Firſt, a monarch void of taſte, and not likely, at an advanced age, to encourage the embelliſhment of a country to which he had little partiality, and with the face of which he had few opportunities of getting acquainted; though had he been better known, he muſt have become, Mr. Walpole ſays, the delight of it, poſſeſſing all that plain good-humoured ſimplicity, and ſocial integrity, which peculiarly diſtinguiſhes *the honeſt Engliſh private gentleman.*

As no reign, ſince the arts have been in any eſteem, has produced fewer works that will deſerve the attention of poſterity, Mr. Walpole is as brief as poſſible in his obſervations on what he calls ſo ungrateful a period.——In his account of Michael Dahl, he takes occaſion to give the following character of the famous Queen Chriſtina.

'As Dahl worked on her picture, ſhe aſked, what he intended ſhe ſhould hold in her hand? He replied, A fan. Her majeſty, whoſe ejaculations were rarely delicate, ſcented a very groſs one, and added, *A fan! give me a lion, that is fitter for the Queen of Sweden.* I repeat this without any intention of approving it. It was a pedantic affectation of ſpirit in a woman who had quitted a crown to ramble over Europe, in a motley kind of maſculine maſquerade, aſſuming a right of aſſaſſinating her gallants, as if tyranny, as well as the prieſthood, were an indelible character; and throwing herſelf for protection into the boſom of a church ſhe laughed at, for the comfortable enjoyment of talking indecently with learned men, and of living ſo with any other men. Contemptible in her ambition, by abandoning the happieſt opportunity of performing great and good actions, to hunt for venal praiſes from thoſe paraſites the literati, ſhe attained, or deſerved to attain, that ſole renown which neceſſarily accompanies great crimes, or great follies, in perſons of ſuperior rank. Her



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Her letters discover no genius or parts; and do not even wear that now trite mantle of the learned, the affectation of philosophy. Her womanish passions and anger display themselves without reserve; and she is ever mistaking herself for a queen, after having done every thing she could to relinquish and disgrace the character.'

We entirely agree with Mr. Walpole in what he says of this celebrated lady, excepting what regards her genius and parts, in which we are far from thinking her defective. Some of her letters and maxims appear to us to be not only ingenious, but to mark a superior understanding. Be this however as it may, such is the agreeable manner in which our Author enlivens his account of this *ungrateful period.*

Part of what he says concerning Mr. Jervas we shall lay before our Readers:——'No painter of so much eminence as Jervas, is taken so little notice of by Vertue in his memorandums, who neither specifies the family, birth or death of this artist. The latter, as well as I remember, happened at his house in Cleveland-Court, in 1739, or 1740. One would think, Vertue foresaw how little curiosity posterity would feel to know more of a man who has bequeathed them such wretched daubings. Yet, between the badness of the age's taste, the dearth of good masters, and a fashionable reputation, Jervas sat at the top of his profession; and his own vanity thought no encomium disproportionate to his merit. Yet was he defective in drawing, colouring, composition, and even in that most necessary, and perhaps most easy, talent of portrait-painting, likeness. In general, his pictures are a light flimsy kind of fan-painting, as large as life. Yet I have seen a few of his works highly coloured; and it is certain, that his copies of Carlo Maratti, whom most he studied and imitated, were extremely just, and scarce inferior to the originals. It is a well-known story of him, that having succeeded happily in copying (he thought, in surpassing) a picture of Titian, he looked first at the one, then at the other, and then with paternal complacency cried, *Poor little Tit! how he would stare!*

'But what will recommend the name of Jervas to inquisitive posterity was his intimacy with Pope, whom he instructed to draw and paint, whom therefore these anecdotes are proud to boast of, and enrol among our artists, and who has enshrined the feeble talents of the painter in the lucid amber of his glowing lines. The repeated name of Lady Bridgewater in that epistle was not the sole effect of chance, of the lady's charms, or of the conveniency of her name to the measure of the verse. Jervas had ventured to look on that fair one with more than a painter's eyes; so entirely did the lovely form possess his imagination, that many a homely dame was delighted to find her

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picture

picture reſemble Lady Bridgewater. Yet neither his preſumption nor his paſſion could extinguiſh his ſelf-love. One day, as ſhe was ſitting to him, he ran over the beauties of her face with rapture,—but, ſaid he, I cannot help telling your ladyſhip, that you have not a handſome ear. No! ſaid Lady Bridgewater; pray, Mr. Jervas, what is a handſome ear? He turned aſide his cap, and ſhewed her his own.'

His obſervations on portrait-painting, with which he concludes his account of Jervas, will entertain our Readers:—— 'Portrait-painting has increaſed to ſo exuberant a degree in this age, that it would be difficult even to compute the number of limners that have appeared within the century. Conſequently, it is almoſt as neceſſary that the repreſentations of men ſhould periſh, and quit the ſcene to their ſucceſſors, as it is that the human race ſhould give place to riſing generations. And indeed the mortality is almoſt as rapid. Portraits that coſt twenty, thirty, ſixty guineas, and that proudly take poſſeſſion of the drawing-room, give way in the next generation to thoſe of the new-married couple, deſcending into the parlour, where they are ſlightly mentioned as *my father and mother's pictures.* When they become *my grandfather and grandmother*, they mount to the two pair of ſtairs; and then, unleſs diſpatched to the manſion-houſe in the country, or crowded into the houſekeeper's room, they periſh among the lumber of garrets, or flutter into rags before a broker's ſhop at the Seven Dials. Such already has been the fate of ſome of thoſe deathleſs beauties, who Pope promiſed his friend ſhould

'Bloom in his colours for a thouſand years.'

The account of Jervas is followed by that of Jonathan Richardſon, who, Mr. Walpole ſays, was undoubtedly one of the beſt Engliſh painters of a head, that had appeared in this country.—'There is ſtrength, ſays he, roundneſs, and boldneſs in his colouring; but his men want dignity, and his women grace. The good ſenſe of the nation is characteriſed in his portraits. You ſee he lived in an age when neither enthuſiaſm nor ſervility were predominant. Yet, with a pencil ſo firm, poſſeſſed of a numerous and excellent collection of drawings, full of the theory, and profound in reflections on his art, he drew nothing well below the head, and was void of imagination. His attitudes, draperies, and back-grounds are totally inſipid and unmeaning; ſo ill did he apply to his own practice the ſagacious rules and hints he beſtowed on others. Though he wrote with fire and judgment, his paintings owed little to either. No man dived deeper into the inexhauſtible ſtores of Raphael, or was more ſmitten with the native luſtre of Vandyck. Yet, though capable of taſting the elevation of the one, and the elegance of the other, he could never contrive to ſee



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ſee with their eyes, when he was to copy nature himſelf. One wonders that he could comment their works ſo well, and imitate them ſo little.—He died ſuddenly at his houſe in Queen Square, May 28, 1745, when he had paſſed the eightieth year of his age. He left a ſon and four daughters, one of whom was married to his diſciple Mr. Hudſon, and another to Mr. Grigſon, an attorney. The taſte and learning of the ſon, and the harmony in which he lived with his father, are viſible in the joint works they compoſed. The father, in 1719, publiſhed two Diſcourſes; 1. An Eſſay on the whole Art of Criticiſm as it relates to Painting; 2. An Argument in Behalf of the Science of a Connoiſſeur; bound in one volume octavo. In 1722, came forth An Account of ſome of the Statues, Bas-reliefs, Drawings, and Pictures, in Italy, &c. with Remarks by Meſſ. Richardſon, Sen. and Jun. The ſon made the journey; and from his notes, letters, and obſervations, they both, at his return, compiled this valuable work. As the father was a formal man, with a ſlow, but loud and ſonorous voice, and, in truth, with ſome affectation in his manner; and as there is much ſingularity in his ſtyle and expreſſion, thoſe peculiarities, for they were ſcarce foibles, ſtruck ſuperficial readers, and between the laughers and the envious, the book was much ridiculed. Yet both this and the former are full of matter, good ſenſe, and inſtruction: and the very quaintneſs of ſome expreſſions, and their laboured novelty, ſhew the difficulty the Author had to convey mere viſible ideas through the medium of language. Thoſe works remind one of Cibber's inimitable Treatiſe on the Stage. When an author writes on his own profeſſion, feels it profoundly, and is ſenſible his readers do not, he is not only excuſable, but meritorious, for illuminating the ſubject by new metaphors or bolder figures than ordinary. He is the coxcomb that ſneers, not he that inſtructs in appropriated diction.

'If theſe Authors were cenſured, when converſant within their own circle, it was not to be expected that they would be treated with milder indulgence, when they ventured into a ſiſter region. In 1734, they publiſhed a very thick octavo, containing explanatory Notes and Remarks on Milton's Paradiſe Loſt, with the Life of the Author, and a Diſcourſe on the Poem. Again were the good ſenſe, the judicious criticiſms, and the ſentiments that broke forth in this work, forgotten in the ſingularities that diſtinguiſh it. The father having ſaid in apology for being little converſant in claſſic literature, that he had looked into them through his ſon; Hogarth, whom a quibble could furniſh with wit, drew the father peeping through the nether end of a teleſcope, with which his ſon was perforated, at a Virgil aloft on a ſhelf. Yet how forcibly Richardſon entered into the ſpirit of his author, appears from his comprehenſive expreſ-

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ſion, that *Milton was an ancient born two thouſand years after his time.* Richardſon, however, was as incapable of reaching the ſublime or harmonious in poetry as he was in painting, though ſo capable of illuſtrating both. Some ſpecimens of verſe, that he has given us here and there in his works, excite no curioſity for more; though he informs us in his Milton, that if painting was his wife, poetry had been his ſecret concubine. It is remarkable, that another commentator of Milton has made the ſame confeſſion;

——ſunt et mihi carmina, me quoque dicunt
Vatem paſtores——

ſays Dr. Bentley. Neither the Doctor nor the Painter add, *ſed non ego credulus illis*, though all their readers are ready to ſupply it for both.

'Beſides his pictures and commentaries, we have a few etchings by his hand, particularly two or three of Milton, and his own head.

'The ſale of his collection of drawings, in February 1747, laſted eighteen days, and produced about 2060 *l.*; his pictures about 700 *l.* Hudſon, his ſon-in-law, bought many of the drawings.'

There is little more in the firſt chapter of our Author's fourth volume that can afford much entertainment to our Readers, excepting the ſhort account of Peter Van Black, who came into England in 1723, and was reckoned a good painter of portraits. ——'There is a fine mezzotinto, done in the following reign, from a picture which he painted of thoſe excellent comedians, Johnſon and Griffin, in the characters of Ananias and Tribulation, in the Alchymiſt. I have mentioned Johnſon in this work before, as the moſt natural actor I ever ſaw. Griffin's eye and tone were a little too comic, and betrayed his inward mirth, though his muſcles were ſtrictly ſteady. Mr. Weſton is not inferior to Johnſon in the firmneſs of his countenance, though leſs univerſal, as Johnſon was equally great in ſome tragic characters. In Biſhop Gardiner, he ſupported the inſolent dignity of a perſecutor; and, completely a prieſt, ſhifted it in an inſtant to the fawning inſincerity of a ſlave, as ſoon as Henry frowned. This was indeed hiſtory, when Shakeſpeare wrote it, and Johnſon repreſented it. When we read it in fictitious harangues and wordy declamation, it is a tale told by a pedant to a ſchool-boy.'

[*To be concluded in our next.*]

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ART. XVI. *A View of Society and Manners in Italy:* with Anecdotes relating to ſome eminent Characters. By John Moore, M. D. 8vo, 2 Vols. 12s. Boards. Cadell. 1781.

IN our Review for June, 1779, we gave our Readers an account of *A View of Society and Manners in France, Switzerland, and Germany*, written by the Author of the preſent publication, which is to be conſidered as a continuation of the former work; as the obſervations it contains occurred in the ſame Tour.

With reſpect to the abilities of the very ingenious Writer, we have, in the article above referred to, given our opinion; and, after peruſing the volumes now before us, we ſee no reaſon to think leſs favourably of his talents; which are here diſplayed in a manner redounding no leſs to his credit than in his former work. We here obſerve the ſame intereſting obſervations on the arts, commerce, government, antiquities, &c. of the countries deſcribed; the ſame judgment and taſte in drawing, marking, and diſcriminating national characters and manners; the ſame happy vein of pleaſantry in the relation of anecdotes, in the deſcription of places, in the details of journies,—and in the various interſperſion of incidents and remarks with which an intelligent traveller judiciouſly fills up his journal,—for the refreſhment of his own memory, and, peradventure, as in the preſent inſtance, for the information and amuſement of others.

If in any circumſtance we think this preſent publication inferior to the former volumes, it is in reſpect to the comparative ſcantineſs of his *travelled* obſervations;—of which, in one or two inſtances, he ſeems, himſelf, to have been ſo ſenſible, that he appears to have had recourſe to the bookmaker's art and induſtry, in order to fill up the full meaſure of his materials.—To this cauſe ſome Readers, it is poſſible, will be apt to aſcribe his inſertion of an *hiſtorical account* (extended to above 200 pages) *of the riſe, progreſs, and preſent ſtate of the republic of Venice* *, and of a long diſſertation *on the pulmonary conſumption*. The latter, indeed, may anſwer a peculiar *view* to the Author: it may ſerve to announce to the Public a new PHYSICIAN. His numerous and ample quotations from the poets, &c. ſeem not unfrequently to come in, very ſeaſonably, to ſtop the mouth of many a craving page.

From books of this entertaining as well as inſtructive caſt, our Readers will always expect ſome extracts; we have, accordingly, ſelected a few paſſages, which, we believe, will not be

* It muſt be obſerved, however, that this account, though long, is much enlivened by many intereſting, and ſome very *affecting hiſtories*, and judicious obſervations.

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conſidered as the leaſt agreeable part of our Collection for the preſent month.

The public hath frequently heard of the adventures of that ſtrange genius, Mr. Edward Wortley Montagu *, who, many years ago, took it into his head to ramble about the eaſtern parts of the globe, in the dreſs of an Hermit or Derviſh; and who lately died at Venice; in which city this extraordinary perſon reſided, at the time when our travellers † were there; and our Author gives us the following account of their viſit to him:

'Hearing that Mr. Montagu reſided at Venice, the D— of H——— has had the curioſity to wait on that extraordinary man. He met his Grace at the ſtair-head, and led us through ſome apartments, furniſhed in the Venetian manner, into an inner room in quite a different ſtyle. There were no chairs, but he deſired us to ſeat ourſelves on a ſopha, whilſt he placed himſelf on a cuſhion on the floor, with his legs croſſed in the Turkiſh faſhion. A young black ſlave ſat by him, and a venerable old man, with a long beard, ſerved us with coffee.

'After this collation ſome aromatic gums were brought, and burnt in a little ſilver veſſel. Mr. Montagu held his noſe over the ſteam for ſome minutes, and ſnuffed up the perfume with peculiar ſatisfaction; he afterwards endeavoured to collect the ſmoke with his hands, ſpreading and rubbing it carefully along his beard, which hung in hoary ringlets to his girdle. This manner of perfuming the beard ſeems more cleanly, and rather an improvement upon that uſed by the Jews in ancient times, as deſcribed in the pſalms tranſlated by Sternhold and Hopkins:

'Tis like the precious ointment, that
Was pour'd on Aaron's head,
Which from the beard down to the ſkirts
Of his rich garments ſpread.

Or, as the Scotch tranſlation has it:

Like precious ointment on the head
That down the beard did flow;
Even Aaron's beard, and to the ſkirts
Did of his garments go.

'Which of theſe verſions is preferable, I leave to the critics in Hebrew and Engliſh poeſy to determine. I hope, for the ſake of David's reputation as a poet, that neither have retained all the ſpirit of the original.

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* He was ſon to the celebrated Lady Mary Wortley Montagu, and brother to the preſent Counteſs of Bute. This gentleman, like his celebrated mother, has been diſtinguiſhed by ſeveral literary publications, particularly an octavo volume, entitled, *Reflections on the Riſe and Fall of Ancient Republics:* See Review, vol. xx. p. 419.

† We ſay travellers, becauſe our Author, in this tour, accompanied the young Duke of H——; who muſt be conſidered as the principal perſon of the party: and who, in fact, makes a reſpectable figure in Dr. Moore's narratives.

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original. We had a great deal of converſation with this venerable looking perſon, who is, to the laſt degree, acute, communicative, and entertaining, and in whoſe diſcourſe and manners are blended the vivacity of a Frenchman with the gravity of a Turk. We found him, however, wonderfully prejudiced in favour of the Turkiſh characters and manners, which he thinks infinitely preferable to the European, or thoſe of any other nation.

'He deſcribes the Turks in general as a people of great ſenſe and integrity, the moſt hoſpitable, generous, and the happieſt of mankind. He talks of returning, as ſoon as poſſible, to Egypt, which he paints as a perfect paradiſe; and thinks that, had it not been otherwiſe ordered for wiſe purpoſes, of which it does not become us to judge, the children of Iſrael would certainly have choſen to remain where they were, and have endeavoured to drive the Egyptians to the land of Canaan.

'Though Mr. Montagu hardly ever ſtirs abroad, he returned the D—'s viſit; and as we were not provided with cuſhions, he ſat, while he ſtaid, upon a ſopha, with his legs under him, as he had done at his own houſe. This poſture, by long habit, is now become the moſt agreeable to him, and he inſiſts on its being by far the moſt natural and convenient; but, indeed, he ſeems to cheriſh the ſame opinion with regard to all the cuſtoms which prevail among the Turks. I could not help mentioning one, which I ſuſpected would be thought both unnatural and inconvenient by at leaſt one half of the human race; that of the men being allowed to engroſs as many women as they can maintain, and confining them to the moſt inſipid of all lives, within their harams. "No doubt," replied he, "the women are all enemies to polygamy and concubinage; and there is reaſon to imagine, that this averſion of theirs, joined to the great influence they have in all Chriſtian countries, has prevented Mahometaniſm from making any progreſs in Europe. The Turkiſh men, on the other hand," continued he, "have an averſion to Chriſtianity, equal to that which the Chriſtian women have to the religion of Mahomet; auricular confeſſion is perfectly horrible to their imagination. No Turk, of any delicacy, would ever allow his wife, particularly if he had but one, to hold private conference with a man, on any pretext whatever."

'I took notice, that this averſion to auricular confeſſion, could not be a reaſon for the Turk's diſlike to the *Proteſtant* religion. "That is true," ſaid he, "but you have other tenets in common with the Catholics, which render your religion as odious as their's. You forbid polygamy and concubinage, which, in the eyes of the Turks, who obey the dictates of the religion they embrace, is conſidered as an intolerable hardſhip. Beſides, the idea which your religion gives of heaven, is by no means to their taſte. If they believed your account, they would think it the moſt tireſome and comfortleſs place in the univerſe, and not one Turk among a thouſand would go to the Chriſtian heaven if he had it in his choice. Laſtly, the Chriſtian religion conſiders women, as creatures upon a level with men, and equally entitled to every enjoyment, both here and hereafter. When the Turks are told this," added he, "they are not ſurpriſed at being informed alſo, that women, in general, are better Chriſtians than men;

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men; but they are perfectly aſtoniſhed that an opinion, which they think ſo contrary to common ſenſe, ſhould ſubſiſt among the rational, that is to ſay, the male part of Chriſtians. It is impoſſible," added Mr. Montagu, to drive it out of the head of a Muſſulman, that women are creatures of a ſubordinate ſpecies, created merely to comfort and amuſe men during their journey through this vain world, but by no means worthy of accompanying believers to paradiſe, where females, of a nature far ſuperior to women, wait with impatience to receive all pious Muſſulmen into their arms."

'It is needleſs to relate to you any more of our converſation. A lady, to whom I was giving an account of it the day on which it happened, could with difficulty allow me to proceed thus far in my narrative; but, interrupting me with impatience. ſhe ſaid, ſhe was ſurpriſed I could repeat all the nonſenſical, deteſtable, impious maxims of thoſe odious Mahometans; and ſhe thought Mr. Montagu ſhould be ſent back to Egypt, with his long beard, and not be allowed to propagate opinions, the bare mention of which, however reaſonable they might appear to Turks, ought not to be tolerated in any Chriſtian land.'

From our Author's remarks on the Venetian *Drama*, the following particulars may be extracted, for the Engliſh Reader's amuſement:

'I had got, I don't know how, the moſt contemptuous opinion of the Italian drama. I had been told, there was not a tolerable actor at preſent in Italy, and I had been long taught to conſider their comedy as the moſt deſpicable ſtuff in the world, which could not amuſe, or even draw a ſmile from any perſon of taſte, being quite deſtitute of true humour, full of ribaldry, and only proper for the meaneſt of the vulgar. Impreſſed with theſe ſentiments, and eager to give his Grace a full demonſtration of their juſtneſs, I accompanied the D— of H——— to the ſtage-box of one of the playhouſes the very day of our arrival at Venice.

'The piece was a comedy, and the moſt entertaining character in it was that of a man who ſtuttered. In this defect, and in the ſingular grimaces with which the actor accompanied it, conſiſted a great part of the amuſement.

'Diſguſted at ſuch a pitiful ſubſtitution for wit and humour, I expreſſed a contempt for an audience which could be entertained by ſuch buffoonery, and who could take pleaſure in the exhibition of a natural infirmity.

'While we inwardly indulged ſentiments of ſelf-approbation, on account of the refinement and ſuperiority of our own taſte, and ſupported the dignity of thoſe ſentiments by a diſdainful gravity of countenance, the Stutterer was giving a piece of information to Harlequin which greatly intereſted him, and to which he liſtened with every mark of eagerneſs. This unfortunate ſpeaker had juſt arrived at the moſt important part of his narrative, which was, to acquaint the impatient liſtener where his miſtreſs was concealed, when he unluckily ſtumbled on a word of ſix or ſeven ſyllables, which completely obſtructed the progreſs of his narration. He attempted it again and again, but always without ſucceſs. You may have obſerved that, though many other words would explain his meaning equally well,

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you may as soon make a saint change his religion, as prevail on a stutterer to accept of another word in place of that at which he has stumbled. He adheres to his first word to the last, and will sooner expire with it in his throat, than give it up for any other you may offer. Harlequin, on the present occasion, presented his friend with a dozen; but he rejected them all with disdain, and persisted in his unsuccessful attempts on that which had first come in his way. At length, making a desperate effort, when all the spectators were gaping in expectation of his safe delivery, the cruel word came up with its broad side foremost, and stuck directly across the unhappy man's wind-pipe. He gaped, and panted, and croaked; his face flushed, and his eyes seemed ready to start from his head. Harlequin unbuttoned the Stutterer's waistcoat, and the neck of his shirt; he fanned his face with his cap, and held a bottle of hartshorn to his nose. At length, fearing his patient would expire, before he could give the desired intelligence, in a fit of despair he pitched his head full in the dying man's stomach, and the word bolted out of his mouth to the most distant part of the house.

'This was performed in a manner so perfectly droll, and the humorous absurdity of the expedient came so unexpectedly upon me, that I immediately burst into a most excessive fit of laughter, in which I was accompanied by the D—, and by your young friend Jack, who was along with us; and our laughter continued in such loud, violent, and repeated fits, that the attention of the audience being turned from the stage to our box, occasioned a renewal of the mirth all over the playhouse with greater vociferation than at first.

'When we returned to the inn, the D— of H——— asked me, If I were as much convinced as ever, that a man must be perfectly devoid of taste, who could condescend to laugh at an Italian comedy?'

Our Author's history of the Travels and Adventures of the Holy Chapel of Loretto, may be given as an instance of that grave and sober strain of irony, in which the writer is most happy who preserves the gravest countenance; and in which Dr. Moore is very successful:

'The Holy Chapel of Loretto, all the world knows, was originally a small house in Nazareth, inhabited by the Virgin Mary, in which she was saluted by the Angel, and where she bred our Saviour. After their deaths, it was held in great veneration by all believers in Jesus, and at length consecrated into a chapel, and dedicated to the Virgin; upon which occasion St. Luke made that identical image, which is still preserved here, and dignified with the name of our Lady of Loretto. This sanctified edifice was allowed to sojourn in Galilee as long as that district was inhabited by Christians; but when infidels got possession of the country, a band of angels, to save it from pollution, took it in their arms, and conveyed it from Nazareth to a castle in Dalmatia. This fact might have been called in question by incredulous people, had it been performed in a secret manner; but, that it might be manifest to the most short-sighted spectator, and evident to all who were not perfectly deaf as well as blind, a blaze of celestial light, and a concert of divine music, accompanied it during the whole journey; besides, when the angels, to rest themselves, set it down in a little

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a little wood near the road, all the trees of the forest bowed their heads to the ground, and continued in that respectful posture as long as the Sacred Chapel remained among them. But, not having been entertained with suitable respect at the castle above mentioned, the same indefatigable angels carried it over the sea, and placed it in a field belonging to a noble lady, called Lauretta, from whom the Chapel takes its name. This field happened unfortunately to be frequented at that time by highwaymen and murderers: a circumstance with which the angels undoubtedly were not acquainted when they placed it there. After they were better informed, they removed it to the top of a hill belonging to two brothers, where they imagined it would be perfectly secure from the dangers of robbery or assassination; but the two brothers, the proprietors of the ground, being equally enamoured of their new visitor, became jealous of each other, quarrelled, fought, and fell by mutual wounds. After this fatal catastrophe, the angels in waiting finally moved the Holy Chapel to the eminence where it now stands, and has stood these four hundred years, having lost all relish for travelling.

'To silence the captious objections of cavillers, and give full satisfaction to the candid inquirer, a deputation of respectable persons was sent from Loretto to the city of Nazareth, who, previous to their setting out, took the dimensions of the Holy House with the most scrupulous exactness. On their arrival at Nazareth, they found the citizens scarcely recovered from their astonishment; for it may be easily supposed, that the sudden disappearance of a house from the middle of a town, would naturally occasion a considerable degree of surprise, even in the most philosophic minds. The landlords had been alarmed in a particular manner, and had made enquiries, and offered rewards all over Galilee, without having been able to get any satisfactory account of the fugitive. They felt their interest much affected by this incident; for, as houses had never before been considered as *moveables*, their value fell immediately. This indeed might be partly owing to certain evil-minded persons, who, taking advantage of the public alarm, for selfish purposes, circulated a report, that several other houses were on the wing, and would most probably disappear in a few days. This affair being so much the object of attention at Nazareth, and the builders of that city declaring, they would as soon build upon quick-sand as on the vacant space which the Chapel had left at its departure, the deputies from Loretto had no difficulty in discovering the foundation of that edifice, which they carefully compared with the dimensions they had brought from Loretto, and found that they tallied exactly. Of this they made oath at their return; and in the mind of every rational person, it remains no longer a question, whether this is the real house which the Virgin Mary inhabited, or not. Many of those particulars are narrated, with other circumstances, in books which are sold here; but I have been informed of one circumstance, which has not hitherto been published in any book, and which, I dare swear, you will think ought to be made known for the benefit of future travellers. This morning, immediately before we left the inn, to visit the Holy Chapel, an Italian servant, whom the D— of H—— engaged at Venice, took me aside, and told me, in a very serious manner, that strangers were apt

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ſecretly to break off little pieces of the ſtone belonging to the Santa Caſa, in the hopes that ſuch precious relics might bring them good fortune; but he earneſtly entreated me not to do any ſuch thing: for he knew a man at Venice, who had broken off a ſmall corner of one of the ſtones, and ſlipt it into his breeches-pocket unperceived; but, ſo far from bringing him good fortune, it had burnt its way out, like aqua fortis, before he left the Chapel, and ſcorched his thighs in ſuch a miſerable manner, that he was not able to ſit on horſeback for a month. I thanked Giovanni for his obliging hint, and aſſured him I ſhould not attempt any theft of that nature.'

Dr. M. gives us many more particulars relative to this celebrated chapel, and to the innumerable pilgrimages ſo devoutly performed by good Catholics, to this favourite reſidence of the holy Virgin; but for theſe we muſt refer to the book.

The foregoing extracts are made from the *firſt* of theſe two volumes: of the *ſecond* we ſhall give an account in our next.

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ART. XVII. *The Generous Impoſtor:* a Comedy. As it is performed at the Theatre-Royal, Drury-Lane. 8vo. 1 s. 6 d. Robſon. 1781.

THE main fable of this comedy may be collected from the following portion of the laſt Act:

'*Sir Harry ſolus.* Unavailing anguiſh! Uſeleſs remorſe! Reflections that come too late! Why did you not rather prevent the ruin that o'erwhelms me? Here I ſit abandoned by the world—and every way to be moſt miſerable.—I feel that I have deſerved it all. Where now are the officious friends that rioted in my bounty? Flatterers who ſeemed to live but to ſerve me? You are now fled from this wretched bankrupt.—Them I could forgive.—But you, my Harriet! You whom I ſtill feel I love—That you ſhould purſue me to deſtruction—That you ſhould plan my ruin, and, when you had accompliſhed it, inſult me!—This is the dagger that ſtrikes me to the heart.—What have I then to hope? What ſhould I wait for? Shall I live to be pointed at by every finger? To beg, and be denied? To ſeek, and be avoided?—Shut out—Ha! there is but one remedy, and—this—this—

[*Snatching up his ſword, Mrs. Courtly enters from the door, and falling on her knees, ſtops his hand.*]

'*Mrs. Courtly.* Hold, unhappy man! what would you do?

'*Sir Harry.* Barbarous, inhuman woman!

'*Mrs. Courtly.* O ſtay your fatal purpoſe! Look on me—liſten to me.

'*Sir Harry.* Cruel, and unfeeling to the laſt! Would you debar me of the only reſource your rapacious hands have left me?

'*Mrs. Courtly.* By all you love—by your precious life, dearer to my ſoul than my own, I conjure you hear me. All that my rapacious hands have taken from you is yours.

'*Sir Harry.* What artifice is yet left for you to practiſe on my credulity?



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'*Mrs. Courtly.* That which muſt reconcile *you* to me, or leave me for ever wretched and hopeleſs.—Could you but ſee that heart you accuſe of unfeelingneſs— [*Takes hold of him.*

'*Sir Harry.* Hang not on me thus—Be gone, or you ſhall ſee me periſh in your preſence, and ſhall glut yourſelf with my blood, as you have with my fortune.

'*Mrs. Courtly.* O! but a moment's hearing.—If theſe ſtreaming eyes, that witneſs the anguiſh of my heart—if all theſe terrors I feel for your ſafety, cannot convince you—believe at leaſt this deed—I ruined only to ſave you.—If I conſented to accept your inheritance, it was only that you might owe your all to me. That all, I here reſign you. By that deed you are again poſſeſſed of your former fortune.—Live, live, my Glenville, and enjoy it.

'*Sir Harry.* Can this be poſſible!

'*Mrs. Courtly.* This was the only way, I had, to ſave and reclaim you. All other expedients I had attempted in vain. Love at length ſuggeſted this artifice, and prompted me to anticipate that ruin, which, from the courſe of life you indulged in, would ſpeedily have been effected by other hands. O, could I paint to you the painful ſtruggles the proſecution of this ſcheme has coſt me—the meanneſſes to which I have ſtooped—the violence I have been compelled to offer to the pride and dignity, and—let me confeſs it—to the tenderneſs of my heart—

'*Sir Harry.* And muſt I believe you? Had my Harriet ſuch goodneſs, while I treated her with ingratitude?

'*Mrs. Courtly.* This hour, I hope, will repay me for all the ſacrifices I have made. From this moment you are maſter of all I poſſeſs. My fond melting heart throws off all reſtraint. It would gladly make ſome atonement for the anxiety I have cauſed you, by thus pouring forth all its tenderneſs—by confeſſing that you are all its treaſure, all its joy, all its hope.—The reſt remains with yourſelf.—Live happy, live contented, and, if that can add to that happineſs and content, live with me.

'*Sir Harry.* O, thoſe tranſports are too much!—Adorable woman! my angel! my preſerver! [*falls at her feet*] How have I deſerved? How can I expreſs?

'*Mrs. Courtly.* Pray riſe!—Thank heaven, I have found the ſecret to reſtore you to yourſelf.—But ſee, my father and your uncle.—They have been acquainted with my deſigns, and will rejoice at it.

'*Enter Sir* J. Oldgrove *and* Holdfaſt.

'*Sir Harry* [*throwing himſelf at* Holdfaſt's *feet.*] Can you forgive me, Sir?—Never again—

'*Holdfaſt.* No proteſtations, Harry, no proteſtations. I have had too much of them; not to miſtruſt you, at leaſt for a time. All my hopes muſt be from this lady's prudence. She has been too good to you.

'*Sir Jacob.* Nay, the reconciliation muſt be perfect. I'll anſwer for your nephew.'—

From the incidents ariſing from this deſperate expedient of Mrs. Courtly, and the general tenor of the conduct of Sir Harry Glenville, we ſhould rather, with Holdfaſt, be inclined 'to



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miſtruſt him, at leaſt for a time,' and to ſay to him of Mrs. Courtly, 'She has been *too good* to you—' than to cry out with Sir Jacob, 'I'll anſwer for your nephew.' The truth is, that the circumſtances of the play, though partly gleaned from Plautus and Deſtouches, are neither ſuſtained by pleaſantry, nor conducted with art; and there is but little comic force in the characters or dialogue.

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# MONTHLY CATALOGUE,

## For FEBRUARY, 1781.

### POLITICAL.

Art. 18. *Conſiderations* Preliminary, to the fixing the Supplies, the Ways and Means, and the Taxes, for the Year 1781. Addreſſed to the Miniſter and the Public. 8vo. 1 s. Almon.

THESE preliminary Conſiderations compoſe a melancholy repreſentation of the preſent ſtate of our national funds; though the Writer admits the readineſs with which ſubſcribers ſtill offer their money to the Government. But by dropping the public argument toward the cloſe of the pamphlet, and digreſſing to perſonal conſiderations, he appears confeſſedly to be a diſappointed, diſcontented ſenator. P. 28, he declares himſelf to be 'ſlave to no ſyſtem, attached to no party, weaned from ambition, nor wiſhing nor hoping for place or preferment, poſſeſſed of all the wealth I want, of titles that I could well ſpare.'—In the very next page, he is 'ſhut out from public conſequence, public uſe, from all the ſplendid diſtinctions in a free ſtate, which the generous mind pants after, dearer far than ſordid heaps of hoarded gold.' Now, as this account of himſelf is not altogether ſo correct as might have been expected; there may be ſome comfort in the ſuſpicion that he may be erroneous in his ſtate of the national circumſtances. Indeed, if ſuſpicion went even farther, there is warrant for it in what follows the laſt citation; for he goes on to inform us, that—'one poor preſumptuous hour of difference in opinion, backed by no vote, cancelling all former obligations; for, called forth by miniſters, I had ſtood their champion, warred on their ſide, had fought and won their battles:'—his caſe therefore brings to remembrance that of Sir Francis Wronghead in the play; who accounts for the loſs of his ſeat in Parliament much in the ſame manner.

Art. 19. *The Speech of General Conway*—on moving in the Houſe of Commons (May 5, 1780), "That Leave be given to bring in a Bill for quieting the Troubles now reigning in the Britiſh Colonies in America, &c." 8vo. 1 s. 6 d. Cadell.

Slightly touches on thoſe leading principles on which hoſtilities in America were begun, and have been purſued; pathetically expatiates on the miſeries produced by the war, and inflicted on both parties; and then propoſes a plan of conciliation, to be previouſly ſanctioned and ratified by Parliament.—The Author was heard with attention, and his ideas were generally admitted: but the hour was not yet



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come in which a propoſal of ſo pacific and equitable a tenor ſhould be countenanced by a majority of the Britiſh Houſe of Commons.—*The Order of the day* was called for, and the "darling child *" of the patriotic Orator, which he had ſo earneſtly recommended to their care, *was left to periſh!*

Art. 20. *A Collection of Treaties of Peace, Commerce, and Alliance*, between Great Britain and other Powers, from the Year 1619 to 1734. To which is added, A Diſcourſe on the Conduct of the Government of Great Britain, in reſpect to Neutral Nations. By the Right Hon. C. Jenkinſon †, Secretary at War. The whole being a Supplement to a Collection of Treaties between Great Britain and other Powers, from the Revolution in 1688, 8vo. 2 s. 6 d. Almon. 1781.

When this collection is declared uſeful to thoſe who wiſh for a clear underſtanding of our preſent unhappy conteſts with other Powers on the rights of neutrality conſiſtently with ſubſiſting treaties, we have ſaid as much as this republication requires: for we muſt ſuppoſe the treaties above mentioned to have been carefully reviewed by certain right honourable brethren at another board; whoſe deciſions are final: and an account of Mr. Jenkinſon's excellent Diſcourſe, which was firſt publiſhed in the year 1758, has already been given in our Review, vol. xix. p. 542.

Art. 21. *On Government*; addreſſed to the Public. By Thomas Wycliffe, of Liverpool. 8vo. 5 s. Warrington printed. 1780.

In our 55th volume, p. 317, we mentioned the firſt edition of this ſingular tract, then publiſhed without the Author's name.—In our 62d volume, p. 85, we again noticed Mr. W.'s performance, which then appeared in an enlarged form; and now we ſee it, yet more increaſed, both in bulk and price.—The Author ſtill abides by his favourite idea of an *univerſal empire*, of which Great Britain is to be the centre, and ſeat of government; and he again recommends to our attention his new plan for a more equal parliamentary repreſentation, viz. into 69 *counties*, to be repreſented by 292 *deputies*,—and 197 members for *pariſhes*. His ſcheme is illuſtrated by a map,—to which the ingenious inventor might, not improperly, have given the title of "*Britiſh Utopia*."

Art. 22. *Unity and Public Spirit*, recommended in an Addreſs to the Inhabitants of London and Weſtminſter. To which are added, Two Odes: viz. The Miſeries of Diſſention and Civil War; and, The true Patriot, inſcribed to Earl Cornwallis, and Sir George Brydges Rodney, Bart. 8vo. 1 s. 6 d. Davis.

Though we may not altogether agree with this Writer in attributing our diſſentions to the ſame cauſe, or look for political ſalvation to the ſame point of union that he does, we, nevertheleſs, concur with him in recommending unity and public ſpirit to our country-

* P. 27.

† Juſtice to our Readers requires us to intimate, that the name of Mr. Jenkinſon is not to be underſtood as ſtanding to the whole of the preſent publication; but reſtricted to the particular tract, included in it, which appeared about the middle of the laſt war.



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men at this alarming juncture. From the natural, civil, and religious advantages which we enjoy, he insinuates, that it is the duty of every citizen to acquiesce in all the measures of a Government which protects him in the enjoyment of these advantages. He forgets, and herein consists the fallacy of his argument, that it is to the Constitution, and not to the administers of the government, that we are indebted for the blessings he enumerates; and that, consequently, it is incumbent upon every man, as he will answer it to himself, to his posterity, and to a still higher tribunal, whenever he perceives the liberties of his country in danger, to apply for redress to those legal means at least, which the Constitution points out to him.

The two odes, which are subjoined, are not without merit, especially the first. We should have liked them better, had they been written in regular stanzas. There is no species of composition we wish to see exploded so much as that child of idleness and false taste, the irregular ode.

Art. 23. *Letters to his Excellency the Count de Welderen*, on the present Situation of Affairs between Great Britain and the United Provinces. By John Andrews, LL. D. 8vo. 1 s. 6d. White. 1781.

A serious, sensible, and, we apprehend, *unanswerable* impeachment of the conduct of the Dutch toward their old friends, and natural allies, the English. In regard to Count Welderen, whose character, indeed, merits every mark of the most decent attention, these Letters are couched in the most respectful terms: at once proving Dr. A. to be not only a sound politician, but a polite writer.

Art. 24. *The Legal Means of Political Reformation*, &c. &c. By Granville Sharp. 8vo. 1 s. White. 1780.

We have frequently recommended the political speculations of this sensible, patriotic Writer; who is a strenuous advocate for the lately revived doctrine of "a more equal representation," and "annual Parliaments." In this publication, Mr. Sharp offers many remarks which justly merit the consideration of the Public.

Art. 25. *Letters addressed to Sir Thomas Charles Bunbury*, Member of Parliament for the County of Suffolk. By a Freeholder. 8vo. 2 s. Dixwell, &c.

On the supposition, that we must conquer America, or be ourselves lost in the issue of the dispute;—and in the persuasion, that it is the duty of every good subject to offer any hints that may occur to him, toward promoting the welfare of his country;—our honest Freeholder hath here thrown together his ideas, on a variety of political and military topics, of great importance to government, and, consequently, to the community at large. The points which he has discussed are —Better methods of recruiting the army, and manning the navy.—New schemes of military enterprize, in order to humble the pride of France and Spain.—Project for purchasing of the Portuguese the island of Tercera, or any other of the Azores, that hath a good harbour, and which, by its situation, might enable us to intercept every ship from France and Spain, going to, or returning from any part of America.—Proposals for the better employment of convicted felons, by removing them from the *ballast lighters* to work in the *coal-mines*.—Scheme for conciliating the friendship of Russia, by giving to her



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her the island of Minorca, as a Mediterranean port; the advantages of which, to that Power, would, as our Author shews, be very considerable: the place, he observes, is of little *use*, but great *expence*, to *us*, whereas, in the hands of Russia, it would prove a formidable check upon the Bourbon-alliance. In consideration of so valuable a cession to the Court of Petersburg, he proposes that the Czarina shall immediately assist us with twenty ships of the line, and 20,000 men.

Some other hints, for the service of Government, and the public benefit, are thrown out in the course of these Letters; for which we must refer to the publication at large.—The Author expresses himself like an honest intelligent man, whose meaning is good, although his style and manner are not the most 'refined *' or elegant.

Art. 26. *An Address to the Committee of the County of York*, on the State of Public Affairs. By David Hartley, Esq. Second Edit. 8vo. 1 s. Stockdale. 1781.

Mr. D. Hartley's sentiments relative to the state of our public affairs, are well known; and so, likewise, are the opinions of the Yorkshire Committee. Those sentiments and opinions are here employed on the misconduct of the war, both in America and Europe,—the evil measures of Administration,—the corruption of Parliament,—plans of political reformation, particularly the great scheme for shortening the duration of Parliaments, and for establishing a more equal representation of the people. Many things are here recommended to public attention, which deserve to be well considered by every friend to the true interest of this divided and distracted country.

Mr. Hartley 'having now no longer any parliamentary employment,' continues, we see, to devote his abilities to the service of that GREATER SOCIETY of which he was *born* a member; and for this fresh proof of his patriotism, he is certainly entitled to the grateful acknowledgments of his countrymen.—For his *Two Letters to the Yorkshire Committee*, see Review for June 1780, p. 486.

Art. 27. *A Translation of the Memorial to the Sovereigns of Europe*, upon the present State of Affairs between the Old and the New World, into Common Sense and intelligible English. 8vo. 1 s. Stockdale. 1781.

In our Review for Aug. 1780, we gave an account of the "Memorial to the Sovereigns of Europe;" the author of which was not then mentioned, nor even guessed at. The work was supposed to have been the production of no ordinary pen, but rather to have come from a masterly hand, who chose to conceal himself under the disguise of a peculiar style, and a fictitious tale, with respect to the birth and parentage of the nameless foundling.

The language of this piece was variously spoken of, at the time of its first publication: "It is stiff and affected"—"It is quaint"—"It is disguised by a studied obscurity"—"It ought to be translated into plain English."—Of the same opinion with the last objector, was (we

* He honestly professes that his 'Letters lay claim to no particular merit, in *refinement* of language and composition, though in point of subject matter they deserve the serious consideration of every man of judgment in this country.'



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ſuppoſe) the ingenious Author of the preſent re-publication; who not only profeſſes to have rendered this famous *Memorial* into intelligible Engliſh, but alſo to have reduced it to *common ſenſe:* a point of improvement in which we did not perceive the original to ſtand in much need.

With reſpect to the real author of this performance, the preſent *Tranſlator* ſcruples not to tell us, that the Memorial 'is ſaid to have been written by Governor P——l *:'—*perhaps* he is right; but whoever was the parent, or whatever were his reaſons for concealment, we think he had no cauſe to be *aſhamed* of his offſpring.

We have only to add, in regard to the merit of this tranſlation, as it is called, that the Re-publiſher of the Memorial has certainly clothed it in a more eaſy, natural, and becoming dreſs. He has alſo conſiderably reduced it in ſize; but ſome Readers will poſſibly think, that while it hath *gained* by elegance of form, it hath rather *ſuffered* by *abridgment:* as the rough diamond is *reduced* by the poliſher.—Like the diamond, however, in the Jeweller's hand, this performance appears to much greater advantage, by having its ſentiments *new ſet*, by a ſkilful artiſt.

## POETICAL.

Art. 28. *A Poem occaſioned by the late Calamities of England*; in particular thoſe on the 6th and 7th of June 1780. 4to. 1 s. 6 d. Becket.

This poem is written in ſuch a ſtrain of Lycophrontic ſublimity as frequently to ſet all ſober criticiſm at defiance:

" Who bids in bick'rings fume before my eyes
Th' Abyſmal Deſpot, gaunt ABADDON, riſe?
His fell of locks in uncurl'd ſcorpion twiſt:
A gore-ſtain'd jav'lin in each lab'ring fiſt:
He ſtrides ſupported by no firm-ſet earth:
Mark you his van-guard, peſtilence and dearth?
Mark you the war-hounds driving in the rear,
Rapine, breath-panting vengeance, murd'rous fear,
The meaſure's full—Oh! my brain-fickly thought!
By heated fancy's ſtrong illuſion wrought!
'Twas horror's pageant—no, there's no ſuch thing:
Memorial mock'ry all: whence mote-thick ſpring
Unreal ſpectres croſs th' entranced ſight:—
'Twas Deſolation eyed too well aright
That thus inform'd my ſenſe.

This Writer's fault conſiſts not ſo much in the deficiency of his ideas, as in the want of taſte and judgment in the arrangement of them.

Art. 29. *September.* A Rural Poem. Humbly inſcribed to all Sportſmen. With Notes and Illuſtrations. By a Gentleman. 4to. 2 s. Baldwin. 1780.

This good-humoured Satiriſt is a tolerably fair ſportſman, ſeldom firing at any thing but lawful game. Though he ſometimes makes a random ſhot, he hits his mark as frequently as many do who take a

* Some, with very ſmall appearance of probability, aſcribed it to Dr. Benjamin Franklin.

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more

more deliberate aim. His principal objects are the ſportſmen (and there are many ſuch) whoſe luſt for diverſion is ſuffered to ſwallow up almoſt every other paſſion.

' Nor can the Muſe, without a bluſh, impart,
How wives, with hunters, ſhare the ſportſman's heart:
The Doctor wanted—" Sir, may Bumper go?"
" No, John. The filly?" " No. Your honour? No.
" The cheſnut gelding, now his ſweats are o'er,
" Might"—" Curſe the fellow! leave me, ſhut the door."
The tenant's hack, poor jaded, borrow'd wretch,
Gallops for all, from fevers to the itch.
Say next, what ſtorms the ſmalleſt ills produce?
Jack ſinew-ſtrain'd, or Pero kills a gooſe;
Or, worſe than death, the Curate in the wood;
Trap him, by G—, and ſluice him of his blood:
" Shall he, ſhall they, ſhall theſe my covers force?
" A horſe! a horſe! my manors for a horſe!"
Good Heav'n! are theſe for marriage rites deſign'd?
(O loſt to ſenſe, and impotent of mind!)
Unhappy women! for ſuch arms decreed;——
Mere ſportſmen are—mere animals indeed.——
Bleſt be that maid, whoſe ſoft perſuaſive charms
Can draw the ſporting ideot to her arms:
Bleſt wives, to hear the early flounce from bed,
The deep hoarſe cough, and doors that ſplit the head;
The hall's loud echo, and the thund'ring ſounds
Of ham-ſtuff'd ſportſmen, and the roar of hounds!
Each place a chaos, in confuſion lies;
Rolls pil'd on rolls, and pigeons torn from pies;
Ruſh on to horſe: hark forward! and away;
And yawning maids ſit down to toaſt and tea.
Wives, piteous things! drag on the winter day,
With ſqualling brats, and dinners burnt away;
Behold at night their dear *adorers* doze,
And pour the concert thro' the vocal noſe.—
Nor do our ſportſmen's labours of the day
End with the ſun, tho' ſunk its weſtern ray:
In dreams they ſtart, with more than labour throes;
*Whoup! Tally ho! Hark forward! there he goes!*
*Windſor* is ſpurr'd, or elſe, in *Windſor*'s ſtead,
Their own *dear* wives are tumbled out of bed:
Good ſenſe, good-nature too, muſt fix the bounds,
Men ſhould be men, not company for hounds.
Nor let old Thunder's praiſe be ever ſung,
When ſofter muſic flows from woman's tongue:
A thouſand charms in Charlotte's dimples dwell,
But thou art bleſt—young Sancho points ſo well.
What's wife, a daughter, or an angel's face,
To a net ſwelling with a good *five brace?*
Women may charm, and marriage joys delight,
But a full covey is a glorious ſight.



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What! tho' thy pointers boaſt ſuperior ſpeed,
Range well and wide, and ſprung from *Dexy*'s breed:
Yet ſpare our ears, nor pour th' eternal tale;
Here *Turko* ſtood, there *Mungo* caught the gale:
From hill to vale, we drove the covey round,
Till the laſt bird, with vengeance, thump'd the ground.—
So ſtrange thy tale, the very ſervants ſtare,
And ſeem to ſay, by G— he was not there.——

As, ſportſman-like, he levels his piece at variety of objects, it is not to be wondered at if he occaſionally fall into a manner ſomewhat too deſultory, going from one ſubject to another, without ſufficiently ſpecifying the point where they were connected. His verſification, if allowance be made for a few careleſs and defective rhymes, is eaſy and familiar.

Art. 30. *The Reign of Death.* A Poem. Occaſioned by the Death of the Rev James Hartley, late of Haworth. By John Fawcet. With a Funeral Sermon on the ſame Occaſion. By William Crabtree. 8vo. 1 s. Keith. 1780.

Mr. Fawcet's poetical talents have been already hinted at on a former publication *. In whatever eſtimation his poetry may be held, which, however, does not often ſink below mediocrity, his piety and benevolence will at leaſt entitle him to reſpect.

Art. 31. *A Selection of Hebrew Poems*, tranſlated by John Farrer, of Queen's College, Oxford. 4to. 3 s. 6d. Evans. 1780.

In this Selection we meet with ſome of the moſt poetical paſſages of the Old Teſtament tranſlated into very tolerable Engliſh verſe. Should, however, the ingenious Tranſlator fail of giving that full ſatisfaction which ſome Readers may expect from him, let it be remembered, his attempt is of that kind which has baffled many writers, even of conſiderable reputation.

Art. 32. *America*, a Poem. By John Farrer, of Queen's College. Oxford. 4to. 2 s. Evans. 1780.

America is here conſidered as a froward child, quarrelling with an indulgent and affectionate parent. Mr. Farrer propheſies, that ſhe will be compelled to return to her duty and allegiance. The poem, which is apparently a laboured performance, is not without ſome marks of ingenuity.

Art. 33. *The Temptation*, or Satan in the Country. A Poem. 4to. 1 s. 6d. Cadell. 1781.

Satan tempts a lady in the country to paſs off a bad ſhilling at cards. The poem is worthy of its ſubject, and the bad ſhilling is the full worth of the poem.

Art. 34. *Poetical Epiſtle from Florizel to Perdita:* with Perdita's Anſwer. And a Preliminary Diſcourſe upon the Education of Princes. 4to. 2 s. 6d. Stockdale. 1781.

It was eaſy to foreſee, that the various paragraphs, relative to the pretended amours of a young prince, ſo induſtriouſly diſſeminated, for ſome months paſt, in the newſpapers, would, in due ſeaſon, produce a plenteous crop of fruit, in the more ample forms of pamphlets, poems, and books of *New Memoirs*, and *Secret Hiſtory*. Accordingly,

* See Monthly Review, vol. 62, p. 246.

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we ſee them begin to ſpring up; and here is, already, a full blown quarto, with leaves of proſe, and flowers of poetry, in abundance: all fair to the ſpectator's eye, but, to the hero and heroine of the ſcandalous tale, bearing only prickly *thorns* and ſtinging *nettles*.

Art. 35. *The Gladiators:* an Heroic Epiſtle, addreſſed to the Bravoes of Adminiſtration. Folio. 1 s. Richardſon. 1781.

This poetical prize fighter ſeems to have picked up an old cudgel of Churchill's; and though he poſſeſſes neither ſtrength nor dexterity to uſe it with much effect, yet he now and then gives a ſly rap with it, eſpecially if a Scotchman comes in his way:

'The plot miſcarried—but in Scottiſh lays,
The champion's name ſhall live in endleſs praiſe;
Him Highland lads ſhall ſing, while Boreas blows,
In Oſſian elegies of metred proſe;
To him the matron too ſhall tune her reed,
And charm the children that ſhe cannot feed,
Dwell on his name, more dear to Scottiſh pride,
Than Maggy's fingers to her Sawney's ſide.'

Art. 36. *The What do you call it:* or, a Touch at the Times. A Poem, by a Yeoman of Kent. 4to. 1 s. 6 d. Bladon. 1780.

We hope this yeoman of Kent will, in future, find a more ſuitable employment than writing bad verſes that he cannot find a title for.

Art. 37. *Eloiſa en Diſhabille*, being a new Verſion of that Lady's celebrated Epiſtle to Abelard, done into familiar Engliſh Metre, by a Lounger. To which is prefixed, a Dedicatory Addreſs to that reſpectable Fraternity, of which the Author has the Honour to be an unworthy Member. 4to 1 s. Faulder. 1780.

A profligate parody of Mr. Pope's Epiſtle from Eloiſa to Abelard.

Art. 38. *A Satire on the preſent Times.* The ſecond Edition. 4to. 1 s. Stockdale. 1780.

There cannot be a ſeverer ſatire on the times than that ſuch a dull rhapſody as this ſhould run, as *the title-page aſſerts*, to a ſecond edition. We ſuſpect, however, that this is not only the firſt, but will, in all probability, be the laſt edition of this very inſipid performance.

## DRAMATIC.

Art. 39. *The Siege of Sinope.* A Tragedy. As it is acted at the Theatre-Royal in Covent Garden. By Mrs. Brooke, Author of Julia Mandeville, &c. 8vo. 1 s. 6 d. Cadell.

From the acknowledged talents of the Writer of this tragedy we expected ſomething of more importance than a meagre imitation of an Italian opera.

## EAST-INDIES.

Art. 40. *A State of the Britiſh Authority in Bengal, under the Government of Mr. Haſtings*; exemplified in the Caſe of Mahomed Reza Khan. 8vo. 1 s. 6 d. Dodſley. 1780.

Two words ſeem to comprehend the whole hiſtory of Britiſh tranſactions in the Eaſt Indies,—*accuſation* and *vindication*: thus would it have happened, had printing been as common as it is with us, while the Spaniards were plundering, torturing, and butchering the innocent natives of Mexico and Peru!

NATURAL.

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## NATURAL HISTORY.

Art. 41. *A Discourse on the Emigration of Birds*, &c. By a Naturalist. 8vo. 1 s. Fielding and Walker. 1780.

This Naturalist has spared no pains in collecting almost every thing that has been written upon this curious question in ornithology—namely, Whether certain birds during particular seasons migrate or remain in a torpid state, hidden in hollow trees, old buildings, sand-banks, &c.? He very stoutly maintains the former opinion. Though, possibly he may over-rate his own discoveries and observations on this long agitated question, we must nevertheless acknowledge, that his arguments appear to be philosophical and just, and consequently merit the attention of the curious in this branch of natural history.

## MISCELLANEOUS.

Art. 42. *Oratio de Ridiculo, habita Cantabrigiæ in Scholis Publicis. Primo Die Julii*, 1780. *A Gulielmo Cole, A. B. Coll. Regal. Socio. Accedit etiam, ab eodem scriptum, Carmen Comitiale.* 4to. 1 s. Payne, &c.

The business of this classical Oration is to controvert the position, that ridicule is of itself a sufficient test of truth. As an academical exercise, it possesses considerable merit, and does credit to the Writer's ingenuity. We think, however, it is scarcely interesting enough, either from the novelty or importance of the argument, to warrant publication. The poem which is subjoined to this performance, intitled *Mola Juventutis Restauratrix*, has both humour and elegance; witness the following lines:

'Hos juxta veneranda cohors, quibus invida nomen
Virginitas peperit multos servata per annos.
Si quis fortè inerat, dudum decor excidit omnis
Vultibus; inque vicem rugæ, pallorque, fameſque
Corripuere genas; nunquam illas ferus amator
Sollicitat, primo nullus procus ambit ab ævo.
Non tamen antiquum ceſſant defendere honorem,
Et tutari arcem, quam nemo invadere geſtit.
Ergo ubi conceſſa eſt reparandæ copia formæ
Huc omnes properè accurrunt: licet horridus ægros
Deformet ſqualor vultus, humerique tumeſcant
In gibbum, aut limos acies obliquet ocellos,
Purpureus veniet rurſùs decor, aptaque nervis
Compages membrorum; at vos, pia turba, cavete,
Caſta priùs: novus inſtat amor, nova vota laceſſent,
Non erit ultériùs, credo, genus omne virile
Exoſum, juvenis nec jam execrabile nomen.
Mille parat fraudes Dea Cypria, mille Cupido,
Et non invitas mox in ſua retia coget.'

Art. 43. *Miniature Pictures, written* [why did not the Author say *drawn?*] by Mr. Gay, Author of the Beggar's Opera, &c. Newly adapted to the most Fashionable and Public Characters, of both Sexes, now living. Containing above 600 Portraits, all of which are acknowledged striking Likenesses. 4to. 2 s. 6 d. Stockdale. 1781.

The method of hinting at public characters, or memorable incidents in the lives of eminent persons, by apt quotations from eminent writers,

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writers, is become highly fashionable among the numerous tribe of small-wits. Of the present production, the following specimens are offered to the good-natured Reader's acceptance:

'EARL G——R.

'That Jemmy Twitcher should peach me, I own surprised me! 'Tis a plain proof that all the world is alike; and that even *our gang* can no more trust one another than other people. Therefore I beg you, gentlemen, look well to yourselves; for, in all probability, you may live some months longer yet.'

'EARL of B—TE.

'*Believe* I have *quitted the gang*; which I can never do but with life. At our *private quarters* I will continue to meet you.'

'Sir T———s F———D.

'A covetous fellow, like a jack-daw, steals what he was never made to enjoy, for the sake of hiding it.'

'Hon. C. F—x.

'The world is avaricious; and I hate avarice: for money was made for the free-hearted and generous; and where is the injury of *taking from another* what he hath not the heart to make use of?'

'W. AD—M, Esq.

'Is he about to play us any foul play? I'll *shoot* him through the head!'

'The Rev. HENRY BATE.

'The *priest* calls the *lawyer* a *cheat*'—

'Mr. JACKMAN.

'The *lawyer* be-knaves the *divine*.'

'Dr. G—H—M.

'I have pick'd up a little money by helping the ladies to a pregnancy.'

'JOSEPH G—LL—W—Y.

'We must *punctually pay* our spies, else we shall have no *information*.'

These dealers in "conundrum quaint" have been so successful, that they have totally driven the poor *charade-spinners* out of the field; so that not one of them now dares show his face, even in the *poet's corner* of a news-paper.

Art. 44. *A Letter to the Author of* "Considerations on the late Disturbances *." 8vo. 6d. White. 1780.

Dr. Ibbetson, Archdeacon of St. Alban's, is vindicated, in this Letter, from the odium which hath been thrown upon his character, from the countenance which he gave to the intolerant proceedings of the Protestant Association. This letter bears evident marks of the Doctor's own pen. Besides, we apprehend, no one but himself would have taken up his cause so warmly. By his own account, his enemies, both dead and living, have been very numerous. On some of the latter he seems disposed to take revenge, "when he can discover their names: and if the former were not out of his reach, we should tremble for them!

Amidst the multitude of those who have *reprobated* the Archdeacon of St. Alban's, the writer of this Letter classes 'a late *defunct* body

* See Review for June, 1780, p. 502.

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of honourable men, who deprived him of his freeholds, without his consent, and without an equivalent, in direct opposition to right, and the invariable rule of common law; notwithstanding too he was honoured with a letter from a noble Lord, assuring him that he might depend upon the justice of Parliament. And he feels the loss of his property as much as some who have suffered by the fury of the late tumultuary populace.—*De mortuis tamen nil nisi bonum:* yet

We should profane the service of the dead
To sing a requiem, and such peace to them,
As to peace-loving souls.'———

What a struggle there would have been between the Doctor's *conscience* and the claim of the church, if he had been called upon to read the *burial-service* over 'the *defunct* bodies of these honourable men,' to whose souls he cannot "sing a requiem," without being guilty of an act of *profaneness!* Happy for him, that he had not another *sore evil* to complain of!—the terrible alternative of telling a lie, with the *service-book* in his hand; or being prosecuted by the living, for refusing *peace* and good-will to the dead.

Art. 45. *An Account of the taking the East and West-India Fleet*, under Convoy of the Ramillies, Theris, and Southampton, Ships of War, Aug. 9. 1780. To which *is* added, a few Remarks on the Religion, Manners, Customs, and Political State, of *France* and *Spain*; with their Behaviour to the English: also, useful Hints to every Person going abroad. By a Gentleman who was taken in the Fleet. 8vo. 1 s. Bew, &c.

An ill-written and superficial narrative; but it seems to be authentic: and the Author may be entitled to indulgence on account of the misfortune of his captivity; by which, he says, he has 'lost all his little property.' He therefore publishes, in the hope that the profit of the sale may contribute somewhat toward 'bringing him home to his native country.'—We heartily wish the poor gentleman may not be disappointed.

Art. 46. *British Topography:* or, an Historical Account of what has been done for illustrating the Topographical Antiquities of Great Britain and Ireland. 4to. 2 Vols. 2 l. 12 s. 6d. Boards. T. Payne. 1780.

In our Review for June 1769, we gave an account of the first edition (in one volume 4to) of this useful work; to which we now refer our Readers. In regard to the present edition, all that is necessary for us to observe, is, that it contains several corrections, and many *large* and valuable additions. The Author has received very great assistance from his friends; particularly from George Steevens, Esq. Mr. Pegge; John Fenn, Esq. Sir John Cullum; William Burrell, Esq. J. C. Brooke, Esq. Mr. Paton; the Rev. Mr. Price, of the Bodleian Library; the Rev. Mr. Cole, of Milton, in Cambridgeshire; the Rev. Mr. Ashby, of Barrow, the present Dean of Exeter, &c. &c.

The library of the late James West, Esq. to which the Author was not so happy as to have access during Mr. West's life, has furnished him with a rich accession of materials; and has put it in his power, he says, to form a small MUSEUM OF BRITISH TOPOGRAPHY, of which the foundations were before but just laid.

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In a word, the whole is brought up, as nearly as poſſible, to the cloſe of the year 1779; and ſuch of our Readers as are fond of Britiſh antiquities, will look upon this edition as a very curious, uſeful, and even entertaining work.

Art. 47. A *General Account of the Calamities occaſioned by the late tremendous Hurricanes and Earthquakes in the Weſt-India Iſlands*, Foreign as well as Domeſtic. With the Petitions to, and Reſolutions of, the Houſe of Commons, in Behalf of the Sufferers, &c. &c. Carefully collated from authentic papers. By Mr. Fowler. 8vo. 1 s. 6 d. Stockdale. 1781.

This appears to be a careful collection of the ſeveral accounts of the above-mentioned dreadful diſpenſations of Providence, which have, from time to time, appeared in the public prints, &c.

## MEDICAL.

Art. 48. *A Treatiſe on the Natural Small-Pox*; with ſome Remarks and Obſervations on Inoculation. By Charles Roe, Member of the Corporation of Surgeons. 8vo. 2 s. Dixwell. 1780.

The writer begins his ſhort treatiſe with a deſcription of the different ſpecies of the ſmall-pox; from which it does it does not appear, that accuracy of diſcrimination is his talent.

His ſucceeding chapter of Remarks, tending to illuſtrate the nature of the ſmall-pox, contains ſome obſervations worthy of attention. From ſeveral arguments he is convinced, that the variolous fever is properly of the inflammatory, not of the putrid kind; and that the putrid ſymptoms, which ſometimes occur during the courſe of it, proceed rather from particular occaſional cauſes, than from the nature of the diſeaſe. Accordingly, he has obſerved, that perſons of ſtrong and firm fibres, denſe blood, and an irritable habit, diſcoverable by dark-coloured, ſtrong, curling hair, and a dark complexion, commonly have a bad kind of ſmall-pox; whereas, perſons of lax fibres, ſoft ſkin, and thin blood, with a moderate ſhare of irritability, indicated by fair hair and complexion, uſually have it in a favourable way. He ſuppoſes, that the ptyaliſm of adults, and diarrhœa of children in the confluent ſmall-pox, are *not* efforts of nature to throw off the morbid matter, but proceed from accidental irritation of the ſalivary glands and bowels.

In his method of cure we find little remarkable. It is, in general, formed on the moſt approved and judicious plan; but is too much crowded with remedies, and too defective in method and clearneſs, to afford much inſtruction.

His concluding ſhort chapter on Inoculation would ſcarcely have been added, but for the following curious reaſon, 'that the Readers may not be at the trouble of conſulting other authors.' Modeſt enough, Mr. Roe! Can you really think that you have ſo exhauſted the ſubject of this moſt important diſeaſe in a two-ſhilling pamphlet, as that your work will ſtand in the place of all other writers upon it? We find nothing in this part worth notice, except that he totally diſapproves of mercurials in the preparation for inoculation, both from experience, and from this probable theoretical argument, that theſe medicines are conſtituted to diſpoſe the habit to inflammation and putrefaction.

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## RELIGIOUS.

Art. 49. *A Summary View*, or Genuine Evidences, of the Truth of the Chriſtian Religion, being the Subſtance of two Diſcourſes, delivered at the Sunday-Evening Lectures, at Horſham, Suſſex. By William Everſhed. 8vo. 1 s. Buckland. 1780.

Theſe are plain and ſenſible diſcourſes; the writer of which aims at diſplaying the truth without ornament or declamation.

This general or ſummary view of the evidences of Chriſtianity, may be read to good and uſeful purpoſe by Chriſtians of every denomination. When they have thoroughly conſidered the ſubject here propoſed, they may learn to pay but little regard to objections and difficulties of any other kind which may fall in their way, ſince they cannot ſhake, or materially affect, that firm foundation on which the truth of the Scriptures is eſtabliſhed.

Art. 50. *Papiſh Tyranny and Cruelty exemplified and diſplayed*, in the Hiſtory of the French Martyrs at the Time of the Reformation, abridged; containing an authentic Account of above Two Hundred Proteſtants, who ſuffered Death for the Goſpel. Publiſhed as a proper and ſeaſonable Caveat to the Proteſtants of Great Britain. Tranſlated by the Rev. Abraham Maddock, of Creaton, Northamptonſhire; Author of the Letter to the Rev. Mr. Brown, on the Downfall of Antichriſt. 12mo. 3 s. Wilkie. 1780.

Mr. Maddock, in a railing kind of preface, aſks, 'What are thoſe meetings at the *Feathers-Tavern* held for, but to eſtabliſh *Arminianiſm* by a *law*? or rather, to eſtabliſh the *very eſſence* and *poiſon* of *Popery*, and its ſure *attendant*, *unbelief*, by *authority*?' Now, though we are not particularly acquainted with the gentlemen to whom he refers, we are perſuaded, that they are as far diſtant from the practice and ſpirit of Popery as even Mr. Maddock himſelf.—As to the book which he has tranſlated, it appears to be very proper for the peruſal of proteſtants of every denomination. It was written by a miniſter of the Church of the Walloons, at the Hague, about the year 1684.

Art. 51. *Concio ad Clerum Provinciæ Cantuarienſis in Æde Paulinâ Kal. Novemb. Habita a Gulielmo Cooke, Decano Elienſi et Coll. Regal. Cantab. præpoſito. Juſſu Reverendiſſimi.* 4to. 1 s. Bathurſt. 1780.

No one could have ſelected a more appoſite text, when addreſſing himſelf to the dignitaries of the church, than this which is made choice of by Dr. Cooke—*My kingdom is not of this world.* It is not, however, to be expected, that a dutiful ſon of mother church ſhould handle an argument of this kind in a manner that will ſatisfy *us*. If he, and his dignified audience, were ſatisfied, it is ſufficient. Yet, lightly as we may eſtimate the merit of this performance, with reſpect to its ſcope and tendency, we muſt, nevertheleſs, acknowledge ourſelves gratified with the elegance of its Latin, which, indeed, comes up to the moſt faultleſs ſtandard of claſſical purity.

Art. 52. *The Proteſtant directed in the Principles of his Religion.* 12mo. 1 s. Milne. 1780.

The firſt part of this tract contains a catechiſm, ſhewing the principal errors of the Church of Rome; to which are added, reaſons for religion

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religion in general, and for the Chriſtian religion in particular: the ſecond part conſiſts of the principles of the Chriſtian religion: the third, of 'admonitions againſt three of the moſt prevalent vices, drunkenneſs, whoring, and ſwearing; to which are added, a paraphraſe on the 51ſt pſalm, with prayers, hymns, &c. for public and private worſhip.' This is a ſmall, but uſeful work, the more uſeful becauſe it is ſmall. We have looked over it with pleaſure, and find little to object to, though we think it might be improved: what we chiefly wiſh is, that it had not been ſo much confined to one ſet or party of Chriſtians, *churchmen*, as they are termed; whereas, we ſuppoſe it might with eaſe have been ſo adapted, as to ſuit all the denominations of Proteſtants.

Art. 53. *Remarks on Mr. Hume's Dialogues* concerning Natural Religion. By T. Hayter, A. M. Fellow of King's College, Cambridge; and one of the Preachers at his Majeſty's Chapel in Whitehall. 8vo. 1 s. 6 d. Cadell. 1780.

Theſe Remarks are ſuch as muſt naturally and obviouſly occur to thoſe readers who are converſant with moral and theological ſubjects, and acquainted with Mr Hume's writings. They chiefly relate to the moral attributes of the Deity, and the influence of religious principles upon human conduct. The Author writes in a lively and animated manner; and his ſtyle, after a little more practice and attention to the rules of compoſition, will, we doubt not, become more chaſte, correct, and uniformly elegant.

Art. 54. *The Seaman's Chriſtian Friend*, containing Moral and Religious Advice to Seamen. By Jonas Hanway, Eſq; ſmall 8vo. 1 s. 6 d. Dodſley, &c. 1779.

Our worthy monitor introduces this little manual with the following account of himſelf.

'If I am partial in my affection for ſeamen beyond the meaſure of ordinary regards, be it known to you, that I was born within the ſpray of the ſea; and it hath been my lot to live conſtantly in ſea-ports in five different dominions, and in a commercial or public capacity, to be connected with ſeamen, for the *laſt* half hundred years of my life. My father and two of his brothers, and his three ſons, have been maritime officers, half the number in the military line, and half in civil departments; and I have been engaged alſo for four and twenty years in a voluntary ſervice, in behalf of poor ſea boys, and landmen volunters to ſerve the King at ſea.'

A ſeafaring life is a life of continual hazard and danger; and though ſome men of reflection may by habit learn to overlook thoſe perils that they ſo frequently eſcape, yet, in general, it is a known truth, however it may interfere with ſome of Mr. Hanway's favourite ideas, that the moſt thoughtleſs perſons make the moſt daring ſailors. Hence it is uſual, when children prove ſo perverſe or profligate, as not to admit of training to a life of regularity on ſhore, to ſend them to ſea, as the laſt alternative. The conſequences of this kind of aſſociation may eaſily be conceived; and notwithſtanding the reſtraints of rigid diſcipline, ſhips of war are notorious academies of vulgar licentiouſneſs. But here, national ſpirit, ſupplying the place of every other good quality, the greateſt peſts of ſociety on land, by a happy direction of miſchievous propenſities, from plaguing

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plaguing their friends to plaguing their foes, become the gallant defenders of the honour and welfare of their country. Mr. H. whose good intentions always merit acknowledgment, has here thrown together a great number of useful admonitions for the perusal and reformation of seamen; and we heartily wish him all that honest pleasure that naturally arises from a consciousness of meaning well.

Art. 55. *A Scriptural Illustration of the Book of the Revelation.* Being an Essay towards setting in a true Light the Majesty, Glory, Life, and Excellency, of that sacred Book, according to the spiritual Intention thereof, as it is adapted to the Church of God, and not to the World; without Regard to the Opinions of Expositors, but simply attending to the Light of the Holy Scriptures, and the Analogy one Part of this Prophecy bears to another. By John Johnson, Author of the Riches of Gospel-Grace opened. 8vo. 5 s. sewed. Warrington printed, and sold, in London, by B. Law. 1779.

The above title-page sufficiently shews the design of this Writer, and intimates in what respects he intends to differ from others who have gone before him. By the *church of God*, he means those whom he comprises under the term *elect*; and we are somewhat apprehensive, that, according to his *shibboleth*, in its rigid exactness, the number will be but very small. Though he speaks slightly of expositors, it may be perceived that he has been willing to apply to and make some use of them. How far he or they are right in their conjectures and interpretations, we do not pretend to determine; though it is certain, that some learned men have thrown much light on different parts of this most difficult and mysterious book.

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*** We take the earliest opportunity to correct an error of the press in the title of Dr. *Dunbar's Essays*, in our Review for December last, which may lead our Readers to form a wrong idea of the subject of his work:—instead of *uncultivated ages*, read 'cultivated ages.'

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††† In the Review for the present month, the name of the very ingenious Author of the *Ode to Mr. Howard*, is by mistake omitted; *viz.* William Hayley, Esq;—as it stands in the title-page of that admirable poem.

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☞ At the desire of many of our *English* Readers, who seem to be more peculiarly interested in the Literature of their own country, we have endeavoured to gratify their partiality by a *new division* of our APPENDIX; appropriating only one part of it to *Foreign*, and the other to *British* publications: by which means we hope to provide a dish for every palate.—This regulation took place in the last Appendix—published on the first of February, 1781.

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# THE

# MONTHLY REVIEW,

## For MARCH, 1781.

ART. I. *A Harmony of the Evangeliſts in Engliſh*; &c. By Joſeph Prieſtley, LL. D. F. R. S. *Concluded.* See Review for laſt Month.

THE publication under review affords a ſtriking inſtance of the different opinions, which learned and judicious men, with the ſame means of information before them, and an equal love of truth, may form upon the ſame ſubject. Dr. Prieſtley has ſubjoined to the *Critical Diſſertations* prefixed to his Harmony, *A Jewiſh and Julian Calendar for the Time of the Public Miniſtry of Chriſt*, conſiſting of thirteen months. By this Calendar it appears, that, according to his view of the evangelical hiſtory, ſo far from a year and a few months not being a ſufficient ſpace of time for the events occurring between the baptiſm and the death of Chriſt, as the generality of Harmoniſts and Commentators have imagined, there are three whole months out of the thirteen, to which he ſuppoſes our Saviour's public miniſtry to have been confined, and much the greater part of three more, in which we have no account of what Jeſus did.

In our former Article, we acquainted our Readers with the general plan and deſign of this Engliſh edition of Dr. Prieſtley's Harmony; and gave ſeveral ſpecimens of the manner in which he has corrected our common verſion of the Goſpels. We ſhall now, as we propoſed, make ſome extracts from the Notes and Paraphraſe ſubjoined, annexing ſuch remarks as may aſſiſt our Readers in forming a judgment of the ability with which this part of the work is executed.

In the Preface to this edition, Dr. Prieſtley has endeavoured to prevent his Readers from giving way to that diſguſt which an unuſual interpretation of words and phraſes is apt to excite in the


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the mind, and inſtanced in one particular as likely as any to alarm their prejudices:

'With reſpect,' ſays he, 'both to the Paraphraſe and Notes, I would only give my Readers one caution, which is, that they would not reject my interpretation of particular paſſages, becauſe, at firſt ſight, they may appear not to be *natural:* for this firſt impreſſion may ariſe from nothing more than former fixed aſſociations of ideas, which may have no foundation in truth. And, judging from myſelf, I can aſſure my Readers, that thoſe interpretations which for ſome time appear the moſt unnatural and forced, may in time come to appear perfectly natural, and indiſputably the true ſenſe. A Papiſt thinks any other interpretation of the words, *This is my body*, than the moſt literal one, or that which implies the doctrine of Tranſubſtantiation, to be exceedingly unnatural.

'I have every where ſuppoſed what is called *Satan*, or *the Devil*, in the Goſpels, to be an allegorical perſonage, or the *Principle of Evil perſonified*. This will, in ſome caſes, appear unnatural; but let thoſe perſons who now think ſo, only conſider the repeated and ſtrong perſonification of the *Holy Spirit*, or *Comforter*, as a being ſent by the Father or the Son, and by ſome thought to be the third perſon in the Trinity, and yet that it is now generally ſuppoſed to mean nothing more than a *divine power* or *energy*, and perhaps they will not think the perſonification ſtronger or harſher in the one caſe than in the other.'

Perhaps Dr. Prieſtley would have expreſſed himſelf more unexceptionably, if he had ſaid that the *Holy Spirit* is, with reaſon, thought to intend merely a *divine power*, or *energy*, inſtead of ſaying, that it is generally ſuppoſed to mean nothing more. The propriety of the remarks in the former of theſe paragraphs, upon the difficulty with which we bring ourſelves to affix a different meaning to words and phraſes from that to which we have been accuſtomed, muſt be allowed by all who reflect upon what paſſes in their own minds. The latter paragraph deſerves in a particular manner the attention of thoſe, who do not believe the perſonality of the Holy Spirit, and yet feel a reluctance, on account of the Scripture phraſeology, to give up the notion that the Devil is a real perſonage, a great wicked being, able to controul the laws of the material world, permitted to corrupt the innocence and deſtroy the happineſs of other intelligent beings, introducing diſorder and confuſion into the works of God, and perpetually counteracting the benevolent deſigns of Providence.

It is with pleaſure we obſerve, that Dr. Prieſtley has enriched his collection with many valuable Notes from the late learned Biſhop Pearce's Commentary; to which we may venture to propheſy, that every future expoſitor will be not a little indebted. The Notes communicated by Mr. Turner, for the purpoſe of this publication, diſcover great judgment and ingenuity, true liberality of mind, and a perfect acquaintance with the language and

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and ſpirit of the New Teſtament. We ſincerely regret, with Dr. Prieſtley, that his age and infirmities ſhould prevent him from purſuing ſuch commendable and uſeful ſtudies.

The Paraphraſe, we are to remember, is *occaſional:* the deſign of it being to illuſtrate thoſe diſcourſes of our Saviour recorded by John, and other paſſages of the Goſpels, 'which,' in the Author's opinion, 'the mode of paraphraſing is better adapted to explain than any criticiſms in the form of Notes. Beſides the greater part of the diſcourſes recorded by St. John, Dr. Prieſtley has paraphraſed the beginning of St. John's Goſpel, the Lord's Prayer, and ſome other parts of the Sermon on the Mount, Matth. xi. 25—28. xvi. 17—19. xviii. 10. 17—20. xxvi. 26—29. Luke iv. 23, 24. xvi. 9, 10 xviii. 17. xxiii. 31. and ſeveral other, both ſhort paſſages and ſingle texts.

We begin our extracts and remarks with a Note by Mr. Turner, on Luke i. 78:

'Here ſeems a plain alluſion to Malachi iv. 2. therefore ανατολη ſhould rather be rendered *ſun-riſing* than *day-ſpring*.'

Dr. Prieſtley adds, 'The word ανατολη alſo ſignifies *a branch*, and therefore ſome ſuppoſe that it is a reference to Iſa. iv. 2. and other prophecies of the Meſſiah, which ſpeak of him as *a branch of the houſe of Jeſſe*. or David.'

He ſhould rather have referred to Jer. xxiii. 5. and Zech. iii. 8. and vi. 12.: paſſages in which the Septuagint have uſed the word ανατολη for *branch*, and which are as likely to point at the Meſſiah as Iſa. iv. 2. or any other in which a double ſenſe is admitted.

Dr. Prieſtley had acknowledged in his Diſſertations, p. 77, that he was not able to reconcile Matth. iii. 23. with John i. 33. Mr. Turner, in a Note on the former of theſe paſſages, ſuppoſes that the premonition given to John, reſpecting the deſcent of the Holy Spirit, would keep up an expectation in his mind of ſeeing the great perſonage, whoſe fore-runner he was; and that the gravity and dignity in the appearance of Jeſus, and the wiſdom and piety of his diſcourſe, when he came to be baptized, might lead him to think that he was the perſon expected, and induce him to ſpeak and act in the manner related by Matthew; and yet he might ſay very truly afterwards to the Phariſees, *I knew him not*, &c. A ſomewhat different and ſtill more ſatisfactory ſolution of the difficulty has been communicated to Dr. Prieſtley in a letter from the Rev. Mr. Palmer, late of Macclesfield, which, with the Writer's conſent, he has prefixed to this edition of his Harmony. Mr. Palmer is juſtly of opinion, that John, who was the couſin of Jeſus, muſt have been acquainted with him before his baptiſm, and have learned from his mother Elizabeth, that he was a perſonage much ſuperior to himſelf; but *did not know him (to be the* MESSIAH) *till*



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*till he ſaw the Spirit deſcending and remaining upon him.* In ſupport of this argument, Mr. Palmer obſerves, that no perſon appears to have known Jeſus, *to be the Meſſiah*, till John bore witneſs of him. After the declaration of the ſhepherds, it is ſaid, *Mary kept all theſe things, and pondered them in her heart.* After the prophecy of Simeon, both *Joſeph* and *Mary marvelled at thoſe things which were ſpoken of him.* When he was *twelve years old*, they knew not what he meant by *being about his Father's buſineſs*, or rather, *in his Father's houſe*; and *Mary* ſtill *kept all theſe ſayings in her heart*, as uncertain of their import. And even after his baptiſm, his brethren did not believe him to be *the Meſſiah.* The remark with which Mr. Palmer cloſes his obſervations, is too ingenious and intereſting to be omitted:

'From the uncertainty of Mary,' ſays he, 'and the infidelity of the brothers, I infer, that thoſe lofty expreſſions in Luke the firſt and ſecond concerning Jeſus, were not underſtood as *neceſſarily* implying that he was the Meſſiah; and of courſe that the application of texts of Scripture among the Jews at this time was not *deſcriptive*, but merely *alluſive*; which I think it of conſiderable importance to demonſtrate.'

Dr. Prieſtley has the following Note on John i. 29.: the latter part of it appears to us to point out the true meaning of the Baptiſt:

'*The Lamb of God which taketh away the ſin of the world.*] This ſeems to be an alluſion to the ſacrifices of lambs under the Law, for the removal of ceremonial uncleanneſſes, &c. And ſince the moral precepts and promiſes of the Goſpel, which was confirmed by the death and reſurrection of Chriſt, are a means of reforming the world, or removing the ſins of men, there is a ſufficient reſemblance to juſtify the compariſon. But perhaps the only circumſtance that ſuggeſted the compariſon of Chriſt to a lamb, in the mind of John, might be his innocence, connecting with it that of his preaching, and thereby producing a great reformation in the world, of which he certainly was apprized. For I do not think it at all probable, that John was apprized of the death of Chriſt; and therefore he could not allude to it. His meſſage from the priſon ſeems to imply the contrary; viz. that he, like the reſt of the Jews, expected a glorious and triumphant Meſſiah.'

On John iv. 25. we have the following ingenious remark by Dr. Jebb:

'This woman appears to have had a juſter conception of the Meſſiah's character than the Jews, becauſe the Samaritans admitted only the *Pentateuch*, wherein the Meſſiah is ſpoken of as a Prophet. Whereas in the conſequent books the Meſſiah is ſpoken of as a King, which was the ſource of many miſtakes.'

In a Note on Matth. v. &c, Dr. Prieſtley obſerves, 'This diſcourſe, called *The Sermon on the Mount*, was delivered to the peculiar diſciples of Chriſt, and not to the mixed multitude, who followed him on account of his miracles. Theſe he purpoſely avoided by retiring into the mountainous part of the country, whither his diſciples



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only followed him.' This, we apprehend, is not conſiſtent with the aſſertion of St. Matthew, ch. vii. 28. that *the people*, οἱ ὄχλοι, the multitudes, *were aſtoniſhed at his doctrine*; or with Luke vii. 1. *Now when he had ended all his ſayings in the audience of the people*, τοῦ λαοῦ, &c. The account which is given in the remainder of the Note of the leading deſign of the diſcourſe, is very rational and judicious. 'The great object of it ſeems to have been to inculcate the principles of a better morality than was taught by the Doctors of the Jewiſh Law in that age, and alſo gradually to undermine ſome of their notions concerning the outward ſplendor of the Meſſiah's kingdom. For, in oppoſition to the pride and haughtineſs which thoſe notions could not fail to inſpire, he begins his diſcourſe with pronouncing bleſſings upon perſons of a quite different temper and diſpoſition, as the *poor in ſpirit*, as the *humble*, the *mourners*, the *meek*, the *merciful*, &c and eſpecially the *perſecuted for righteouſneſs ſake*, of which they who expected a triumphant Meſſiah could have no apprehenſion.'

The following is Dr. Prieſtley's paraphraſe of the Lord's Prayer, which, on account of its plainneſs and ſimplicity, may be of more ſervice to common Chriſtians, and lead them more eaſily into the meaning of a form of words, which ſo frequently makes a part of their devotions, than a longer or more elegant diſcourſe:

'O God, our heavenly Father, the Author of our being, who knoweſt all our wants, and whoſe care and goodneſs we daily experience. It is our earneſt wiſh and prayer, that thy being, attributes, and providence, may be univerſally known and reverenced, and that the pure worſhip of thee may prevail over the whole world. May thy kingdom under the Meſſiah, a kingdom of truth and righteouſneſs, be firmly eſtabliſhed; that thy will may be done by all men, with the utmoſt chearfulneſs and readineſs, as it is done by the angels in heaven. Grant unto us as much of the good things of this life as may be ſufficient for our preſent uſe; but for this and all our future ſupplies we chearfully rely on thy infinite wiſdom and goodneſs. Forgive, we beſeech thee, our offences againſt thee, as we from our hearts forgive thoſe who offend us. Bring us into no trials or temptations that ſhall be too hard for us; but may all the diſcipline of life be ſuch as ſhall exerciſe and improve us, and be a means of delivering us from all vice, and eſtabliſhing us in the practice of virtue. Theſe our requeſts we addreſs unto thee, as the ſupreme and perpetual Governor of the Univerſe, who canſt do more for us, than we can aſk.'

Dr. Prieſtley has the following Note on Luke xi. 7.:

'It is cuſtomary for a whole family to ſleep in the ſame room, but not in the ſame bed: ſo that ſleeping in the ſame room was probably all that was meant by *being with him in bed*'——'Perhaps it may be rendered, My ſervants as well as myſelf are in bed; ſince παιδίον, as well as παις, may ſignify *a ſervant*.'

Biſhop Pearce, if we miſtake not, has proved from other paſſages, in which the ſame mode of expreſſion occurs, that the proper import of the original, in this text, is merely, *My children*, or *ſervants and I are in bed*.



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The following Note, by Dr. Prieſtley, on Matth. viii. 22. gives a very ſatisfactory interpretation of the text:

'*Let the dead bury their dead.*] i. e. Let worldly-minded men mind worldly things. Death is often uſed in this moral and figurative ſenſe, as, *dead in treſpaſſes and ſins*, &c. It is probable that this man thought, that by waiting till the death of his father, the uncomfortable life that our Lord now led would be over, and he would be entering upon his kingdom.'

Luke ix. 62. is thus judiciouſly paraphraſed:

'As no man is fit to manage a plough who looks behind him, and is not intent upon his work: ſo no man is fit for the kingdom of heaven, who does not give his whole attention to it, and who, in the preſent circumſtances of things, is not even ready to abandon all for it.'

Dr. Prieſtley thus explains Luke x. 18.:

'*I beheld Satan as lightning fall from heaven*;] i. e. falling as rapidly as lightning ſeems to fall from heaven. By *Satan* is here meant the ſuppoſed cauſe of poſſeſſion, and may be extended to evils of all kinds, moral as well as natural.'

The following remark on the Parable of the good Samaritan is equally juſt and uſeful;

'An excellent parable, to ſhew that we are not to enquire into the relation that an object of diſtreſs bears to us. It is enough that the afflicted are men, and therefore *feel* as we ſhould do in the ſame circumſtances.'

We lay the following Notes before our Readers, as containing much curious and uſeful matter. They will remember that thoſe which have a capital T at the end are Mr. Turner's, thoſe that are marked J, Dr. Jebb's, and thoſe without a mark, Dr. Prieſtley's.

Matth. viii. 28. 'As it was the current opinion among the Jews, that madneſs was owing to a poſſeſſion with an evil ſpirit, the madmen themſelves, who once had their ſenſes, muſt, of courſe, have had the ſame notion. Theſe madmen, as is not uncommon, knew themſelves to be ſo, and therefore thought themſelves to be poſſeſſed, and ſpoke in that character. For reaſons, of which we may not be competent judges, our Lord thought proper to transfer the madneſs from theſe men to the ſwine. Perhaps to puniſh them for keeping thoſe animals, which by the Law of Moſes they were not allowed to eat, and which by a law of Hyrcanus they were forbidden to keep.'

'It is generally imagined, that the people of this country beſought Jeſus to depart out of their coaſts, through diſlike to him and his doctrine; but their requeſt might be dictated by the ſame apprehenſion that led Peter to ſay, after the miraculous draught of fiſhes, *Depart from me, for I am a ſinful man.* They were convinced that Jeſus was a Prophet, and might be afraid that he was come to puniſh them for their ſins. It is obſervable, that Jeſus ordered theſe madmen to publiſh the miracle of their cure. Perhaps, as he was leaving their country, and did not intend to ſpend much time there, he was not apprehenſive of any inconvenience from it. It could not be owing to the incredulity of the people; for, if they had not been convinced

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convinced of his miraculous power, they would not have contented themſelves with *beſeeching* him to leave their coaſts, but, irritated at the loſs of their ſwine, would, probably, have inſulted and abuſed him.'

'Mark vi. 33. *Many knew it* *.] It is much more probable that the *place* whither they were going ſhould be ſpoken of as known to the people, who might have been informed of it by the Apoſtles. That many of them ſhould know *Jeſus himſelf*, could hardly be worth noticing. It would have been rather extraordinary, if, after all that had paſſed, they ſhould not have known him. Perhaps πολλοι επεγνωσαν may here mean, that many *obſerved*, or *watched* him, to find whither he was going. J.'

'V. 40. It ſhould rather have been rendered *by a hundred and by fifty*; i. e. one hundred in front and fifty deep, which makes the whole number five thouſand, v. 44. This gives a clear idea of the arrangement. T.'

'John vi. 32. Probably αληθινον ought to be underſtood as agreeing with the former as well as the latter αρτον. Moſes gave you not the true bread from heaven; but my Father giveth you the true bread from heaven. T.'

'V. 70. *One of you is a traytor*, or *the devil.*] This may be rendered, one of you is a *falſe accuſer*. And † as the ſame term is generally uſed for the *ſource* or *principle of evil*, and there is no alluſion to any particular act of treachery on this occaſion, our Lord might only mean to ſay that he was a *bad man*, notwithſtanding the many advantages he had had for religious inſtruction. Thus our Lord called Peter *Satan*, when what he ſuggeſted was of an evil nature and tendency.'

Matth. xvii. 13. 'It is ſomething remarkable, that both Moſes and Elijah had, like Jeſus, faſted forty days, the one when he gave the Law to the Iſraelites, and the other when he attempted to recover them to a due regard to their Law after a time of great degeneracy. It is obſervable alſo, that Elijah had been tranſlated to heaven without dying; and if it be ſaid of Moſes that he *died* in the mount, to which God called him, yet he went up in perfect health and vigour, nobody was permitted to accompany him, and his place of burial could never be found. It is therefore not improbable that he never *properly died*, but was tranſlated alſo. Since, however, he was with Jeſus on the Mount of Tranſfiguration, in company with Elijah, we may preſume that they were then in the ſame ſtate, and conſequently, that Moſes, as well as Enoch and Elijah, are now living with Chriſt. Whether theſe be all his attendants of the human race we cannot tell, and it concerns us not to know. All his faithful diſciples and followers will receive the joyful ſummons to attend him at a proper time.'

John viii. 58. '*I am.*] Chriſt had uſed theſe words twice before in this diſcourſe, in both which places our tranſlators have added the word *he*; why they have not done the ſame here, it is difficult to aſſign a good reaſon. V. 24.—*If ye believe not that* (εγω ειμι) *I am he, ye ſhall die in your ſins.* V. 28. *When ye have lifted up the Son of Man, then ſhall ye know that* (εγω ειμι) *I am he.* In both theſe paſſages I preſume that we are to underſtand *he that was promiſed*; or in

* Our verſion has, *Many knew him.* † Lege, *Or.*



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the words of the Baptiſt, Matth. xi. 3. *he that ſhould come* So here: *—before Abraham was, I am he that ſhould come*, or, *I am he that was promiſed before Abraham was.* T.'

John x. 26, 27. 'Read the paſſage thus, 26. *But ye believe not, for ye are not of my ſheep.* 27. *As I ſaid unto you*; (v. 4. 14.) *my ſheep hear my voice, and I know them, and they follow me.* T.'

Matth. xx. 28. '*Give his life a ranſom for many*;] i. e. ſhall *deliver*, or *reſcue* many, viz. from ſin and miſery, by means of his Goſpel, which was ſignally confirmed by his death and reſurrection. Thus God is ſaid to *redeem*, or *ranſom*, the Iſraelites from Egypt, by an exertion of his power, not by giving a price for them.'

Mark xiii. 32. 'Neither the Son] It is very extraordinary that any perſon can read this paſſage, and imagine Chriſt to be the omniſcient God. Pearce obſerves, that theſe words are not in the old manuſcripts of St. Ambroſe's days, and therefore thinks them an interpolation. But this makes no difference; becauſe, whether the Son be mentioned or not, the knowledge of the day of judgment is expreſsly confined to the *Father only*. That Chriſt ſhould know this *as God*, but be ignorant of it *as man*, which Pearce ſuppoſes, is too trifling to be replied to. On this principle there could be no union of the two natures, and conſequently Jeſus would be no more God than he is upon the ſcheme of Socinus.'

Luke xxii. 68. '*And if I alſo aſk you.*] If I ſhould argue the matter with you, putting queſtions to you, according to the cuſtom of diſputations in ancient times, as we ſee in Socrates.'

'Ib. *You would not anſwer me.*] i. e. You would not diſcuſs the matter fairly.'

The two following Notes of Dr. Prieſtley evidently refer to the ſentiments he has advanced in his other writings reſpecting the conſtitution of human nature. We leave them to the judgment of our Readers.

Matth. x. 28. '*Not able to kill the ſoul, but rather fear him who is able to deſtroy both ſoul and body in hell.*] In this our Lord might expreſs himſelf according to the philoſophical principles that perhaps began about that time to ſpread among the Jews, as well as he did concerning poſſeſſion by dæmons. Or by ψυχη, which we render *ſoul*, he might mean no more than life, but the future and better life, in oppoſition to the preſent; God being able to put an end even to this, in the utter annihilation of the wicked. It is obſervable, even here, that the only puniſhment of the ſoul that our Lord ſpeaks of, is in company with the body. Nothing is ſaid of its exiſting in a ſtate ſeparate from the body. And it might very well be conceived, that the faculty of thinking belonged to ſomething in man different from the reſt of his body; and this might even be ſubdivided in idea, as into *ſoul* and *ſpirit*, as by Paul, and yet the whole be thought to be corporeal, inſeparable, and conſequently not capable of ſubſiſting but in conjunction.'

Luke xvi. 19. 'It is evident that this parable does not repreſent the ſoul as a ſubſtance diſtinct from the body, but is formed upon the idea of the whole man being removed into a future ſtate before the uſual time. For when the beggar dies, it is not ſaid that *his ſoul*, but that *he himſelf*, was carried into Abraham's boſom. It is alſo the

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*rich man*, and not *his ſoul* only, that lifted up his eyes in hell; and the pains he complains of are ſuch as could affect his body only. Alſo when Abraham ſpeaks of Lazarus returning to the world, he evidently refers to a real *reſurrection: neither will they be perſuaded though one roſe from the dead.* The general reſurrection is never mentioned in any other terms.'

To the ſpecimens that we have already given of *The Paraphraſe*, we ſhall ſubjoin the following:

'John vi. 44. Do not imagine that I am very anxious about gaining you to be my diſciples. The ſucceſs of my Goſpel, in this age, as well as in every future age, will be ſuch as my father ſhall judge to be moſt proper. But whoever ſhall become my diſciple, not in *name* only, but in *deed and in truth*, I will raiſe him up to eternal life at the laſt day. 45. That the ſucceſs of my preaching depends upon the good will and providence of God, is atteſted by the Prophets, who ſay that *they ſhall be all taught of God.* All, therefore, who come to me, muſt be thoſe whoſe hearts it ſhall pleaſe God to be ſo well diſpoſed as to hear and receive the truth. 46. Not that I ſpeak of any miraculous influence of the Divine Being, ſo that men ſhall be impelled to become my diſciples by a direct impulſe from him. This is true only of myſelf, who have the moſt intimate and peculiar communication with God. What I mean by hearing and learning of the Father is, hearing and learning things by thoſe means which the Divine Being has provided in the courſe of his common Providence, and agreeable to the general laws which he has eſtabliſhed in nature.'

Luke xvi. 10—12. 'And not the rich only, but even the pooreſt may follow the ſame maxim; for he whoſe diſpoſition leads him to juſtice and charity, will be juſt and charitable, whether he has little or much. If, therefore, you have made a bad uſe of the things of this world, how can you expect that things of more conſequence will be intruſted to you? If you have been unfaithful in a truſt as ſtewards, how can you expect to be rewarded by your employer, with an eſtate of your own?'

John xi. 50—52. 'Caiaphas ſaid, It is certainly better for us to deſtroy this one man at once, than run the riſk of bringing the whole vengeance and power of the Romans upon us, in order to cruſh the ſeditions that will be excited by him, which might be the utter ruin of the whole nation. 51. Now Caiaphas being the High Prieſt that year, his words may be conſidered as prophetical, and in a much more important ſenſe than he had any idea of. For in fact, Jeſus did die for the whole nation, and not for that nation only, but for the benefit of the whole world, who, by becoming Chriſtians, are united under one head, and brought to join in the worſhip of the one living and true God.'

Matth. xxvi. 26. '*This is my body.*] This you are to conſider as a repreſentation and memorial of my body, which, like this bread, is ſhortly to be broken for you. 28. This wine alſo, is a repreſentation and memorial of my blood, which is ſhed in confirmation of that Goſpel, in which the doctrines of repentance and forgiveneſs of ſin will be preached to all nations. 29. I ſhall not henceforth partake

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of any more entertainments with you, till I join with you in a much more delightful one in the kingdom of heaven.'

John xvii. 4. 'Since, now, O father, I have promoted thy glory on earth, and have finiſhed the work which thou gaveſt me to do. 5. Exalt me, I intreat thee, to thy right hand, which is the ſtate of glory that thou hadſt appointed for me before the world was.'

V. 17. 'May their minds be thoroughly ſeaſoned and fortified by a firm belief of the great truths which they are to teach to others, and be thus conſecrated and ſet apart for the office of the Apoſtleſhip.'

V. 20. 'Neither do I now pray for theſe my Apoſtles only, who are now preſent with me, but for all that ſhall be converted to the Chriſtian religion through their preaching, even all thoſe who, to the end of the world, ſhall become my diſciples. 21. That they may all form one connected compact body, by an union as intimate as that which ſubſiſts between thee and me, that they all may be one with us, and that the whole world, ſeeing the good effects of this divine harmony, may be convinced of my divine miſſion.'

'22. As they are one with me in affection and deſign, I am alſo deſirous that they ſhould ſhare with me in the glory which thou gaveſt me; that in this reſpect alſo they may be one with us, as thou and myſelf art * one; 23. I being conſidered as dwelling in them, and thou in me, that their union with us may be completed, and that all the world may be convinced that thou haſt ſent me, and that thou wilt love and honour them, even as thou haſt loved and honoured me.'

'24. It is my final wiſh, that all my faithful followers may enjoy my preſence hereafter, and may behold and ſhare in the glory which thou giveſt me, and which thou haſt deſigned for me from the foundation of the world.'

We could willingly tranſcribe much more of this judicious explanation of our Saviour's laſt prayer for his diſciples; but our limits forbid. Our Readers will obſerve, that Dr. Prieſtley has paraphraſed the whole of the 14th, 15th, 16th, and 17th chapters of St. John's Goſpel.

In the Paraphraſe of John viii. by introducing the name of God, v. 18. the queſtion of the Jews, v. 19. *Where is thy Father?* is rendered unnatural and abſurd. So likewiſe, v. 32. the meaning of our Lord is ſo fully explained, as to leave no ground for the offence which they took at his expreſſions.

Dr. Prieſtley has thus judiciouſly paraphraſed John x. 29, 30. 'My Father, who has given me this power,' (the power of giving eternal life to all his ſincere followers) 'and to whoſe Providence I aſcribe all the ſucceſs of my doctrine, is greater than all, and no one is able to fruſtrate his deſigns. 30. And in this reſpect I and my Father are to be conſidered as one and the ſame, ſince what I do is by power communicated to me from him.'

To this we ſhall add the paraphraſe on ver. 35, &c. for the ſake of a remark:

* Lege, *are.*



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'35. If then, in the language of the Scriptures, they are called Gods, who only act by a commiſſion from God (and ſurely the language of the Scriptures is not to be arraigned); 36. With what pretence can you ſay of him who comes into the world with a more immediate and extraordinary commiſſion from God than any Prophet before him, Thou blaſphemeſt, when all that he ſays amounts to no more than calling himſelf *the Son of God*, and claiming ſuch a power as you might expect that a ſon might receive from a father? 37. And that I am in this ſenſe the Son of God, I appeal to the works which he has empowered me to do,' &c.

It appears from Matth. xvi. 16. xxvi. 64. and the parallel paſſages, that the phraſe, or title, *The Son of God*, was ſynonymous with that of *The Meſſiah*. We are, therefore, of opinion, that the latter part of the paraphraſe of ver. 36. would have been better expreſſed 'and claiming ſuch a power as you might juſtly expect the Meſſiah to have.' Then it would naturally follow, v. 37. If the works that I perform do not prove that a ſupernatural, a divine power accompanies me, reject my pretenſions as falſe and groundleſs. 38. But if they do, though you pay no regard to my aſſertions, let the works which my Father has empowered me to do, convince you 'that what I ſaid before is true, viz. that I and he are one, or, in other words, that it is as if the Father was in me, and I in him; ſo intimate is the communication that ſubſiſts between us.'

The following Note by Mr. Turner, on John v. 36. and following verſes, was inadvertently omitted in its proper place. It deſerves to be copied.

'Jeſus refers to three kinds of evidence which the Father had given of his miſſion. Firſt, The miracles he empowered him to work, ver. 36. Secondly, The voice from Heaven, and the deſcent of the Spirit on him in a viſible form at his baptiſm, of which many had been witneſſes, verſe 37, 38. And Thirdly, The predictions of the Prophets, verſe 39. If we read the words in the latter part of the 37th and the 38th verſes interrogatively, they will appear to refer to what happened at the baptiſm of Jeſus, and to contain a very ſtriking ſentiment. *Have ye neither heard his voice at any time, nor ſeen his appearance? And have ye not his word remaining in you, that ye believe not him whom he hath ſent?* i. e. Do ye not remember what he then ſaid; or hath it left no impreſſion on you?'

We ſhall cloſe our extracts with a Note, by Dr. Prieſtley, on Mark viii. 38. which we recommend to the attention of our Readers on the ſame account as he recommends the text itſelf.

'*Whoſoever ſhall be aſhamed of me*, &c.] I would recommend this aweful warning to the particular conſideration of Chriſtians in this age, in which ſo many perſons of eminence in the world, and eſpecially in literature and philoſophy, are ſceptics and unbelievers, and in which, therefore, the temptation to be aſhamed of the Chriſtian name is, in ſome circumſtances, peculiarly ſtrong. In this ſituation it is highly criminal to deny, or conceal our real belief of Chriſtianity, or whatever we conſider as belonging to it. And thankful we ought to be, that this' (ſcil. ſhame) 'is the greateſt part of the

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perſecution that we have at this day to expect. Our anceſtors had much greater trials.'

It cannot be expected in ſuch a work as the preſent, that every note or explanation ſhould be equally important, or give univerſal ſatisfaction. Different perſons, and even the ſame perſon at different times, will think differently on this, as well as on other ſubjects, according to their ſeveral preſent views and ſentiments. *Joy in heaven*, &c. Luke xv. 7. 10. and the *Wedding garment*, Matth. xxii. 11. ſeem to us to require a Note full as much as many other expreſſions which Dr. Prieſtley has judged it neceſſary to explain. Nor is it to be thought that the ſame attention and ability ſhould be uniformly diſcovered. In a few places we have obſerved the Text and Notes, and the Notes and Paraphraſe not to agree with each other. This, we think, ſhould have been avoided. In the Paraphraſe of John xvi. 23, 24. the omiſſion of '*in my name*,' or as it is juſtly explained, ver. 26. *as my diſciples*, renders the explanation of that paſſage imperfect and unſatisfactory. It cannot be thought that the Apoſtles had ſo long neglected to pray to God in the manner in which our Lord had directed them. But they had not yet addreſſed themſelves to God as the diſciples of Chriſt. In this character he directs them, for the future, to offer up their petitions; and aſſures them, their prayers would be ſo favourably received, that there would be no occaſion, even for him, to ſecond their requeſts, becauſe God himſelf loved them, &c. —We are ſorry to have occaſion to obſerve, that this work is in ſeveral places incorrectly printed. Beſide the miſtakes noted and corrected at the end, we have obſerved the following: The Note, p. 7, 'V. 20.' ſhould have been inſerted p. 10, and marked 'V. 80.' P. 8, Luke i. 57. ſhould have begun the following ſection. Matth. vi. 24. and Luke xvii. 37. are entirely omitted. P. 69, Note, Matth. xii. 5. we have, *profane not* the Sabbath: inſtead of, *profane the Sabbath*. Ibid. 'V. 12.' προσαυχη τω θεω, for, προσευχη τε θεε. P. 73, Note, 'V. 9.' is miſplaced. P. 190, Note, V. 29, at the end, 'Luke xi. 48. Sect. LV.' ſhould be added. P. 216, Reference c. and d. are omitted in the margin. Matth. xi. 1. ſhould have concluded the preceding ſection. Indeed the diviſion of the Harmony, or rather Hiſtory, into ſections, might, in our opinion, be altered conſiderably for the better. Surely the parable, Matth. xx. 1, &c. ought never to be ſeparated from the laſt verſe of the preceding chapter, of which it is a profeſſed illuſtration. The reſpect that we are known to have for the Author, and the general character that we have given of this publication, render it almoſt needleſs for us to obſerve, that we notice theſe things, not to diſparage the work, but merely from a deſire that when a ſecond edition is called for, it may be rendered ſtill more complete and unexceptionable. We conclude with ſuggeſting, that,

that, though the present work is well calculated for the benefit of both the learned and unlearned, we think, that if Dr. Priestley would take his corrected version of the Gospels out of the form of a Harmony, and publish them and the Acts of the Apostles, with notes at the bottom of each page, he would perform a still more useful and acceptable service to the Public.

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ART. II. *Vetus Testamentum Hebraicum; cum variis Lectionibus. Edidit Benjaminus Kennicott, S. T. P. Ædis Christi Canonicus, et Bibliothecarius Radclivianus. Tomus Secundus. Folio.* Vol. II. 4l. 4s. Boards. *Oxonii, e Typographeo Clarendoniano.* Sold by Rivington in London. 1780.

WE have already given an account of the first volume of this great work, in our Review for August, 1776: where the general principles on which it proceeds are described, with the addition of some extracts and particular observations, that appeared to us peculiarly to merit the attention of our Readers. As from that first volume, and the plan proposed, we were fully convinced that the work was likely to prove of uncommon importance, we are happy in seeing the publication of this *second* volume, which completes the whole.

That we do not, without reason, congratulate the Public on the completion of this most valuable and interesting undertaking, will be manifest, when to our observations already published on the former part, shall be added such as offer themselves on the latter part; and also on the *General Dissertation*, in Latin, with which it is accompanied. Indeed, this Dissertation being an account of the work, of its nature and manner of conducting it, as given by the learned Author himself; it will be most eligible to proceed, in the remarks we shall make, according to the order of things observed in that Dissertation.

Dr. Kennicott's *General Dissertation* (which is sold separately * from the work itself) begins with expressing his gratitude to God, for continuing his life through the twenty years in which he has been devoted to this great design; and, as we learn from a note subjoined, through nine years more, spent in examining the Hebrew manuscripts, and recommending a collation of them. Our Author having thus started a subject entirely new, and which, therefore, though it excited in some men great hopes as to its advantages, alarmed others with fears of unfavourable consequences; he is here very careful to prove, that the work was undertaken not by an enemy to revelation, but by a friend; by one who is firmly persuaded of the *divine authority* of the Old Testament.

But though Dr. Kennicott believes that *the originals* of these sacred books were true; yet he is so far from attributing the

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* Price 7 s. sewed.

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same

ſame rectitude to the *tranſcripts* from theſe originals, that he gives ſeveral reaſons why the contrary may well be preſumed: ſuch as, the almoſt infinite number of theſe tranſcripts, and the great diſtance of many of them from the originals in point of time; as well as the great *ſimilitude* of ſeveral *letters*, which is very obſervable both in the *Samaritan* and the *Hebrew* alphabets. His words on this ſubject are theſe: 'Quæ vero de ipſis prophetarum autographis dicta ſunt, eadem de exemplaribus inde exſcriptis non pariter ſunt dicenda: multo etiam minus, ubi jam codices iſti fuiſſent exſcripti multoties, et ætate ab autographis longius diſtarent exemplaria. Nullum habemus remotæ antiquitatis Scriptorem, in quo non multùm et graviter ex librariorum incuriâ peccatum ſit; dum in recentiore quôque codice nova fere ſemper ſuccreſcit errorum ſeges. Sed quod ad codices V. T. attinet; multa ſunt, quæ iſtam adaugent ſuſpicionem. Scimus horum codd. exemplaria numero fuiſſe pene infinita: in quibus exſcribendis, per annos ſaltem 2000, et per totum terrarum orbem, infinita pene erat opera librariorum; quos omnes neceſſe eſt eruditione, diligentiâ, fide, a ſe invicem multum diverſos fuiſſe. Ipſæ etiam Hebraicarum literarum formæ errorem facile admittunt. Et quot quantique errores ibi ſunt expectandi; ubi ſex vel ſeptem literæ ſex vel ſeptem aliis literis ſunt quam ſimillimæ? Hoc et de antiquo Veteris Teſtamenti Alphabeto, a quo minùs diſceſſum inter *Samaritanos*, verum eſt; et nunc quoque (tot quanquam gradationibus gradatim factis) de quadrato *Judæorum* hodierno conſtat.'

In oppoſition to Lord Bolingbroke's maxim, *That if the Scriptures had been from God, they would always have been preſerved in their primitive purity*; Dr. Kennicott ſhews, that neither the wiſdom nor goodneſs of the Supreme Being ſuffers, from the ſuppoſition that many errors have crept into the preſent text: becauſe the moſt important matters are ſtill ſecure, and certain; and men have always been able to learn from the Bible a rule both of faith and practice. This poſition he illuſtrates by an appeal to the *antient* churches, both *Greek and Italian*, and the modern churches of both *Proteſtant* and *Roman Catholics*: ſince, amongſt all theſe, their ſacred books taught them *what they muſt do to be ſaved*; though they contained many errors, the correction of which was very deſirable. He then proceeds to ſhew, that as the integrity of the ſacred books could not have been preſerved, without a MIRACLE, *perpetual* as to time, and *univerſal* as to place, which would conſequently be a greater miracle than any in the Bible; and as many corruptions, in tranſcripts made from tranſcripts ever ſince the year 400 before Chriſt, were unavoidable: it is happy, that ſeveral *verſions*, made 1500 or 2000 years ago, will correct ſome of

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these corruptions, and that the *Hebrew manuscripts* still extant will correct others.

Though these objections of infidelity do thus admit of the most satisfactory reply, it is the less surprising that objections should be made to an inquiry after *various readings*; when it was the general opinion, that the true text was already established. For it certainly was the general opinion, about fifty years ago, that the text of the Old Testament was entirely, or nearly, perfect. This matter, though exceedingly important, was strangely taken for granted; and, which is still more strange, the absolute integrity of the Old Testament was then believed by many, who did not believe the same of the *New* Testament. For the collations of the manuscripts of the *New* Testament, which had happily been made, and received with due gratitude by the learned, rendered it impossible to deny, that there were some errors in every single *Greek* copy both written and printed. And yet, notwithstanding this demonstration as to the *New* Testament; a blind persuasion of the *impeccability* of Jewish transcribers, or at least of the absolute purity of the printed Hebrew text, possessed the minds of many learned men.

But, though such was the doctrine held by *many*, and a profession of the belief of it had been required by some societies; yet were there *others* among the learned, and these not a few, who, in this century as well as in former times, had expressed themselves convinced, that numerous mistakes had been made in Hebrew manuscripts; many of which were admitted into all the printed copies. That this difference of opinion might be the better understood, and that men might come better prepared for considering and making the proper use of this vast collection of various readings, Dr. Kennicott has presented us with a surprising detail of *Testimonies*; which exhibit the opinions both of the *Jews* and *Christians*, as to the Hebrew text, from the earliest times down to the present. The introduction to these testimonies is thus expressed: 'Ergo, quæ ex utraque parte dicta fuerint a me accuratius explicanda sunt; ut de impressis V. T. editionibus, et de hac instituti nostri ratione, rectius judicari queat. Methodus maxime perspicua (nam in re tantâ *perspicue* potius quam *eleganter* scribere studendum est) qua sententiæ optimorum et celebratissimorum criticorum de textu Hebraico possunt enumerari, hæc esse videtur: ut in duas classes, JUDÆORUM sc. et CHRISTIANORUM, dividantur; atque ut *antiquiores* et *recentiores* auctores in utraque classe, ordine quodum chronologico, proferantur. JUDÆORUM igitur testimonia, primò producenda, conditionem textûs Hebraici ostendent per hæc 5 temporum intervalla. Periochæ sunto—1. A Malachiæ ætate, ante Christum natum circiter 420, usque ad Christum natum. 2. A Christo, usque ad annum post Christum 500.

3. Ab

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3. Ab anno poſt Chriſtum 500, ad annum 1000. 4. Ab anno 1000, ad typographiam inventam, circiter 1450. 5. A typographiâ inventâ, ad hunc uſque annum 1780.'

The firſt *Jewiſh* teſtimony is that of Joſephus; whoſe deſcription of the 22 books of the Old Teſtament is here conſidered: and indeed, there was great propriety in prefixing to a Diſſertation on the Hebrew Text, a deſcription of the books conſtituting *the Old Teſtament*, as given by this eminent Jewiſh prieſt, ſoon after the time of Chriſt. We cannot help remarking, that the 13 books, which our accurate and learned Author ſpecifies as comprehended under the ſecond article of Joſephus, are judiciouſly given, and afterwards proved by authorities: particularly, that *Ruth* was not conſidered by the Jews *as part of Judges*; that *Samuel*, *Kings*, and *Chronicles* made three books; that *Nehemiah* was part of *Ezra*; that *Lamentations* were added to *Jeremiah*; and that *the 12 minor Prophets* were conſidered as *one* book, both by the Jews and in the New Teſtament. We ſhall, alſo, obſerve by the way, though we do not perceive it to be taken notice of by Dr. Kennicott (nor, indeed, did his deſign require it), that the *Song of Solomon* has no place in the liſt of the ſacred Jewiſh writings drawn up by Joſephus.

But becauſe Joſephus and Philo ſpeak of the Greek verſion, as perfectly agreeing with the Hebrew text in their time, which was not the caſe, and might lead to improper deductions; our Author here aſſerts the corruption of the Hebrew text before the time of theſe Jews, and alſo the very great importance of the Greek verſion. For the Pentateuch of this verſion being made about 280 years before Chriſt, and the other books being alſo tranſlated into Greek about 100 years before Chriſt (as is inferred from the prologue to Eccleſiaſticus), this verſion muſt have had many true readings, where the Hebrew was afterwards corrupted.

Dr. Kennicott begins, therefore, with *Pſalm* xvi. 10. where, though the word for *thy holy One* be now plural in the text of every copy expreſſed *Maſoretically*; yet the Greek verſion is ſingular, as are no leſs than 180 copies, agreeably to the quotations of St. Peter and St. Paul. And becauſe the argument of theſe Apoſtles, urged upon the Jews, juſt after the reſurrection of Chriſt, depends on this word's being truly ſingular, he conſiders this various reading as of greater moment than any other which was ever drawn forth from manuſcripts. As the Greek verſion thus helps to prove the Hebrew text corrupted, when it *differs* from it; ſo where the Hebrew text is corrupted, and that verſion *agrees*, it proves the corruption to be older than the verſion—unleſs the verſion has ſince been aſſimilated to the Hebrew. Such very early corruptions our Author ſuppoſes in *Deut.* x. 6. v. xi. 32.; and *Gen.* xiv. 36. 31—43. In the firſt of theſe places,

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places, are omitted in the Hebrew text, and in all the verſions, many words which are preſerved only in the Samaritan text. In the ſecond inſtance, the number 145 is corrupted into 205, in the Hebrew text and all the verſions; and it is right in the Samaritan text only. The third inſtance contains 13 verſes; which, not being written by Moſes, were probably inſerted from *Chronicles*, in ſome manuſcript of Geneſis, into the margin, and thence taken into the text. This interpolation is ſo very old, as to be found in all the verſions, and likewiſe in the Samaritan text.

Dr. Kennicott then ſpecifies two great corruptions: one, where the Greek verſion has been aſſimilated to the Hebrew, by *addition*; and in the other, the Syriac verſion, by *change*. The firſt relates to 20 verſes, probably interpolated, in 1 *Sam.* xvii.; and the ſecond to the word for *body*, altered to the word for *ears* in *Pſalm* xl. 7.; on which word *body* the argument is grounded in the 10th chapter of the Epiſtle to the Hebrews: and a very old Syriac manuſcript, in the Royal library at Paris, tranſlated from the Hebrew, has preſerved the true word for *body*.

Our able Critic having ſhewn, that the advocates for the integrity of the Hebrew text have allowed that the Hebrew copies uſed for the Greek verſion were ſometimes erroneous; and that theſe Jewiſh tranſlators erred frequently in miſtaking the ſimilar letters; he juſtly infers, that theſe Jews might ſo err in *tranſcribing*, as well as in *tranſlating*. He adds likewiſe, expreſs teſtimonies from Jews, as to corruptions in the Hebrew text, long before the time of Chriſt.

That the Jews altered their ancient copies wilfully, is proved, by our Author, from the Hebrew text and Greek verſion of *Iſaiah* xix. 18. reſpecting the temple at Heliopolis; and alſo from their turning *Moſes* into *Manaſſes*, in *Judges* xviii. 30.— where (and it is very remarkable) the true word *Moſes* is ſtill preſerved in ſeveral Greek manuſcripts, though the Vatican and Alexandrian manuſcripts agree with the corrupted Hebrew.

The Greek and Syriac verſions agree alſo with the Hebrew, as to the tranſpoſition of 10 verſes from *Exodus*, ch. xxvi. to ch. 30; where the true order is preſerved in the Samaritan. But the Syriac verſion concurs with ſome Hebrew manuſcripts, in correcting the tranſpoſition of a verſe in *Lamentations*, ch. ii. iii. and iv. After ſpecifying other tranſpoſitions, Dr. Kennicott treats of the ſpeeches in *Exodus*; which are now found only *once*, and very irregularly in the Hebrew text; but *twice* in the Samaritan, and rightly; as may be demonſtrated from *Exodus*, ch. xi. Of great conſequence are ſome remarks, as to words anciently contracted, in writing; ſuch as יהוה expreſſed by the letter *Yod*; the הימים for הימין in *Pſalm* cvii. 3. and the final ם ſometimes omitted and ſometimes inſerted. Other



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miſtakes have been owing to *numbers*, expreſſed by alphabetical letters; and, alſo, through the improper combination of letters, when whole lines of letters were anciently divided into words. Of theſe miſtakes Dr. Kennicott gives two curious ſpecimens, both before unheard of, in a *King* and an *Angel*. For Clemens Alexandrinus now reckons among the Jewiſh Kings *Aſaman*, without the years of his reign; inſtead of ΑΣΑ ΜΑ, *Aſa* 41. And Eupolemus now ſpeaks of the angel ΔΙΑΝΑΘΑΝΟΣ, *Dianathanus*; inſtead of, ΔΙΑ ΝΑΘΑΝ, *per Nathanem*.

After theſe and other remarks on the time before Chriſt, our Author comes to the interval between the birth of our Saviour and the year 500. And here the firſt thing he takes notice of is exceedingly obſervable; that though the preſent Maſora ſeparates our 10th Commandment into two, agreeably to the diviſion now made by the Roman Catholics; yet the unity of this Commandment, as made by Proteſtants, is expreſsly confirmed by *Philo* and *Joſephus*: and the Maſoretic mark of ſeparation (at *Exodus*, xx. 17.) is abſent from at leaſt 234 Hebrew copies. *Joſephus* is farther referred to, as confirming the ancient chronology in the Greek verſion, againſt that now in the Hebrew text; and likewiſe, as having a number much more credible, as to the gold and ſilver left by David. The ſame hiſtorian confirms, alſo, the reading in the Epiſtle to the *Hebrews*, ch. vii. 4. *from Geneſis*, xiv. 20. He confirms too, the Syriac verſion, and the edition of Sixtus, reading 4 in 2 *Samuel*, xv. 7.; and the Vatican manuſcript, reading 4 in 1 *Samuel*, xvii. 4. Laſtly, though the later Jews have taken *Daniel* out of their *prophetical* books, yet Joſephus calls him a Prophet, in the ſtrongeſt terms.

The next teſtimony, during this ſecond period, is the Talmud; generally allowed to have been compoſed (text and double comment) between the years 150 and 500. And this collection of oral traditions, which ſome Jews formerly held in equal veneration with their Bible, contains information very uſeful to Chriſtians. One inſtance, quite eſſential to the preſent inquiry, proves that the Hebrew manuſcripts *then* differed; and that the preference was given to that variation, which was in the greater number of manuſcripts: ſo that three manuſcripts carried it againſt two, and twenty always againſt nineteen. Very abſurd as this criterion muſt appear, it will ſtill be ſuppoſed by good critics, that among the multitude of Scripture paſſages quoted in the *Talmud*, there were at firſt many readings then true, which have been ſince corrupted; and that *ſome* of theſe true readings may be ſtill found in the Talmud, as printed. This is here confirmed by ſeveral inſtances; particularly in *Pſalm* xvi. A remarkable anecdote is added by Dr. Kennicott,

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Kennicott, in the following words: 'Ad finem variarum lectionum, quas in meum usum ex Talmude perhumaniter collegerat reverendus doctusque Joannes Gill, ingenue confessus est: "jam retractandum erit, quod egomet ipse affirmavi, et alii ante me [nimirum, vel nullas vel perpaucas reperiri varietates a textu vulgato, in Talmude allegatis; et hasce nullius, saltem levis, esse momenti:] quum constet ex præcedenti collatione, discrepantias esse tantum non MILLE."

Under the third period, from the year 500 to 1000, the first article relates to the *Keri*; a name for all those words in the margin different from those in the text; which words amount to about a thousand. As these marginal words sometimes give a sense very different from those in the text, and in general a much better sense; it must be of great consequence to know, whether they are *Rabbinical* conjectures, or really *various readings*. The latter has been of course denied by those who thought the text right; because the text must be false, wherever the margin has the true reading. The authority of these *Keri* is now ascertained; since all of them, excepting fourteen, have been found in the text of manuscripts. As to the antiquity of this collection; the Rabbies ascribe it to *Ezra*, and the men of the great synagogue. But who can believe that *Ezra* and *Zachariah* published their own writings, with their margin differing from their text? On the contrary, our sagacious Author has shewn, that in this collection are some differences, found only in very late manuscripts; and that one word, which is found in the text of *all* the manuscripts, has been thrust into the margin, on account of a blunder in the edition of 1526.

The third period includes also a collection of 216 variations between the *Oriental* and *Occidental* manuscripts. Proofs of differences are next drawn from the old Jewish books, *Rabboth*, *Pirke Eliezer*, and *Cozri*. And as the Rabbies *Saadias* and *Hai* flourished about the year 1000, notice is also taken of *them*. Saadias is referred to, as having read differently from the printed text: and Hai followed those manuscripts which were defective in *Joshua*, ch. xxi.; where two whole verses, absolutely necessary (though expelled by the Masora), have been found in 149 Hebrew copies.

The last of the ancient versions was the *Arabic*, generally ascribed to Rabbi Saadias; which, therefore, is regularly mentioned here, near the end of the third period. This version, which has hitherto been reputed only *secondary*, as if always taken from the Greek or the Syriac, is honoured with the title of a *primary* version in *several* places; because it is found to agree with Hebrew manuscripts, where both Greek and Syriac differ from it. And this new proof is very seasonably discovered, when the Arabic version alone is shewn to have some readings



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of great importance; particularly in preserving that word which expresses the *cause* of God's anger against Balaam; *Numbers* xxii. 22. This version is also important, where it is only secondary; because it helps to determine the true reading of the Greek version, where the Greek manuscripts are now at variance: as in *Psalm* xviii. 14. lxviii. 19. *Micah* v. 1. and *Zachariah* xiii. 7.

After this testimony to the Arabic, Dr. Kennicott confirms the general evidence arising from all these versions, by one example from each of the four; and all the four examples are from *Jeremiah*. The *first* contains a surprising vindication of the *Greek* version of *Jeremiah* xlvi. 15. where that version has something concerning *Apis*, which has been thought a shameful deviation from the Hebrew text: whereas the true reading is here happily preserved to the honour of the Greek version, partly by the assistance of 48 Hebrew manuscripts. The *second* instance does honour to the *Syriac* version of ch. vii. 21—23.; where the great difficulty, noted by Maimonides, and by all attentive readers since, is entirely removed by this Syriac version. The *third* example is from iv. 10.: and here, though the charge of *God's deceiving the people* is (in the Hebrew, &c.) ascribed to Jeremiah, it stands charged by the *Arabic* version to *the false Prophets*; who said it of God, in order to save themselves. The Vulgate also is shewn to stand alone, in having preserved a remarkable word, omitted in the other versions, as well as in the Hebrew printed text, and yet which is preserved in twenty Hebrew manuscripts. But these versions are not only of use, each now and then in particular, but often all together. All four agree against the Hebrew, as to the alphabetical verse lost out of the Hebrew text in *Psalm* cxlv. All four agree with the Samaritan against the Hebrew, in *Genesis* xliv. 24.; and also in l. 25. All four agree with 30 Hebrew manuscripts, against the printed Hebrew, in 2 *Samuel* xiv. 4. All four correct the corruption in *Ezekiel* xi. 7.; as do 38 manuscripts: and likewise in xxxvi. 23. agreeably to 191 Hebrew copies. And all four agree in rejecting that monster of modern corruption, in 1 *Samuel* xvii. 34. הוּא *hic* (instead of שֶׂה *agnus*); a corruption not yet found in any one manuscript. Lastly, the end of this period is distinguished for introducing the Hebrew manuscripts now extant; of which the two oldest and best, one at Oxford, and the other at Vienna, are ascribed to the interval between the years 950 and 1000.

The fourth period, from 1000 to 1450, begins with observing, that the oldest Hebrew manuscript which has certain date (1106), though containing only 9120 verses, has above 6000 variations. The next witnesses are *Aben-Ezra*, *Jarchi*, *Maimonides*, and *Kimchi*; who all flourished between 1150 and 1250.

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1250. The teſtimony of Maimonides is very curious, as to the variations being numerous, and as to the cuſtom, in *Paleſtine* and *Egypt*, of correcting all other manuſcripts by one, which had itſelf been under correction for many years. Nor was this *Aſher* manuſcript the only ſtandard; becauſe Kimchi had in Spain another, to which the diſagreeing copies were conformed in that country. This *Hillel* manuſcript is ſufficiently diſgraced, by its wanting the two neceſſary verſes in *Joſhua*. After taking notice of the ſeveral true readings preſerved by theſe four Rabbies, our Author introduces *Meir Hallevi* (who died in 1244), with his pathetic lamentation over the many variations in the Hebrew manuſcripts. And it is remarkable, that, at the end of Meir's work, printed but a few years ago, an account is given of an inquiry made amongſt the Jews, from Italy to Conſtantinople, as to the true way of writing the name of the High Prieſt *Aaron*—whether it ſhould in one ſingle place be expreſſed differently from what it was in 300 other places.

As the fifth and laſt period, from 1450 to 1780, includes the printed Hebrew text, Dr. Kennicott, under this period, takes particular notice of the five firſt editions of different parts, and of the firſt edition of the whole together. It is added, that the *Pſalms*, as firſt printed in 1477, contain above 600 variations; and that the Hebrew Bible, as firſt printed in 1488, contains above 12,000. Theſe and ſome other very early editions agree with the older manuſcripts, much more than the editions after the year 1500, but ſtill more than that by *Jacob ben Chaim* in 1526; which has been, in general, the ſtandard down to the preſent time. About the year 1500 began the ſuperſtitious regard for the *Maſora*; and ſuch manuſcripts as had been Maſoretically corected, were preferred for the editions of *Cardinal Ximenes* and *Felix Pratenſis*. But the Maſora being highly venerated by *Ben Chaim*, he choſe for his text ſuch manuſcripts as had the Maſora moſt perfect; which manuſcripts were the lateſt and the worſt. And yet this text became unfortunately the general ſtandard for the *Antwerp*, *Paris*, and *London* Polyglotts; as well as of other editions of leſs note afterwards. The Jews have not, however, been ſatisfied of the correctneſs of Chaim's edition. For Rabbi *Lonzano* was afterwards encouraged to viſit many countries, and to collate ten manuſcripts, in order to render the text more perfect: and yet this complaint of errors was again renewed, in 1635, by *Manaſſeh Ben Izrael*. Theſe teſtimonies are finally concluded with the *Mantuan* edition, called *Minchath Shai*; in which are about 2000 various readings, collected, from manuſcripts and early editions, by *Solomon Menorzi*, in the laſt century: but it was not printed till 1742. So that, at the time when *Chriſtians* were generally inſiſting on



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the perfection of the Hebrew text, the *Jews* were labouring to correct it, and lamenting its great imperfection in the manner following:—'Quis restituet decus? Quis ejiciet raphanos et spinas? Horror confudit me; quum viderem multitudinem variantium, quæ ceciderunt in libros!—Editores eunt obscurati, neque lux est eis; neque est qui quærit cessationem hujus diversitatis!—Ecce nos palpantes tanquam cæci, in obscuritate diversitatum! Deus auferat tenebras nostras!'

[*To be continued.*]

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ART. III. *Conclusion of the Account of Mr. Walpole's Anecdotes of Painting in England.*

IN our last month's Review we gave an account of the Advertisement prefixed to the fourth volume of this ingenious work, with some extracts from the first chapter of it: we now proceed to the second chapter, which contains a short view of the architects and other artists, in the reign of George I. Our Author introduces it in the following manner:

'The stages of no art have been more distinctly marked than those of architecture in Britain. It is not probable that our masters, the Romans, ever taught us more than the construction of arches. Those, imposed on clusters of disproportioned pillars, composed the whole grammar of our Saxon ancestors. Churches and castles were the only buildings, I should suppose, they erected of stone. As no taste was bestowed on the former, no beauty was sought in the latter. Masses to resist, and uncouth towers for keeping watch, were all the conveniencies they demanded. As even luxury was not secure but in a church, succeeding refinements were solely laid out on religious fabrics, till by degrees was perfected the bold scenery of Gothic architecture, with all its airy embroidery and pensile vaults. Holbein, as I have shewn, checked that false, yet venerable stile, and first attempted to sober it to measures; but not having gone far enough, his imitators, without his taste, compounded a mongrel species, that had no boldness, no lightness, and no system. This lasted till Inigo Jones, like his countryman and cotemporary Milton, disclosed the beauties of ancient Greece, and established simplicity, harmony, and proportion. That school, however, was too chaste to flourish long. Sir Christopher Wren lived to see it almost expire before him; and after a mixture of French and Dutch uglineſs had expelled truth, without erecting any certain stile in its stead, Vanbrugh, with his ponderous and unmeaning masses, overwhelmed architecture in mere masonry. Will posterity believe that such piles were erected in the very period when St. Paul's was finishing?'

Our Author goes on to give a short account of Gibbs, Campbell, James, Christian Reisen, &c. and then enters, in his third chapter, upon a more shining period in the history of arts, upon a new æra, *viz.* the reign of George the Second, in which he tells us, that, though painting made but feeble efforts towards

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wards advancement, yet architecture revived in antique purity; and an art unknown to every age and climate not only ſtarted into being, but advanced with maſter-ſteps to vigorous perfection, he means, the art of gardening, or rather, *the art of creating landſcape*, as he chuſes to call it.

'Ryſbrac and Roubiliac, ſays Mr. Walpole, redeemed ſtatuary from reproach, and engraving began to demand better painters, whoſe works it might imitate. The King, it is true, had little propenſity to refined pleaſures; but Queen Caroline was ever ready to reward merit, and wiſhed to have their reign illuſtrated by monuments of genius. She enſhrined Newton, Boyle, and Locke; ſhe employed Kent, and ſat to Zincke. Pope might have enjoyed her favour, and Swift had it at firſt, till inſolent under the maſk of independence, and not content without domineering over her politics, ſhe abandoned him to his ill-humour, and to the vexation of that miſguided and diſappointed ambition, that perverted and preyed on his excellent genius.

'To have an exact view of ſo long a reign as that of George the Second, it muſt be remembered, that many of the artiſts already recorded lived paſt the beginning of it, and were principal performers. Thus the ſtile that had predominated both in painting and architecture in the two preceding reigns, ſtill exiſted during the firſt years of the late King, and may be conſidered as the remains of the ſchools of Dahl and Sir Godfrey Kneller, and of Sir Chriſtopher Wren. Richardſon and Jervas, Gibbs and Campbell, were ſtill at the head of their reſpective profeſſions. Each art improved, before the old profeſſors left the ſtage. Vanloo introduced a better ſtyle of draperies, which by the help of Vanaken became common to and indeed the ſame in the works of almoſt all our painters; and Leoni, by publiſhing and imitating Palladio, diſencumbered architecture from ſome of the weight with which it had been overloaded. Kent, Lord Burlington, and Lord Pembroke, though the two firſt were no foes to heavy ornaments, reſtored every other grace to that improving ſcience, and left the art in poſſeſſion of all its rights—yet ſtill Mr. Adam and Mr. Chambers were wanting to give it perfect delicacy. The reign was not cloſed, when Sir Joſhua Reynolds ranſomed portrait-painting from inſipidity, and would have excelled the greateſt maſters in that branch, if his colouring were as laſting as his taſte and imagination are inexhauſtible—but I mean not to ſpeak here of living maſters, and this is the reaſon why no account is given here of that able maſter Mr. Scott, painter of ſea-pieces, who ought to make a principal figure in this reign.'

Mr. Walpole now proceeds to give a ſhort account of a great number of inferior artiſts,—Huyſſing, Collins, Dandridge, Damini, Philip Mercier, Barrett, Wootton, Amiconi, John Baptiſt Vanloo, Joſeph Vanaken, Canalletti, &c. &c.

Speaking of Lambert, he ſays, it is extraordinary, that in a country ſo profuſely beautified with the amænities of nature, we have produced ſo few good painters of landſcape. As our poets warm their imaginations with ſunny hills, or ſigh after grottos



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and cooling breezes, our painters, says Mr. Walpole, draw rocks and precipices, and castellated mountains, because Virgil gasped for breath at Naples, and Salvator wandered amidst Alps and Apennines.

'Our ever verdant lawns, continues he, rich vales, fields of haycocks, and hop-grounds, are neglected as homely and familiar objects. The latter, which I never saw painted, are very picturesque, particularly in the season of gathering, when some tendrils are ambitiously climbing, and others dangling in natural festoons; while poles, despoiled of their garlands, are erected into easy pyramids that contrast with the taper and upright columns. In Kent such scenes are often backed by sand-hills that enliven the green, and the gatherers dispersed among the narrow alleys enliven the picture, and give it various distances.

'Lambert, who was instructed by Hassel, and at first imitated Wootton, was a very good master in the Italian style, and followed the manner of Gaspar, but with more richness in his compositions. His trees were in a great taste, and grouped nobly. He painted many admirable scenes for the playhouse, where he had room to display his genius; and, in concert with Scott, executed six large pictures of their settlements for the East-India Company, which are placed at their house in Leadenhall-street.'

Mr. Walpole closes this chapter with a short account of Thomas Worlidge, who died at Hammersmith, Sept. 23, 1766. He inserts a compliment to Mrs. Worlidge, on seeing her copy a landscape in needle-work, printed in the Public Advertiser, and bestows a very high and deserved encomium on Caroline Countess of Ailesbury, some of whose performances have appeared in our public exhibitions.

The fourth chapter contains an account of Hogarth, and a catalogue of his Prints.—'Having dispatched the herd of our painters in oil, says our Author, I reserved to a class by himself that great and original genius, Hogarth; considering him rather as a writer of comedy with a pencil, than as a painter. If catching the manners and follies of an age *living as they rise*, if general satire on vices, and ridicules, familiarized by strokes of nature, and heightened by wit, and the whole animated by proper and just expressions of the passions, be comedy, Hogarth composed comedies as much as Moliere; in his Marriage à-la-mode there is even an intrigue carried on throughout the piece. He is more true to character than Congreve; each personage is distinct from the rest, acts in his sphere, and cannot be confounded with any other of the *dramatis personæ*. The Alderman's footboy, in the last print of the set I have mentioned, is an ignorant rustic; and if wit is struck out from the characters in which it is not expected, it is from their acting conformably to their situation, and from the mode of their passions, not from their having the wit of fine gentlemen. Thus there is wit in the figure of the Alderman, who, when his daughter is expiring in the agonies of poison, wears a face of solicitude, but it is to save her gold-ring, which he is drawing gently from her finger. The thought is parallel to Moliere's, where

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where the miſer puts out one of the candles as he is talking. Moliere, inimitable as he has proved, brought a rude theatre to perfection. Hogarth had no model to follow and improve upon. He created his art: and uſed colours inſtead of language. His place is between the Italians, whom we may conſider as epic poets and tragedians, and the Flemiſh painters, who are writers of farce, and editors of burleſque nature. They are the Tom Browns of the mob. Hogarth reſembles Butler, but his ſubjects are more univerſal; and, amidſt all his pleaſantry, he obſerves the true end of comedy, reformation: there is always a moral to his pictures. Sometimes he roſe to tragedy, not in the cataſtrophe of Kings and Heroes, but in marking how vice conducts inſenſibly and incidentally to miſery and ſhame. He warns againſt encouraging cruelty and idleneſs in young minds, and diſcovers how the different views of the great and the vulgar lead by various paths to the ſame unhappineſs. The fine lady in Marriage à-la-mode, and Tom Nero in the Four Stages of Cruelty, terminate their ſtory in blood . . . . ſhe occaſions the murder of her huſband, he aſſaſſinates his miſtreſs. How delicate and ſuperior too is his ſatire, when he intimates, in the college of phyſicians and ſurgeons that preſide at a diſſection, how the legal habitude of viewing ſhocking ſcenes hardens the human mind. and renders it unfeeling. The Preſident maintains the dignity of inſenſibility over an executed corpſe, and conſiders it but as the object of a lecture. In the print of the Sleeping Judges, this habitual indifference only excites our laughter.

'It is to Hogarth's honour, that, in ſo many ſcenes of ſatire and ridicule, it is obvious that ill-nature did not guide his pencil. His end is always reformation, and his reproofs general. Except in the print of The Times, and the two portraits of Mr. Wilkes and Mr. Churchill that followed, no man, amidſt ſuch a profuſion of characteriſtic farce, ever pretended to diſcover or charge him with the caricatura of a real perſon; except of ſuch notorious characters as Chartres and mother Needham, and a very few more, who are acting officially and ſuitably to their profeſſions. As he muſt have obſerved ſo carefully the operation of the paſſions on the countenance, it is even wonderful that he never, though without intention, delivered the very features of any identical perſon. It is at the ſame time a proof of his intimate intuition into nature: but had he been too ſevere, the humanity of endeavouring to root out cruelty to animals would atone for many ſatires. It is another proof that he drew all his ſtores from nature and the force of his own genius, and was indebted neither to models nor books for his ſtyle, thoughts, or hints, that he never ſucceeded when he deſigned for the works of other men. I do not ſpeak of his early performances at the time that he was engaged by bookſellers, and roſe not above thoſe they generally employ; but in his maturer age, when he had invented his art, and gave a few deſigns for ſome great authors, as Cervantes, Gulliver, and even Hudibras, his compoſitions were tame, ſpiritleſs, void of humour, and never reach the merits of the books they were deſigned to illuſtrate. He could not bend his talents to think after any body elſe. He could think like a great genius rather than after one. I have a ſketch in oil that he gave me, which he intended to engrave.



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It was done at the time that the Houſe of Commons appointed a Committee to enquire into the cruelties exerciſed on priſoners in the Flee', to extort money from them. The ſcene is the Committee; on the table are the inſtruments of torture. A priſoner, in rags, half ſtarved appears before them; the poor man has a good countenance that adds to the intereſt. On the other hand is the inhuman gaoler. It is the very figure that Salvator Roſa would have drawn for Iago in the moment of detection. Villany, fear, and conſcience, are mixed in yellow and livid on his countenance, his lips are contracted by tremor, his face advances as eager to lie, his le_ ſtep back as thinking to make his eſcape; one hand is thruſt precipitately into his boſom, the fingers of the other are catching uncertainly at his button-holes. If this was a portrait, it is the moſt ſpeaking that ever was drawn; if it was not, it is ſtill finer.

'It is ſeldom that his figures do not expreſs the character he intended to give them. When they wanted an illuſtration that colours could not beſtow, collateral circumſtances, full of wit, ſurply notes. The Nobleman in Marriage a-la-mode has a great air—the coronet on his crutches, and his pedigr_e iſſuing out of the bowels of William the Conqueror, add his character. In the breakfaſt, the old ſteward reflects for the Spectator. Sometimes a ſhort label is an epigram, and is never introduced without improving the ſubject. Unfortunately ſome circumſtances, that were temporary, will be loſt to poſterity, the fate of all comic Authors; and if ever an Author wanted a commentary, that none of his beauties might be loſt, it is Hogarth—not from being obſcure (for he never was that but in two or three of his firſt prints, where tranſient national follies, as lotteries, free-maſonry, and the South Sea were his topics), but for the uſe of foreigners, and from a multiplicity of little incidents, not eſſential, but always heightening the principal action. Such is the ſpider's web extended over the poor's box in a pariſh church; the blunders in architecture in the nobleman's ſeat ſeen through the window, in the firſt print of Marriage à-la-mode; and a thouſand in the Strollers dreſſing in a Barn, which for wit and imagination, without any other end, I think the beſt of all his works: as for uſeful and deep ſatire, that on the Methodiſts is the moſt ſublime. The ſcenes of Bedlam and the gaming-houſe, are inimitable repreſentations of our ſerious follies or unavoidable woes; and the concern ſhewn by the Lord Mayor when the companion of his childhood is brought before him as a criminal, is a touching picture, and big with humane admonition and reflection.

'Another inſtance of this Author's genius is his not condeſcending to explain his moral leſſons by the trite poverty of allegory. If he had an emblematic thought, he expreſſed it with wit, rather than by a ſymbol. Such is that of the whore's ſetting fire to the world in the Rake's Progreſs. Once, indeed, he deſcended to uſe an allegoric perſonage, and was not happy in it: in one of his election prints, Britannia's chariot breaks down, while the coachman and footman are playing at cards on the box. Sometimes too, to pleaſe his vulgar cuſtomers, he ſtooped to low images and national ſatire, as in the two prints of France and England, and that of the Gates of Calais. The laſt indeed has great merit, though the caricatura is carried to excels,

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excefs. In all thefe the painter's purpofe was to make his countrymen obferve the eafe and affluence of a free government, oppofed to the wants and woes of flaves. In Beer-ftreet, the Engliſh butcher toffing a Frenchman in the air with one hand, is abſolute hyperbole; and what is worſe, was an after-thought, not being in the firſt edition. The Gin-alley is much ſuperiour, horridly fine, but diſguſting.

'His Bartholomew-fair is full of humour; the March to Finchley, of nature; the Enraged Muſician tends to farce. The Four Parts of the Day, except the laſt, are inferior to few of his works. The Sleeping Congregation, the Lecture on the Vacuum, the Laughing Audience, the Conſultation of Phyſicians as a coat of arms, and the Cockpit, are perfect in their ſeveral kinds. The prints of Induſtry and Idleneſs have more merit in the intention than execution.

'It may appear ſingular, that of an author whom I call comic, and who is celebrated for his humour, I ſhould ſpeak in general in ſo ſerious a ſtile; but it would be ſuppreſſing the merits of his heart to conſider him only as a promoter of laughter. I think I have ſhewn that his views were more generous and extenſive. Mirth coloured his pictures, but benevolence deſigned them. He ſmiled like Socrates, that men might not be offended at his lectures, and might learn to laugh at their own follies. When his topics were harmleſs, all his touches were marked with pleaſantry, and fun. He never laughed like Rabelais at nonſenſe that he impoſed for wit; but like Swift combined incidents that divert one from their unexpected encounter, and illuſtrate the tale he means to tell. Such are the hens roofting on the upright waves in the ſcene of the Strollers, and the devils drinking porter on the altar. The manners, or *coſtume*, are more than obſerved in every one of his works. The very furniture of his rooms deſcribes the characters of the perſons to whom they belong; a leſſon that might be of uſe to comic authors. It was reſerved to Hogarth to write a ſcene of furniture. The rakes levee-room, the nobleman's dining-room, the apartments of the huſband and wife in Marriage à-la-mode, the alderman's parlour, the poet's bed-chamber, and many others, are the hiſtory of the manners of the age.'

Mr. Walpole now proceeds to eſtimate Mr. Hogarth's merits as a painter, and to mention the circumſtances of his life. He was born, we are told, in the pariſh of St. Bartholomew, London, the ſon of a low tradeſman, who bound him to a mean engraver of arms on plate.

We have reaſon to think that Mr. Walpole has been miſinformed in regard to Hogarth's father. He came from Weſtmoreland to London, to puſh his fortune, in company with Dr. Gibſon, the late learned Biſhop of London's brother, and was employed as a corrector of the preſs, which in thoſe days was not conſidered as a mean employment. He appears to have been a man of no inconſiderable learning, from a Dictionary in Latin and Engliſh which he compoſed for the uſe of ſchools, a copy of which we have now before us in his own hand-writing. Nor was the perſon, to whom Hogarth was bound, a mean engraver

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graver of arms. His name was Gamble, an engraver on silver, at the head of his business, and an eminent silver-smith.

In regard to Hogarth's *Sigismonda*, we cannot but think that our Author speaks too contemptuously of this picture, and that there is no ground for the insinuation that the person for whom it was painted thought meanly of it. We have in our possession a letter to Hogarth from the noble person referred to, in which he expresses himself in the following terms—*I really think the performance so striking and inimitable, that the constantly having it before one's eyes would be often occasioning melancholy ideas to arise in one's mind, which a curtain being drawn before it would not diminish in the least.*

We shall make no apology for inserting these particulars. Mr. Walpole has too much candour to be offended with the mention of them.

Mr. Walpole concludes this chapter with a catalogue of Hogarth's prints, for the use of collectors, being himself possessed of the most complete collection of them that is to be found, and likewise of what few sketches had not been forced from him by his friends.

The fifth chapter contains an account of painters in enamel and miniature, statuaries, and medallists, in the reign of George the Second. We shall lay before our Readers part of what he says concerning Rysbrach.

'Our taste in monuments, till Rysbrach's time, depended more on masonry and marbles than statuary. Gothic tombs owed their chief grandeur to rich canopies, fretwork, and abundance of small niches and trifling figures. Bishops in cumbent attitudes, and cross-legged Templars, admitted no grace, nor required any. In the reigns of Queen Elizabeth and King James the First, a single figure, reclining at length on the elbow, in robes or Sergeant's gowns, was commonly overwhelmed and surrounded with diminutive pillars, and obelisks of various marbles; and if particularly sumptuous, of alabaster gilt. Gibbs, in the Duke of Newcastle's monument in the Abbey, seems to have had an eye to that kind of tasteless expence. From the reign of Charles the First altar-tombs or mural tablets, with cherubims and flaming arms, generally satisfied the piety of families. Bird, indeed, bestowed busts and bas-reliefs on those he decorated, but Sir Cloudesley Shovel's, and other monuments by him, made men of taste dread such honours. Now and then had appeared a ray of simplicity, as in Sir Francis Vere's and Captain Hollis's tombs. The abilities of Rysbrach taught the age to depend on statuary for its best ornaments, and though he was too fond of pyramids for backgrounds, his figures are well disposed, simple, and great. We seem since to have advanced into scenery. Mr. Nightingale's tomb, though finely thought, and well executed, is more theatric than sepulchral. The crouds and clusters of tombs in the Abbey have imposed hard conditions on our sculptors, who have been reduced to couch obelisks in slanting windows, and rear masses into the air, while St. Paul's remains

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mains naked of ornaments; though it had better remain so, than be subjected to the indiscriminate expence of all who are willing to indulge their vanity.

'Besides numbers more, Rysbrach executed the monument of Sir Isaac Newton and of the Duke of Marlborough at Blenheim, and the equestrian statue in bronze of King William at Bristol in 1733, for which he received 1800 l. Scheemaker's model, which was rejected, was however so well designed, that the city of Bristol made him a present of 50 l. for his trouble. Rysbrach made also a great many busts, and most of them very like, as of Mr. Pope, Gibbs, Sir Robert Walpole, the Duke and Duchess of Argyle, the Duchess of Marlborough, Lord Bolingbroke, Wootton, Ben Jonson, Butler, Milton, Cromwell, and himself; the statues of King George the First, and of King George the Second, at the Royal Exchange; the heads in the Hermitage at Richmond, and those of the English worthies in the Elysian fields at Stowe.

'This enjoyment of deserved fame was at length interrupted by the appearance of Mr. Scheemaker's Shakspeare in Westminster-Abbey, which, besides its merit, had the additional recommendation of Mr. Kent's fashionable name. I shall say something hereafter on the defects of that design. It however hurt the vogue of Mr. Rysbrach, who, though certainly not obscured, found his business decline, as it was affected considerably afterwards by the competition of Mr. Roubilliac; and no merit can chain the fickleness of fashion. Piqued at Mr. Scheemaker's success, Rysbrach produced his three statues of Palladio, Inigo Jones, and Fiamingo, and at last his chef-d'œuvre, his Hercules; an exquisite summary of his skill, knowledge, and judgment. This athletic statue, for which he borrowed the head of the Farnesian God, was compiled from various parts and limbs of seven or eight of the strongest and best made men in London, chiefly the bruisers and boxers of the then flourishing amphitheatre for boxing, the sculptor selecting the parts which were the most truly formed in each. The arms were Broughton's, the breast a celebrated coachman's, a bruiser, and the legs were those of Ellis the painter, a great frequenter of that gymnasium. As the games of that Olympic academy frequently terminated to its heroes at the gallows, it was soon after suppressed by act of parliament, so that in reality Rysbrach's Hercules is the monument of those gladiators. It was purchased by Mr. Hoare, and is the principal ornament of the noble temple of Stourhead, that beautiful assembly of art, taste, and landscapes.'

Mr. Walpole bestows only a few lines on Roubiliac, who, we are told, had little business till Sir Edward Walpole recommended him to execute half the busts at Trinity College, Dublin. By the same patron's interest he was employed on the monument of John Duke of Argyle, in Westminster-Abbey, on which the statue of Eloquence is very masterly and graceful; but his statue of Handel, in the garden at Vauxhall, fixed his fame. Two of his principal works, our Author says, are the monuments of the late Duke and Duchess of Montague in Northamptonshire, well performed and magnificent, but wanting simplicity.



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The sixth chapter of this volume contains an account of the architects in the reign of George the Second, a reign, in which, Mr. Walpole says, Architecture resumed all her rights. Noble publications of Palladio, Jones, and the antique, recalled her to true principles and correct taste; she found men of genius to execute her rules, and patrons to countenance their labours.—

'She found more, continues our Author, and what Rome could not boast, men of the first rank who contributed to embellish their country by buildings of their own design in the purest style of antique composition. Before the glorious close of a reign that carried our arms and victories beyond where Roman eagles ever flew, ardour for the arts had led our travellers to explore whatever beauties of Grecian or Latin taste still subsisted in provinces once subjected to Rome; and the fine editions in consequence of those researches have established the throne of Architecture in Britain, while itself languishes at Rome, wantons in tawdry imitations of the French in other parts of Europe, and struggles in vain at Paris to surmount their prepossession in favour of their own errors—for fickle as we call that nation, their music and architecture prove how long their ears and eyes can be constant to discord and disproportion.'

Mr. Walpole now proceeds to give a very short account of Leoni, Servandoni, Thomas Ripley, Batty Langley, and then goes on to Henry Herbert Earl of Pembroke——'The soul of Inigo Jones, says he, who had been patronized by his ancestors, seemed still to hover over its favourite Wilton, and to have assisted the Muses of Arts in the education of this noble person. The towers, the chambers, the scenes which Holbein, Jones, and Vandyck had decorated, and which Earl Thomas had enriched with the spoils of the best ages, received the last touches of beauty from Earl Henry's hand. He removed all that obstructed the views to or from his palace, and threw Palladio's theatric bridge over his river: the present Lord has crowned the summit of the hill with the equestrian statue of Marcus Aurelius, and a handsome arch designed by Mr. Chambers.

'No man had a purer taste in building than Earl Henry, of which he gave a few specimens, besides his works at Wilton. The new lodge in Richmond Park, the Countess of Suffolk's house at Marble-hill, Twickenham, the water-house in Lord Orford's Park at Houghton, are incontestible proofs of Lord Pembroke's taste. It was more than taste, it was passion for the utility and honour of his country, that engaged his Lordship to promote and assiduously overlook the construction of Westminster Bridge, by the ingenious Monsieur Labelye, a man that deserves more notice than this slight encomium can bestow.—Charles Labelye died at Paris in the beginning of 1762. I know no particulars of his life: a monument he cannot want while the bridge exists.'

Our Author introduces his account of Richard Boyle Earl of Burlington with observing, that protection and wealth were never more generously and more judiciously diffused than by this great person, who had every quality of a genius and



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artiſt, except envy. Though his own deſigns were more chaſte and claſſic than Kent's, he entertained him in his houſe till his death, and was more ſtudious to extend his friend's fame than his own. He did not confine his munificence to his own houſes and gardens, but ſpent great ſums in contributing to public works, and was known to chuſe that the expence ſhould fall on himſelf, rather than that his country ſhould be deprived of ſome beautiful edifices.

'His enthuſiaſm, ſays Mr. Walpole, for the works of Inigo Jones was ſo active, that he repaired the church of Covent Garden becauſe it was the production of that great maſter, and purchaſed a gateway at Beaufort-garden in Chelſea, and tranſported the identical ſtones to Chiſwick with religious attachment. With the ſame zeal for pure architecture, he aſſiſted Kent in publiſhing the deſigns for Whitehall, and gave a beautiful edition of the antique baths from the drawings of Palladio, whoſe papers he procured with great coſt. Beſides his works on his own eſtate at Lonſborough in Yorkſhire, he new fronted his houſe in Piccadilly, built by his father, and added the grand colonade within the court. As we have few ſamples of architecture more antique and impoſing than that colonade, I cannot help mentioning the effect it had on myſelf. I had not only never ſeen it, be had never heard of it, at leaſt with any attention, when ſoon after my return from Italy, I was invited to a ball at Burlington-houſe. As I paſſed under the gate by night, it could not ſtrike me. At day-break, looking out of the window to ſee the ſun riſe, I was ſurpriſed with the viſion of the colonade that fronted me. It ſeemed one of thoſe edifices in Fairy Tales that are raiſed by genii in a night's time.

'His Lordſhip's houſe at Chiſwick, the idea of which is borrowed from a well-known villa of Palladio, is a model of taſte, though not without faults, ſome of which are occaſioned by too ſtrict adherence to rules and ſymmetry. Such are, too many correſpondent doors in ſpaces ſo contracted; chimnies between windows, and, which is worſe, windows between chimnies; and veſtibules, however beautiful, yet too little ſecured from the damps of this climate. The truſſes that ſupport the cieling of the corner drawing-room are beyond meaſure maſſive, and the ground apartment is rather a diminutive catacomb, than a library in a northern latitude. Yet theſe blemiſhes, and Lord Hervey's wit, who ſaid *the houſe was too ſmall to inhabit, and too large to hang to one's watch*, cannot depreciate the taſte that reigns in the whole. The larger court, dignified by picturesque cedars and the claſſic ſcenery of the ſmall court that unites the old and new houſe, are more worth ſeeing than many fragments of ancient grandeur, which our travellers viſit under all the dangers attendant on long voyages. The garden is in the Italian taſte, but diveſted of conceits, and far preferable to every ſtyle that reigned till our late improvements. The buildings are heavy, and not equal to the purity of the houſe. The laviſh quantity of urns and ſculpture behind the garden front ſhould be retrenched.

'Other works deſigned by Lord Burlington were, the dormitory at Weſtminſter ſchool, the aſſembly-room at York, Lord Harrington's

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ton's at Petersham, the Duke of Richmond's house at Whitehall, and General Wade's in Cork-street. Both the latter were ill contrived and inconvenient; but the latter has so beautiful a front, that Lord Chesterfield said *as the General could not live in at his ease, he had better take a house over against it, and look at it.* These are mere details relating to this illustrious person's works. His genuine praise is better secured in Mr. Pope's epistle to him.

'I ought not to omit, that his Countess Lady Dorothy Saville, had no less attachment to the arts than her Lord. She drew in crayons, and succeeded admirably in likenesses; but working with too much rapidity, did not do justice to her genius. She had an uncommon talent too for caricatura.'

The last person of whom our Author gives an account in this chapter is William Kent, who was a painter, an architect, and the father of modern gardening. In the first character, we are told, he was below mediocrity; in the second, he was a restorer of the science: in the last, an original, and the inventor of an art that realises painting, and improves nature. Mahomet, says Mr. Walpole, imagined an Elysium, but Kent created many.

'To compensate for his bad paintings,' continues our Author, 'he had an excellent taste for ornaments, and gave designs for most of the furniture at Houghton, as he did for several other persons. Yet chaste as these ornaments were, they were often unmeasurably ponderous. His chimney-pieces, though lighter than those of Inigo, whom he imitated, are frequently heavy; and his constant introduction of pediments and the members of architecture over doors, and within rooms, was disproportioned and cumbrous. Indeed, I much question whether the Romans admitted regular architecture *within* their houses; at least the discoveries at Herculaneum testify, that a light and fantastic architecture, of a very Indian air, made a common decoration of private apartments. Kent's style, however, predominated authoritatively during his life; and his oracle was so much consulted by all who affected taste, that nothing was thought complete without his assistance. He was not only consulted for furniture, as frames of pictures, glasses, tables, chairs, &c. but for plate, for a barge, for a cradle. And so contemptuous was fashion, that two great ladies prevailed on him to make designs for their birth-day gowns. The one he dressed in a petticoat decorated with columns of the five orders; the other like a bronze, in a copper-coloured sattin, with ornaments of gold.

'Such of the drawings as he designed for Gay's fables, have some truth and nature; but whoever would search for his faults, will find an ample crop in a very favourite work of his, the Prints for Spenser's Faery Queen. As the drawings were exceedingly cried up by his admirers, and disappointed the public in proportion, the blame was thrown on the engraver; but so far unjustly, that though ill executed, the wretchedness of drawing, the total ignorance of perspective, the want of variety, the disproportion of the buildings, and the awkwardness of the attitudes, could have been the fault of the inventor only. There are figures issuing from cottages not so high

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high as their ſhoulders, caſtles in which the towers could not contain an infant, and knights who hold their ſpears as men do who are lifting a load ſideways. The landſcapes are the only tolerable parts, and yet the trees are ſeldom other than young beeches, to which Kent as a planter was accuſtomed.

'But in architecture, his taſte was deſervedly admired; and without enumerating particulars, the ſtaircaſe at Lady Iſabella Finch's in Berkeley-ſquare is as beautiful a piece of ſcenery, and, conſidering the ſpace, of art, as can be imagined. The Temple of Venus at Stowe has ſimplicity and merit, and the great room at Mr. Pelham's, in Arlington-ſtreet, is as remarkable for magnificence. I do not admire equally the room ornamented with marble and gilding at Kenſington. The ſtaircaſe there is the leaſt defective work of his pencil; and his ceilings in that palace, from antique paintings, which he firſt happily introduced, ſhew that he was not too ridiculouſly prejudiced in favour of his own hiſtoric compoſitions.

'Of all his works, his favourite production was the Earl of Leiceſter's houſe at Holkam in Norfolk. The great hall, with the flight of ſteps at the upper end, in which he propoſed to place a coloſſal Jupiter, was a noble idea. How the deſigns of that houſe, which I have ſeen an hundred times in Kent's original drawings, came to be publiſhed under another name, and without the ſlighteſt mention of the real architect, is beyond comprehenſion. The bridge, the temple, the great gateway, all built, I believe, the two firſt certainly, under Kent's own eye, are alike paſſed off as the works of another; and yet no man need envy or deny him the glory of having oppreſſed a triumphal arch with an Egyptian pyramid. Holkam has its faults, but they are Kent's faults, and marked with all the peculiarities of his ſtyle.'

The laſt chapter of this volume contains the hiſtory of modern gardening, and is the moſt entertaining part of a very entertaining work. Mr. Walpole appears to have taken great pains upon it, and it does no ſmall honour both to his taſte and his judgment. He introduces it with obſerving, that gardening was probably one of the firſt arts which ſucceeded to that of building houſes, and naturally attended property and individual poſſeſſion;—that the word *garden* has at all times paſſed for whatever was underſtood by that term in different countries; but that it meant no more than a kitchen-garden, or orchard, for ſeveral centuries, he thinks, is evident from thoſe few deſcriptions that are preſerved of the moſt famous gardens of antiquity. That of Alcinous, in the Odyſſey, is the moſt renowned in the heroic times; and yet that boaſted paradiſe, when diveſted of harmonious Greek and bewitching poetry, was only a ſmall orchard and vineyard, with ſome beds of herbs, and two fountains that watered them, incloſed with a quickſet hedge. The whole compaſs of this pompous garden incloſed—four acres; the trees were apples, figs, pomegranates, pears, olives, and vines. We are ſure, therefore, our Author ſays, that as late as Homer's age, an incloſure of four acres, comprehending orchard, vineyard,



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and kitchen-garden, was a ſtretch of luxury the world at that time had never beheld.

As to the hanging gardens of Babylon, though we are not acquainted with their diſpoſition or contents, we are very certain, our Author ſays, of what they were not; he means they muſt have been trifling, of no extent, and a wanton inſtance of expence and labour. In other words, they were what ſumptuous gardens have been in all ages till the preſent, unnatural, enriched by art, poſſibly with fountains, ſtatues, baluſtrades, and ſummer-houſes, and were any thing but verdant and rural.

Our Author goes on to ſhew how naturally and inſenſibly the idea of a kitchen-garden ſlid into that which has for ſo many ages been peculiarly termed a garden, and by our anceſtors in this country diſtinguiſhed by the name of a pleaſure-garden.

'A ſquare piece of ground, ſays Mr. Walpole, was originally parted off in early ages for the uſe of the family . . . to exclude cattle and aſcertain the property, it was ſeparated from the fields by a hedge. As pride and deſire of privacy increaſed, the incloſure was dignified by walls; and in climes where fruits were not laviſhed by the ripening glow of nature and ſoil, fruit-trees were affixed and ſheltered from ſurrounding winds by the like expedient; for the inundation of luxuries which have ſwelled into general neceſſities, have almoſt all taken their ſource from the ſimple fountain of reaſon.

'When the cuſtom of making ſquare gardens incloſed with walls was thus eſtabliſhed, to the excluſion of nature and proſpect, pomp and ſolitude combined to call for ſomething that might enrich and enliven the inſipid and unanimated partition. Fountains, firſt invented for uſe, which grandeur loves to diſguiſe and throw out of the queſtion, received embelliſhments from coſtly marbles, and at laſt, to contradict utility, toſſed their waſte of waters into air in ſpouting columns. Art, in the hands of rude man, had at firſt been made a ſuccedaneum to nature; in the hands of oſtentatious wealth, it became the means of oppoſing nature; and the more it traverſed the march of the latter, the more nobility thought its power was demonſtrated. Canals meaſured by the line were introduced in lieu of meandring ſtreams, and terraſſes were hoiſted aloft in oppoſition to the facile ſlopes that imperceptibly unite the valley to the hill. Baluſtrades defended theſe precipitate and dangerous elevations, and flights of ſteps rejoined them to the ſubjacent flat, from which the terras had been dug. Vaſes and ſculpture were added to theſe unneceſſary balconies, and ſtatues furniſhed the lifeleſs ſpot with mimic repreſentations of the excluded ſons of men. Thus difficulty and expence were the conſtituent parts of thoſe ſumptuous and ſelfiſh ſolitudes; and every improvement that was made, was but a ſtep farther from nature. The tricks of water-works to wet the unwary, not to refreſh the panting ſpectator, and parterres embroidered in patterns like a petticoat, were but the childiſh endeavours of faſhion and novelty to reconcile greatneſs to what it had ſurfeited on. To crown theſe impotent diſplays of falſe taſte, the ſheers were applied to the lovely wildneſs of form with which nature has diſtinguiſhed each va-

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rious ſpecies of tree and ſhrub. The venerable oak, the romantic beech, the uſeful elm, even the aſpiring circuit of the lime, the regular round of the cheſnut, and the almoſt moulded orange-tree, were corrected by ſuch fantaſtic admirers of ſymmetry. The compaſs and ſquare were of more uſe in plantations than the nurſery-man. The meaſured walk, the quincunx, and the etoile, impoſed their unſatisfying ſameneſs on every royal and noble garden. Trees were headed, and their ſides pared away; many French groves ſeem green cheſts ſet upon poles. Seats of marble, arbours, and ſummer-houſes, terminated every viſto; and ſymmetry, even where the ſpace was too large to permit its being remarked at one view, was ſo eſſential, that, as Pope obſerved,

——— each alley has a brother,
And half the garden juſt reflects the other.

Knots of flowers were more defenſibly ſubjected to the ſame regularity. Leiſure, as Milton expreſſed it,

—— in trim gardens took his pleaſure.

In the garden of Marſhal de Biron at Paris, conſiſting of fourteen acres, every walk is buttoned on each ſide by lines of flower-pots, which ſucceed in their ſeaſons. When I ſaw it, there were nine thouſand pots of Aſtere, or la Reine Marguerite.'

Were we to lay before our Readers whatever is curious in this hiſtory of modern gardening, we muſt tranſcribe the whole; we ſhall content ourſelves therefore with inſerting part of what Mr. Walpole ſays concerning Mr. Kent.

'The great principles on which he worked were perſpective, and light and ſhade. Groupes of trees broke too uniform or too extenſive a lawn; evergreens and woods were oppoſed to the glare of the champaign; and where the view was leſs fortunate, or ſo much expoſed as to be beheld at once, he blotted out ſome parts by thick ſhades, to divide it into variety, or to make the richeſt ſcene more enchanting by reſerving it to a farther advance of the ſpectator's ſtep. Thus, ſelecting favourite objects, and veiling deformities by ſcreens of plantation; ſometimes allowing the rudeſt waſte to add its ſoil to the richeſt theatre, he realized the compoſitions of the greateſt maſters in painting. Where objects were wanting to animate his horizon, his taſte as an architect could beſtow immediate termination. His buildings, his ſeats, his temples, were more the works of his pencil than of his compaſſes. We owe the reſtoration of Greece and the diffuſion of architecture, to his ſkill in landſcape.

'But of all the beauties he added to the face of this beautiful country, none ſurpaſſed his management of water. Adieu to canals, circular baſons, and caſcades tumbling down marble ſteps, that laſt abſurd magnificence of Italian and French villas. The forced elevation of cataracts was no more. The gentle ſtream was taught to ſerpentize, ſeemingly at its pleaſure, and where diſcontinued by different levels, its courſe appeared to be concealed by thickets properly interſperſed, and glittered again at a diſtance where it might be ſuppoſed naturally to arrive. Its borders were ſmoothed, but preſerved their waving irregularity. A few trees ſcattered here and



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there on its edges, ſprinkled the tame bank that accompanied its meanders; and when it diſappeared among the hills, ſhades, deſcending from the heights, leaned towards its progreſs, and framed the diſtant point of light under which it was loſt, as it turned aſide to either hand of the blue horizon.

'Thus dealing in none but the colours of nature, and catching its moſt favourable features, men ſaw a new creation opening before their eyes. The living landſcape was chaſtened or poliſhed, not transformed. Freedom was given to the forms of trees; they extended their branches unreſtricted; and where any eminent oak, or maſter beech, had eſcaped maiming and ſurvived the foreſt, buſh and bramble was removed, and all its honours were reſtored to diſtinguiſh and ſhade the plain. Where the united plumage of an ancient wood extended wide its undulating canopy, and ſtood venerable in its darkneſs, Kent thinned the foremoſt ranks, and left but ſo many detached and ſcattered trees, as ſoftened the approach of gloom, and blended a chequered light with the thus lengthened ſhadows of the remaining columns.

'Succeeding artiſts have added new maſter ſtrokes to theſe touches; perhaps improved or brought to perfection ſome that I have named. The introduction of foreign trees and plants, which we owe principally to Archibald Duke of Argyle, contributed eſſentially to the richneſs of colouring ſo peculiar to our modern landſcape. The mixture of various greens, the contraſt of forms between our foreſt-trees and the northern and Weſt-Indian firs and pines, are improvements more recent than Kent, or but little known to him. The weeping-willow, and every florid ſhrub, each tree of delicate or bold leaf, are new tints in the compoſition of our gardens.'

Theſe extracts are fully ſufficient to give our Readers an idea of the entertainment this hiſtory of modern gardening will afford them. We ſhall conclude this article with expreſſing our ſincere wiſhes that thoſe living artiſts, who do ſo much honour to their country and the age we live in, may have their merits eſtimated by a writer of talents, taſte, and induſtry, equal to thoſe of Mr. WALPOLE.

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ART. IV. *Thelyphthora.* 2d Edition, enlarged.

THE republication of this work was a matter of no ſurpriſe to us. The ſingularity of its principles excited the curioſity of the Public; and with many, its licentiouſneſs was a moſt powerful argument in its favour. But Mr. Madan flatters himſelf, that the rapid ſale of his book is chiefly to be attributed to its own merit:—'that it hath made its way by dint of that intrinſic *truth* which it contains—the *importance* of the ſubjects treated;—the important *ends* propoſed—and that conformity to the oracles of God which it profeſſedly makes the *baſis* of its contents.' And doth the Author ſeriouſly think this to be the caſe? If he is in earneſt, we imagine we ſee in him a moſt melancholy inſtance of the faſcinating power of ſelf-love; and are really

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really affected to behold a man, who is not deſtitute of learning and good ſenſe, and whoſe pretenſions to ſanctity of life run to a more than common height, ſo loſt to the purity of Chriſtian doctrine, ſo indifferent to "things which are of good report," as openly to avow, and even zealouſly contend, for practices, which, if they had the ſanction of law, would overturn the peace of ſociety, and, under the pretence of ſecuring female virtue and happineſs, would leave them open to the inroads of uncontrouled luſt or tyrannic cruelty.

Mr. Madan complains of ill treatment;—but as the complaint is general, it is impoſſible to give any particular reply to it. He ſpeaks of ſome *critics*, who are wont to depreciate a work by ſeparating ſome given ſubject from the reſt, and thus deſtroy its connection with the main argument. Who thoſe critics are that have dealt ſo unfairly with Mr. Madan's treatiſe, we know not. We cannot apply the reflection to ourſelves; nor do we imagine, that any of his other opponents have miſrepreſented his general idea, reſpecting marriage and polygamy. It is ſufficiently clear and intelligible, however clouded ſome of his incidental reflections or digreſſional criticiſms may be.

Mr. Madan, inſtead of ſhooting his arrows in the air, would have better ſhewn his ingenuity and adroitneſs, if he had directed them to ſome particular mark, that we might have diſtinguiſhed his object. Inſtead of complaining of 'unfair repreſentation,' he ſhould have ſhewn his Readers in what reſpects he hath been miſrepreſented, and where his argument was miſunderſtood. And inſtead of running into a diffuſe and verboſe declamation on the oppoſition which the firſt reformers met with, and affecting to draw a parallel between their characters and his own, he would have been much better employed in acknowledging thoſe groſs blunders in criticiſm which we defied him to ſupport, or in defending thoſe poſitions which he hath left totally unguarded.

It is with the moſt thorough contempt that we read Mr. Madan's reflections on his opponents. They bear the marks of the moſt diſguſting vanity and ſelf-importance: and, inſtead of trembling at the vengeance which he ſeems ready to denounce on thoſe who have ſtepped forward to expoſe the danger of his principles, and detect the fallacy of his arguments, we pity his weakneſs, and ſmile at his diſpleaſure, without any dread of the conſequence. The ſolemnity of the following expoſtulation may affright ſome timorous ſouls, who are wont to be affected by a rueful appearance of ſanctity; but it hath the contrary effect on us, who have been long let into the myſteries of prieſtcraft. 'Let them take care leſt their wit, raillery, and pious ſarcaſms, do not ultimately tend to vilify and ridicule the God that made them:—let them beware, leſt that queſtion once put on a very



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ſerious occaſion, be not put to them, in an hour, when they will find more difficulty, than they ſeem at preſent aware of, to anſwer it—*Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thy voice on high? even againſt the* HOLY ONE *of Iſrael.*' Mr. M. had ſaid juſt before, that 'if the ſubjects of his book were not treated in a direct conſonance with the Law of God, revealed by Moſes, they ſhould have his free leave to ſay what they pleaſe.' This conceſſion is doubtleſs very modeſt and candid! But whatever our Author *meant* by the liberty he hath condeſcended with ſuch ſingular courteſy to grant, we have nothing to do but to take him at his word. Now, becauſe we are thoroughly convinced, that Mr. Madan's principles have no conſonance with the Law of God as delivered by Chriſt and his Apoſtles, therefore we have delivered our free ſentiments on them; and, at ſome future time, may deliver them again more freely and fully, without fearing to offend thereby *the Holy One of Iſrael*, notwithſtanding Mr. Madan flatters himſelf that the cauſe of his *Thelyphthora* is the cauſe of God. But (to borrow his own ſolemnity) let him take care leſt he be found in the claſs of thoſe mentioned by the Apoſtle, who "having itching ears, turn from the truth, and are turned to fables:—*deceiving, and being deceived!*"

Mr. Madan's *enlargements*, as announced in the title-page of this 2d edition, are very inconſiderable. He hath totally omitted to take notice of the moſt eſſential objections to his work; and ſuffered every detected error to ſtand juſt as it did before. We gave him a bold defiance, and inſtead of conſidering ourſelves as ſlighted by his omitting to anſwer our objections, we heſitate not to avow our triumph, and conſider him as having yielded us the palm by quitting the field.

He owns himſelf ready to anſwer any '*candid* critic who may aſk a *candid* queſtion.' For our parts, we were above affecting any great degree of complaiſance to Mr. Madan. We eſteemed him unworthy of ceremony. We aimed at *truth*: and our abhorrence of his ſyſtem, and apprehenſion of its pernicious conſequences, led us to ſpeak the truth with firmneſs. Our language in ſome places was perhaps warm and indignant. We thought the occaſion juſtified our ſeverity.

But after all, the queſtion is *not*, whether our obſervations were *candid* (in Mr. Madan's idea of the word); but the queſtion is—"were they juſtly founded? Did we prove what we advanced?" In ſhort, the *matter* is to be conſidered, not the *manner* in which it was delivered. It is a very commodious way of getting rid of an antagoniſt by telling him, that he hath not *candour*. The excuſe is eaſily made;—but will it be as readily admitted?—Mr. M. may ſay, that the objections do not affect

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fect *his own* views of things. But what is that to the public? He doth not write for himself.

There is indeed something like an attempt to evade the force of our remarks on Exodus xxii. 16, 17. (Vid. the first part of our Review of Thelyphthora, Rev. October 1780); but the attempt is feeble and aukward; and the Author is reduced to the necessity of understanding the words as they are translated in our common version of the Bible. His rendering אם by *though* instead of *if* (as it now stands and ought to be rendered) destroyed the whole meaning of the text, and at once cut at the very root of what was so sacred among the Jews, viz. *parental authority*. This point we have argued before. We shall briefly observe, that Mr. Madan, in attempting to accommodate the plain meaning of this passage to his own system, entirely overthrows those fundamental principles which he had before adduced to support it. He 'supposes (for argument sake) that the text referred to, doth actually include a reservation of the father's authority, so that he might, even where matters had gone so *far* as described ver. 16. *invalidate* the contract by withholding his consent; yet (says he) this doth *not* affect the *principal* point which I contend for, namely, that it is taking *possession* of the woman's person which creates the *contract* or *marriage-obligation*.' How inconsistent this writer is with himself! His concession annihilates his whole plan; which will appear by this plain deduction of its primary principles. Possession is marriage: marriage as an ordinance of God is indissoluble by any power on earth;—what HE hath joined together let NO MAN put asunder.—And yet a parent had the power of dissolving it by refusing his consent! Therefore, on Mr. Madan's concession, either possession was not of *itself* marriage, or if it was, marriage was not indissoluble by the Law of Moses. We here give him his choice, let him take either of these positions, and what will become of the first chapter of Thelyphthora?

At present we must take our leave of Mr. Madan, though, by an Advertisement, we are taught soon to expect the pleasure of another interview.

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ART. V. *Observations on the Mutiny Bill:* With some Strictures on Lord Buckinghamshire's Administration in Ireland. Dublin printed, London reprinted. 8vo. 1 s. 6 d. Stockdale. 1781.

THIS very spirited and acute remonstrance against the conduct of the British ministry, and of the Irish parliament, being universally ascribed to that distinguished patriot Mr. Grattan, there is little danger of mistake in supposing that gentleman's title to be well founded. In considering the English Mutiny Bill, he observes—



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'The object of this code is to bring those who are reached by it to a state of implicit subordination, and to create in their sovereign an absolute authority.—It furnishes a perfect image of arbitrary power. Accordingly the people of England, whose maxims we should admire and emulate, jealous on all subjects which relate to liberty, have exceeded, on the subject of the army, their usual caution; they have, in the preamble of their annual Mutiny Bill, claimed their birthright; they recite part of the declaration of right, "that standing armies and martial law in peace, without the consent of parliament, are illegal:" and having stated the simplicity and purity of their ancient constitution, and set forth a great principle of Magna Charta, they admit a partial and temporary repeal of it; they admit an army and a law for its regulation, but they limit the number of the former, and the duration of both; confining all, the troops themselves, the law that regulates, and the power that commands them, to *one year*. Thus is the army of England rendered a parliamentary army, the constitutional ascendency of the subject over the soldier, preserved; the military rendered effectually subordinate to the civil magistrate, because dependent on parliament, the government of the sword controlled in its exercise, because limited in its duration, and the King entrusted with the command of the army during good behaviour only. And yet, that wise people have hitherto considered the army thus limited, thus dependent, thus qualified, and sheathed, as a necessary evil; and will not even admit of barracks, lest the soldier should be still more alienated from the state of a subject, and thus alienated and armed have a post of strength, and the dangerous nature of his condition be aggravated by situation.'

The Writer then contrasts British prudence with the conduct of the Irish parliament in the same instance;

'When the Parliament of Ireland proceeded to regulate the army, I conceive it should have adopted the maxims of the British Constitution as much as the rules of British discipline. I conceive that it ought to be the policy of this country to go step by step, with the British nation in all her wise regulations; and not only adopt her constitution, but pursue the wise and aged maxims which she has formed for its preservation; that mutual liberty may be common strength; that England may not be our tyrant, not be a prerogative country with a constitution inverted, a bad lesson to Kings, poisoning their minds with false notions of government, and arming their hands with unconstitutional powers. We have, however, departed from the example and maxims of England; we have done so in the most important concern, the government of the sword; and in three most material instances: in our Mutiny Bill, we have omitted the preamble which declares the great charter of liberty, we have left the number of forces in the breast of his Majesty, and under these circumstances we have made the bill perpetual.

'This is to depart from the prudence of England, and in the very case where we should have surpassed her in caution, because we have all her reasons to dread a standing army, and many of our own likewise: we have no foreign dominions to preserve, and we have a Constitution to lose by the violence of an army, by the encroachments of the Prince, and by the usurped authority of the British Parliament.

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The liberty of this country has indeed been asserted by the inhabitants, but has received no adequate acknowledgment on the part of his Majesty; on the contrary, his Excellency's confidential Secretary did, on the part of the government, officially, from a written paper, declare, that he opposed the introduction of the Irish Mutiny Bill upon the principle, "that he conceived it unnecessary—that the English Act extended to Ireland;" also his Majesty's Attorney-General did assert, that the British Parliament could bind Ireland. Likewise his Excellency, just before the arrival of the Irish Bill, ordered the troops to change quarters, guarding by a cotemporary comment against whatever the Bill might import in favour of our liberty. Also the Post-office is kept up in this country without seeking an Irish act, contrary to an express engagement; and though I know very well, that it has no legal existence, yet it affects to stand upon British statute.

'After such declarations and such acts of government, (the name of Ireland exhibited in the British Mutiny Act) during the subsistence of the contest, with the example of America before us, to arm the chief magistrate, or rather, indeed, to arm the claims of the British Parliament, with a perpetual law for the regulation and accomodation of any indefinite number of troops his Majesty is pleased to keep up in Ireland, appears to me a measure of an unwarrantable and unreasonable, corrupt and a crazy confidence.

'I must observe, that the army thus rendered by your law unconfined in its numbers, and by the same law made independent of Parliament for its regulation, however brave and respectable, is not a native army, but of that very country which claims to make law for Ireland; also I must observe, that the Minister, who in fact governs that army, is the British Minister, not responsible to your Parliament, nor resident in your country: so that now by this pernicious bill, this Minister, a foreign and contemptuous character, in a safe and distant capacity, free from the controul of an expirable authority, may send into this country any number of troops which the return of his pride may require, or the collected strength of the empire at the close of the war shall be able to furnish; and he may billet them upon you in execution of any project of power, or avarice, or revenge, to collect a British tax, or disperse an Irish Association, or trample on an Irish spirit; and the people of this country have the mortification to think, that they may by their own law, a law grafted on their best exertions, be obliged to billet and accommodate troops quartered upon them for their destruction: or though his Majesty's ministers may not chuse to come to extremity, yet may they gradually and at their leisure, armed with our law, and encouraged by our humiliation, raise new regiments, a measure both of corruption and force; or throw into this kingdom such a body of troops as may break her spirit, watch her motions, controul her free action, and finally make those who before thought it expedient to deny, soon think it inexpedient to resist, the usurped authority of the British Parliament.——I say, the Minister may do this at his leisure, and build by degrees a system of tyranny on the foundation of our own law.—Princes could not destroy liberty by force, if they had not obtained that force by law; nor was any nation ever enslaved, who might not have found in herself the efficient causes of her own servi-

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tude: her laws become a suggestion to the tyrant. The principle of political death is laid by the false guardians of public liberty; indeed, from the critical situation of this kingdom, so striking is the danger that a Mutiny Bill for eighteen months was an act of confidence justified by necessity only, that the Minister would not have abused that confidence is more than probable. Limitation of period changes the nature and softens the exercise of power: before an attempt could be brought to bear, before a sufficient number of forces could be conveniently collected, or before they could be ready for action, the act which kept them together might expire, and the crown in the attempt lose its revival: despotism would have wanted a root; the law in this case (and the wisdom of a free people can do no more than take the best chance for their liberty, and multiply difficulties on those who should invade it, instead of making the passage easy and natural); the law, I say, in this case would stand in the way of the early encroachment; the apprehension of this would deter the attempt; the army is prevented from flying off for ever from the law, by periodically touching the sphere of the Constitution. England has found a limited Mutiny Bill innoxious, but would not listen to a perpetual one. In fact, Mutiny Bills are limited on the same principle as Money Bills; both are certain to be renewed; but on the return to the people of the powers which both include, the purse and the sword, depends whatever of limitation is annexed to prerogative, or of privilege is annexed to parliament.'

He then anticipates the consequences of this perpetual Irish Mutiny Bill to both countries, in the following strain:

'And while I speak of the liberties of Ireland diminished by this perpetual law, I cannot overlook those of England considerably exposed by it, exposed by a law which, in the neighbourhood of the British nation, forms a military government, establishes an unconstitutional prerogative, and erects a place of arms; so that hereafter, if the British Parliament should attempt to controul a military Prince by the power which she conceives is reserved by her annual Mutiny Bill, her intention may be frustrated by our law, the British troops illegal in England may be removed to Ireland, and kept up here against her: the limitation of her law is repealed in the perpetual duration of ours, its purpose lost, and this island formed into an immense barrack, to accommodate the military ambition of some King in his defiance of the British nation, in the unconstitutional continuation and violent application of his army. The British nation has thought her liberty in danger, if the King by his own authority in peace could keep up an army on one side the channel: will she think her liberty safe if he can do of his own authority the very same thing on the other? It was not the intention of the Irish nation to endanger the constitution of England; no, our object was to controul her usurpation and secure her liberty.'

All this is cogent reasoning, if the premises are well founded; and as Mr. Grattan is a member of the Irish legislature, and of course well knew the arguments by which the Mutiny Bill there was freed from restriction, as well as the opposition made to this circumstance; we doubt not they enjoyed the full benefit

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benefit of his admonitions in due time. How the ſcale preponderated againſt his judgment, reſts with them; but we apprehend he is not well warranted in the following aſſertion, that the Iriſh Parliament has in this inſtance exceeded its powers:

'I conceive that Parliaments are neither eternal nor omnipotent; their powers are not original, but delegated, and their delegation is to act within the frame of the conſtitution, not to alter, ſtill leſs to deſtroy it. I therefore conceive, that a perpetual Mutiny Bill is beyond the power of Parliament, inaſmuch as it creates in the Crown a perpetual legiſlative authority diſtinct from, and totally independent of the conſtitutional legiſlature of the realm: and I do imagine, that Parliament might, with as much regard for the principles of the Conſtitution, and more regard for its ſafety, have moulded a committee of either Houſe of Parliament, for certain great purpoſes, into a diſtinct ſovereign legiſlature, and have armed that committee with a perpetual power, as transfer the ſame power to one man. I alſo conceive, that Parliament has exceeded its authority, not only in making one eſtate, and that the chief magiſtrate (who, by the genius of the Conſtitution, has but a negative in the formation of laws), with reſpect to the army in all caſes not affecting life or limb, a perpetual legiſlature; but in diveſting for ever, itſelf and the people, of a great portion of their legiſlative authority: the Houſe of Commons is but your truſtee; according to the nature of a truſt, it is to exerciſe, not alienate, your power. A perpetual Mutiny Bill is not merely an act of pains and penalties; it is not merely a law of regulation, but a ſolid grant of vaſt and ſummary powers from the nation at large to the crown; and a perpetual Mutiny Bill is a perpetual alienation of the powers of the kingdom at large by octennial truſtees, incompetent to alien for ever, whether we conſider the nature of their truſt, or the limited period of their exiſtence. It is therefore, I ſay, that in ſtrict conſtitution the preſent Mutiny Bill expires with the preſent Parliament; and the Crown lawyers are called upon and defied to ſupport this meaſure on any ground, by any argument drawn from any legal ſource, from practice or principle, the power of Parliament, the maxims of the Conſtitution, or the example of former time.'

This challenge is boldly advanced, but may it not be eaſily anſwered both on *principle and practice?* Every law may be ſaid to have a perpetual exiſtence until it is altered or repealed; but the power that enacts, is fully competent to ſuch alterations or abrogations. If the laws made by any elective body of legiſlature, are preſumed to be limited to the duration of legiſlative power in the hands of a particular ſet of men at any given period of time, and to expire with ſuch delegation, the principle proves too much, and is contrary to fact: for it proves, that at the expiration of a parliament, all laws, all revenue, all military force, in brief, all legal inſtitutions whatever, muſt alſo expire! Of courſe, that there is a total ceſſation from all government, an interval of abſolute anarchy, until civil inſtitutions are revived by a new Parliament. Which is a poſitive ſentence of *felo de ſe* againſt the conſtitution!

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Independent of the merits of the Iriſh Mutiny Act, the following paſſage contains a maſterly repreſentation of the fatal, but ſilent and quiet operations of a ſtanding army:

'I have heard it ſaid, that the Mutiny Bill is ſafe, becauſe the King will not make a direct attack upon the rights of his people; but there are other ways of invading liberty beſides open and direct hoſtility: great powers given to the crown, ſuch as we have given; a perpetual and encreaſing revenue, with a law to collect it of eventual perpetuity, accompanied with the perpetual and unbounded power of the ſword, may in a courſe of time make the chief magiſtrate ſo very ſtrong, that the ſubject will be afraid to oppoſe him: in ſuch a poſture of ſtrength and weakneſs a nation capitulates without a blow, all her ſtrong poſts are taken, revenue, army, purſe, and ſword.—— The queſtion don't come to a trial; they who would not make a conſtitutional reſiſtance to the firſt encroachment, will not be called upon to make a treacherous ſtand againſt the laſt act of power; their country will never know how little ſuch men are to be depended upon: the King in ſuch a caſe need not reſort to arms; his ſolid ſtrength operates without being put forth, and is an occult cauſe influencing and depreſſing the motions and ſpirit of Parliament and people: the ſubject feels at a diſtance an accumulated weight of power coming againſt him, and by inſtinct retires.

'What elſe was it which until 1779 made the people of Ireland, with all the privileges of the Britiſh nation, afraid to reſort to the benefit of their own laws? What, but an evident ſuperior ſtrength arrayed againſt them? What elſe was it which in 1779 made the Parliament and people ſtruggle for their birthright? What, but that occult cauſe, a conſcious ſtrength, an inward ſecurity, an armed people? This ſurpriſing change never came to a conteſt, the nation recovered her liberty with as much tranquillity as ſhe had loſt it. The volunteers never attempted force: no, but they ſtood by, giving a ſilent confidence to liberty, as an independent army; if theſe volunteers diſperſe, they will give a ſilent confidence to power.

'Nor is liberty only endangered by the ſudden irruption and ſilent growth of power, but by the fears and reſentment of corruption, when the venal man trembles for his ſafety, and is inflamed at his own infamy, and hating and hateful to his country, diſables her reſentment by deſtroying her liberty; for ſlavery, like death, approaches in many ſhapes, and ſhould be guarded againſt in all.

'A meaſure unconſtitutional and corrupt may be adopted by Parliament, at a time when the expectation, pulſe, and ſpirit of the nation are high. Inflamed at ſuch a conduct, the people may fall into a violent method of expreſſing a juſt indignation, and may diſclaim that majority which aſſented to a meaſure conceived to be deſtructive. This majority, or many of them, loſt in public eſtimation, conſcious of public deteſtation, ſupported by public money, afraid of reſponſibility, careleſs of liberty, ſhocked at popular enormities, and full of an ariſtocratic impatience of the growth and conſequence of the people, may apply to the crown for protection and revenge. And thus a venal ſet of men, proſtituted for hire and furious for puniſhment, who at firſt only meant a corrupt vote, having once kindled

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the people, fortify themſelves by an accumulation of crimes, and having given the King an unconſtitutional power for money, give him abſolute power for protection; the political degrees are natural and rapid; from periſhed principle to execrated character, and ſo on to the laſt act of deſpotiſm and deſpair, the headlong tribe precipitate, and avenge the reputation they have loſt, upon the liberties they have left.'

After charging Lord Buckinghamſhire with the odium of this Mutiny Act, which places the army in Ireland under Iriſh law (for, notwithſtanding what Mr. G. ſays to the contrary, the Britiſh Mutiny Act is not now to extend to that country, nor are ſeparate Mutiny Acts for each a novelty); he adds,—'But though the concluding part of his adminiſtration is exceptionable, the period for which he ſuffers in the cabinet is to be admired, not cenſured. He ſaw this kingdom threatened by a foreign enemy, and felt the incapacity of the ſtate to defend her,——he therefore diſtributed arms among the people to ſecure the Iriſh nation to the Britiſh Crown.'——The Writer indeed frequently refers to the arms thus put into the hands of the Iriſh, to inforce his arguments *againſt* the power of the Britiſh Parliament: and totally out of conceit with Parliaments, both Britiſh and Iriſh, concludes with a bold, direct appeal to the Armed Aſſociations, in a ſtile that will ſcarcely admit a milder interpretation than the impulſes of a turbulent ſpirit.

But if the fairneſs and integrity required in private tranſactions are not abſolutely diſclaimed in the conduct of nations, a very plain queſtion ariſes from the language uſed by this Iriſh patriot. In an hour of apprehenſion, the Britiſh Viceroy frankly diſtributed arms to the people for their defence againſt a foreign enemy: is it a grateful, or even a juſt return to menace the Britiſh government with thoſe very arms; and to declare, *we will now new model the alliance between us according to our own ſupreme pleaſure, or*——

When we reflect on the recent grateful terms with which the Iriſh Parliament received the late commercial advantages extended to that country; it is much to be lamented that ſome aſpiring incendiaries ſhould be found, ſo loſt to all regard for the true intereſts of their country, as to endeavour to ſtir up the dying embers of popular jealouſies and diſcontents; and by invidious repreſentations, heightened by declamatory ingenuity, labour to oppoſe the returns of cordiality and good humour between two nations ſo naturally allied! Unleſs an abſolute exemption from all government, is to be underſtood under the term *liberty*, the unreſtrained freedom of diſcuſſion peculiar to theſe nations, and exerciſed with ſo little reſerve by the Writer now before us, is the ſtrongeſt refutation that can be produced of the acrimonious charges of tyrannic uſurpation with which he ſo confidently upbraids the government!

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All ſtretches of power by the ruling authority, over a people, ought to be cautiouſly guarded againſt by every conſtitutional exertion: and the frame of the Britiſh conſtitution is confeſſedly moſt wiſely contrived for this ſalutary purpoſe, by the conſent of the repreſentatives of the people being eſſential in the formation of all the laws by which they are governed. If the conduct of theſe delegates diſpleaſe them, the power they exerciſe expires, and returns into the hands of the people, who may then chuſe others. Here the popular ſhare in governing themſelves, which can never be too highly extolled, begins; and, from the impracticability of going farther, here it ends. To replace power in the ſame hands that are charged with having already miſuſed it, is a tacit acquittal from that charge; and if we coolly appeal from the daily reproaches with which our repreſentatives are ſo plenteouſly loaded to the ſtatute-book, in which their tranſactions are truly and indelibly recorded, from thence, and thence only, a mature idea of their principles and conduct is to be formed.

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ART. VI. *The Ancient and Modern Hiſtory of the Brethren:* or, a ſuccinct Narrative of the Proteſtant Church of the United Brethren, or *Unitas Fratrum*, in the remoter Ages, and particularly in the preſent Century. Written in German by David Crantz, Author of the Hiſtory of Greenland. Now tranſlated into Engliſh, with Emendations; and publiſhed, with ſome additional Notes, by Benjamin La Trobe. 8vo. 6s. 6d. in boards. Robſon, &c. 1780.

MORAVIANISM may not improperly be called the *bright* ſide of fanaticiſm. Its principles indeed lie very remote from common ſenſe; and having their origin in certain *interior feelings*, that have little connection with the general phenomena of Nature, or the regular ſyſtem of the human underſtanding, are very difficult to be comprehended by a mere ſpeculative enquirer. And yet the moſt obſcure theology of the German myſtics hath a dialect peculiarly ſuited to it, which makes it intelligible to thoſe whom a plainer ſyſtem would diſguſt. There is a certain perverſion of intellect which can reliſh nothing but what is dark and enigmatical; and though many of the ſpeculations of viſionary enthuſiaſts are, when accurately ſifted to the bottom, nothing but plain and common truths; yet the moment they are brought out of the obſcurity into which a wild and irregular imagination had thrown them, they loſe all their efficacy, and that which is thoroughly comprehended, ceaſes to affect. There is undoubtedly a faſcinating charm in language. Poets and orators have long availed themſelves of its influence; nor have the great leaders of fanaticiſm been leſs attentive to the magic of language—in *their own* way. They have ever found their account in that ſpecies of it, which is



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equivocal to the understanding:—*that*, to which no decisive ideas can be affixed; *that*, which eludes all logical definition, and leaves the fancy to range at liberty in an unbounded wilderness, where the little light it hath a distant glimpse of, serves but "to make darkness more visible."

Fanaticism is not confined to one species of spiritual absurdity. Its source may be the same; but it hath a variety of streams branching from it. The gloomy and sombrous mysticism of Jacob Behmen assumed an appearance very different from the cheerful enthusiasm of Count Zinzendorf. The former partook of that sullen reserve that afterwards distinguished the great leaders of Quakerism; the latter was enlivened by that ardor of the passions, which was the ruling spirit of Methodism. The former founded religion in a certain ineffable abstraction of the soul from the objects of sense; the latter, in an enraptured elevation of the affections in devotional exercises. The one resembled the character of that uncheery being, so admirably depicted by Mr. Pope,

——*whose soul*
*Still sits at squat, and peeps not from its hole;*

the other, full of the friskiness of the spirit, preserves a gay smile on its countenance, and would readily subscribe, as the first article of its creed, that truly social and good-humoured declaration of Solomon, that 'two are better than one; for if two lie together, then they have heat; but how can one be warm alone?' Indeed its peculiar fondness for this maxim hath brought "the church of the *Unity*" into great discredit; and many, through some warm expressions of Count Zinzendorf, ill-understood, or too literally interpreted, have insinuated, that there was a carnal magic in his spiritual rhapsodies, well understood, and strongly felt by those who had been initiated into the interior recesses of the Moravian mysteries; and that every song to the *side-hole* was nothing but a revival of certain Heathen rites, disguised by Christian names.

This reflection on the purity of Moravian worship received some credit from the public and solemn declarations of many of its members, who pretended that their separation from the Society of the Brethren arose from the horror which they conceived at the celebration of some mystic rites, which surpassed in impurity the ancient institutions of *Eleusis*. There was one in particular, who bore his open testimony against Moravianism, whose situation and character were, by many, supposed to place him above the temptation of falsehood,—such aggravated and damning falsehood, as he must have been guilty of, if his assertions had not been founded on fact. The person we allude to is RIMIUS. His solemn appeals—repeatedly made, and in terms the most unequivocal and explicit that could be used on any occasion,

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occaſion, or under any conviction poſſible; appeals founded, as he avers, on a direct and perſonal knowledge of the facts alleged,—ſupported too by other, and apparently inconteſtable, evidence:—theſe appeals gained the full confidence of many not naturally diſpoſed to credulity and uncharitableneſs; and there were others who, though they would not permit themſelves to think ſo ill of any claſs of religious profeſſors, as Rimius wiſhed to have the nation in general, and the legiſlature in particular, think of the Moravians, yet their former good opinion of them was conſiderably leſſened; and though they did not openly execrate them, yet they ſecretly ſuſpected them, and withdrew that countenance and favour of which they had formerly thought them deſerving. The good biſhop of Exeter (Dr. Lavington), meaſuring the honeſty of others by his own upright intentions, implicitly relied on the repreſentations that were made to him, particularly the reports of Rimius, and inſtituted a curious parallel between the doctrines and practices of the Moravians and thoſe of the ancient heretics.

For our parts, we muſt candidly acknowledge, that however abſurd Moravianiſm may appear to us when viewed in a ſpeculative light, we can by no means conſider it as a ſyſtem of practical immorality, nor even of that licentious *tendency*, which its adverſaries have repreſented it to be. That its hymns are, in general, very ſilly and childiſh, we readily acknowledge; but that heart muſt be groſs indeed, that can find in them any provocations to lewdneſs! Nothing is perfectly ſecured from abuſe. "The mind and conſcience that is defiled" will "turn the grace of the goſpel into wantonneſs." All we mean to ſay in excuſe for theſe hymns is, that however extravagant and enthuſiaſtical they are, they only become injurious to morality by accident, and not by deſign. They were not, we are perſuaded, written with any laſcivious view. As to a few exhibited by Rimius, which he pretends to have taken from the German, we greatly doubt their authenticity. They conſtitute no part of the eſtabliſhed ſervice of the Moravians. As to the hymns which are in general and approved uſe in the churches of the Brethren, we ſincerely believe them to be very harmleſs, and never attended with any immoral effect.

If we were to reaſon *a priori* on the nature of ſociety, whether political or eccleſiaſtical, we ſhould be ready to infer, that an inſtitution ſo corrupt in its fundamental principles, and ſo licentious in its common practice, as Rimius hath repreſented the Moravian church to be, muſt long ere this time have effected its own diſſolution. The eternal laws of morality cannot long be violated by any aſſociation of men without detection. If detection did not take place from without, its deſtruction would be the inevitable conſequence of its own inherent prin-



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ciples. No semblance of piety, no efforts of devotion, could preserve the union of a church that sanctified the most detestable immoralities. At least, a society so vicious in principle and practice, could not long preserve even a decent appearance in a Christian country, whatever toleration might have been afforded to such corrupt institutions in some of the æras of ancient Heathenism.

But reasoning on more certain grounds, we are convinced from observation and experience, that the Moravian discipline, however erroneous in a theological light, yet, in a civil and moral view, is perfectly innocent of the atrocious charges which malice and ignorance have alleged against it. The professors of the Moravian doctrine have had a long trial; and the general honesty and purity of their characters are before the public. 'Tis absurd to suppose, that persons of such characters can support a profligate association; or that those who are blameless as individuals, should as a society be abandoned.

These concessions in favour of Moravianism may be thought to militate too much against the opinions of some of the most learned divines of the church of England, and many of the most eminent Dissenters. But to us it is evident, that these gentlemen confided too implicitly in the asseverations of Rimius. Dr. Warburton indeed condescends to quote Mr. John Wesley's authority, to corroborate the facts alleged against the Moravians. But *that* authority is with us very equivocal. The bitterness of sectaries against sectaries exceeds all common wrath. Their interference with each other creates a thousand jealousies; and "who can stand before envy?" But what did Mr. Wesley allege against the Brethren? Nothing in particular. He gave his head an emphatic shake, and, like the Ghost in Hamlet, said, that "he *could* a tale unfold." And what hindered him from doing this essential service to the church? Why did he not unfold the hideous mystery, and detect imposture and wickedness in their dark retreats, that others might take warning, and either avoid the society of these atrocious men, or "come out from amongst them, and be separate, that they might not be partakers of their evil deeds?" Why did he not——But we forbear to ask him any more questions. We are convinced that his *tale* would have lost all its terror if it had been unfolded. He hath artfully thrown it into the shade, that imagination might conceive strange ideas of it from not seeing its extent. But supposing Mr. Wesley hath some terrible story to relate of the Moravians of Bedford—a story "a thousand times worse than any thing that hath yet been related of these wretches," we ask him, If the conduct of individuals is allowed, in the scale of justice or charity, to throw a reflection on a whole society? Does he think that the actions of "these wretches" (as



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he calls them) received a ſanction from the principles or cuſtoms of the Moravian church? Is then that church to be branded with infamy, becauſe ſome of its members have wickedly abuſed its inſtitutions, and others, through ignorance, expoſed them to ridicule? Mr. Weſley, for *his own* ſake, and the ſake of Methodiſm in general, muſt anſwer theſe queſtions in the negative.

But what becomes of Mr. Rimius?——All we ſhall ſay of him, and his aſſeverations, is this—*that charity would rather ſuppoſe that one man was abandoned, than that a whole ſociety was ſo.* We think his charges have been thoroughly diſproved by the beſt of anſwers:—ſince in the courſe of thirty years (for ſo long ago Rimius wrote his Appeal), not one circumſtance hath turned out that could fairly eſtabliſh the truth of his more atrocious allegations againſt the *general* conſtitution of the Church of the Brethren.

We need make an apology to our Readers for detaining them ſo long from the immediate object of the preſent article. We have ſpoken our candid and moſt mature ſentiments on a ſubject that hath, we think, been greatly miſrepreſented by the wickedneſs and malice of ſome unprincipled apoſtates, and equally miſunderſtood by others, whoſe credulity was made the dupe of artifice, and afterwards the inſtrument of detraction.

The reſpectable Author of the preſent Hiſtory of the Brethren gained ſome reputation by his curious and intereſting account of Greenland; a country little frequented, and leſs known to Europeans. The Moravians attempted to eſtabliſh a church in that region of drearineſs and deſolation; and Mr. Crantz was ſent thither as a miſſionary. The difficulties he ſtruggled with, and the fortitude and perſeverance with which he ſurmounted the moſt toilſome and hazardous enterpriſes for the accompliſhment of the pious deſign of his miſſion, are related by him with great ſimplicity in the work juſt referred to, and of which we gave an account when it firſt made its appearance in Engliſh.

The preſent Work is drawn up with the ſame plainneſs and unaffected ſimplicity which characterized his former publication. 'The integrity of the Author,' ſays Mr. La Trobe, 'may be relied on. He had the moſt authentic materials for his Work; and his impartiality is as well known to thoſe who were acquainted with him as his ability. He has evidently avoided painting in ſtrong colours the beauties of the church to which he belonged: he is rather diſpoſed to ſhow the miſtakes and defects of its members in many inſtances, than to give a flattering picture of them. . . . . This book hath paſſed through two editions in Germany, and anſwered the propoſed

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end, by showing the origin and progress of the Church of the Brethren, and the true state of their case.——The Author, who departed this life in 1777, was so kind as to undertake some emendations from papers and observations put into his hands for the use of this Translation. But it pleased God to take him to himself before he had completed it. However, it hath been in several places corrected and amended, agreeably to his intentions and to authentic documents.'

The Author himself candidly acknowledges, that 'this Work is not a complete history of the Church of the Brethren It is no more than an *essay*, and indeed the very first of the kind which has been compiled, to oblige and serve some candid historians, who desired it, and others who wished to see a true and connected account of each congregation and mission of the Brethren.——My plan of brevity confined me to the *chief* events of the Church, without descending to many transactions of individuals. But as the late Count Zinzendorf has been a principal character in the renewed Church of the Brethren, I could not avoid taking notice of many of his transactions, so far as they had any influence on the affairs of that Church; although we hope to see them set in a more clear and full light in the *Memoirs of his Life* *. But yet I have related every thing touching him, as well as every other incident and transaction of the Brethren, as concisely as possible. With respect to such events only, as have given rise to particularly remarkable revolutions in the affairs of the Brethren, I have been more full and circumstantial.'——The Author, after a serious, but simple declaration of his having written nothing but what his conscience witnessed to the truth of, makes an honest concession with respect to the imperfections and weaknesses of those men, who were made the instruments of erecting anew the Church of the Brethren. 'They were men (says he), and the work could not be conducted without mistakes. A reader who loves the truth will not expect to read the faults, yea crimes, which the adversaries or slanderers have *unjustly* laid to their charge, with a refutation of them. This is a History, and no Apology. What is *actually* true, I would not conceal; but have candidly and uprightly pointed out the mistakes and errors of my brethren, who have also, with an open and honest heart, pointed out to me many mistakes which had hitherto been unknown to myself.'

* These Memoirs of the Life of Count Zinzendorf have been printed in Germany in eight volumes, two of which have been translated and published in English. *(The Editor.)*



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This Hiſtory is divided into two capital Parts, viz. the *Ancient* and *Modern* ſtate of the Church of the Brethren. Each of theſe parts is ſubdivided into chapters and ſections, for the ſake of order and perſpicuity. The firſt part includes four general heads, viz. The ſtate of the Chriſtian religion in Bohemia, from its firſt reception there by the preaching of two Greek monks, Cyrillus and Methodius, about the year 890, until the formation of a particular Church of the Brethren in the year 1457, of which church John Huſs, and, after him, the renowned Ziſka, laid a foundation; the former by his preaching, and the latter by his valour. The ſecond diviſion of this ancient department of the Hiſtory, treats of the extenſion and perſecution of the Church of the Brethren, and carries on their hiſtory to the reformation of Luther. The next chapter gives an account of the negotiations of the Brethren with the reformers and their ſucceſſors; and the increaſe of their ſociety in Pruſſia and Poland. The fourth chapter relates a variety of events which ſucceeded the great emigration into Poland and Pruſſia, and the ſtate of the Brethren in Bohemia and Moravia after their return, when they obtained ſecurity under the Emperor Maximilian II. This part of the hiſtory brings us to their diſperſion in 1627.

At the concluſion of this firſt diviſion of the preſent Work, the Author gives us a liſt of the names of the Bohemian, Moravian, and Poliſh biſhops of the Unity of the Brethren, according to the order of their ſucceſſion, from the year 1467 to the revival of their church in a later period. The laſt that is commemorated in this catalogue is *David Nitſchmann*, a very diſtinguiſhed character in the Hiſtory of the Modern Church of the Brethren, who was conſecrated biſhop in 1735 by Jablonſky, at Berlin; and it was from the venerable David that Count Zinzendorf received his epiſcopal authority.

The ſecond Part of this Hiſtory is divided into ten chapters, and treats very copiouſly of the ſtate of the Moravian Church, from the renewal of the Unity of the Brethren in 1727, to the general ſynod held at Marienbourn in 1769.—In this diviſion of the Work, we have a particular account of the firſt eſtabliſhment of the Society at Herrnhutt; of Count Zinzendorf's commiſſions to Pennſylvania and England; of the orders and regulations of the Church of the Brethren; the miniſtrations and labours, miſſions and perſecutions, of the moſt diſtinguiſhed leaders of this ſect: together with a variety of incidental reflections that were ſuggeſted by the various ſubjects of this elaborate Work.

The preſent church of the Moravians may aſcribe its reſtoration, in a great meaſure, to the induſtry of one *Chriſtian David*.

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At Goerlitz, where he had worked at his trade as a carpenter, he had received ſome religious impreſſions from the ſermons and converſation of two pious miniſters of that place, which laid a foundation for that zeal which actuated his future conduct.

In 1717, he viſited the ſmall remnant of the ancient Church of the Unity, that had preſerved themſelves free from the corruptions of other Proteſtant churches, and had formed a ſociety for religious exerciſes in a little village in Moravia. He found their ſituation a precarious one; and as they were willing to emigrate, in order to find ſome ſecure ſettlement in a Proteſtant country, he, after ſome time, found means to recommend them to the patronage of Count Zinzendorf, then nearly of age, and juſt returned from his travels. 'To this Nobleman (ſays our Author), whoſe grandfather had left Auſtria for the ſake of the goſpel, and who, even in the tenth year of his age, had formed a reſolution of becoming a preacher of the goſpel, though for the preſent, in compliance with the will of his relations, he was obliged to alter it, was Chriſtian David led, in the year 1721, by an eſpecial direction of divine Providence, to ſolicit a reception of ſome Moravian families. He obtained for anſwer, that they might come whenever they pleaſed: he ſhould endeavour to provide for them in ſuch places, where their emigration ſhould be attended with no diſturbances.—Upon this intelligence, the two brothers (deſcendents of the ancient Brethren of the Unity), *Auguſtin* and *Jacob Neiſſer*, cutlers by trade, with their wives and children, and three or four more of the ſame family, ſet out on their journey on the Wedneſday in Whitſun-week 1722; and under the guidance of Chriſtian David, arrived without any moleſtation at the houſe of the Rev. Mr. Schaefer at Goerlitz. Having been entertained there for a week, Chriſtian David and the two Neiſſers were ſent with a letter of recommendation to Mr. Marche, a tutor in the Count's family at Groſs Hennerſdorf. This gentleman preſented them to the Count's grandmother, Lady *De Gerſdorf*.' The ſpot fixed upon for the reſidence of theſe people was *Hutberg*, in *Upper Luſatia*, near *Zittau*. To this place they were directed by *Mr. Heitz*, maſter of the Count's houſehold. This gentleman, in a letter to the Count, recites the great objections which the emigrants made againſt ſettling in a ſpot ſo deſolate as that which had been allotted for their reſidence. But theſe objections were over-ruled; and Mr. Heitz, from ſome ſecret premonition of the future eminence of *Hutberg*, 'vowed to the Lord, that he would, in his name, build the firſt houſe for them on that very ſpot where, with many tears, he was offering up his ſupplications on their account.' The old lady of Hennerſdorf approved of this meaſure; and when the Moravians arrived at the farm-houſe, in the vicinity of this ſpot, 'ſhe



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'she sent the poor strangers a cow, that they might be furnished with milk for their little children; and ordered Mr. Heitz to shew them the trees to be cut down for their building'—— Both Mr. Marche and Christian David approved of this allotment. 'The former encouraged them; and upon one of their women's objecting—"Where they were to get water in the wilderness?" he replied, "If ye believe, ye shall see the glory of God in this desert-place." Christian David striking his carpenter's axe into the tree in the same spot, uttered these words, "Here hath the sparrow found a house, and the swallow a nest for herself—*even thy altars*, O Lord of Hosts!" Thus the timber being appointed them, they, on the 17th of June, felled the first tree for the first house in Herrnhut. "They are now (Mr. Heitz writes to the Count at Dresden) full of courage and chearfulness, intending, even before winter, to build a house for themselves, and to do all the carpenter's work themselves, without the assistance of any other person." 'And this they effected (says our Author) amidst all poverty and weakness of body; for they were obliged to put up with very spare and low food.——Nor could Christian David, Mr. Marche, and the Rev. Mr. Schaefer, refrain, upon occasion, to intimate hopes of the increase and flourishing state of this place at some future time. Christian David showed those friends who came to see the building, *the future streets of the City*; and the last, in his sermon preached at the induction of the Rev. Mr. Rothe on the 8th of August, made use of these words, "God will set up a light on this hill, which shall shine through the whole country."

'On the 7th of October they entered their first house; and about Martinmas Mr. Heitz delivered a discourse, at the dedication of it, from Is. lxii. 6, 7. All present were much affected; and Christian David concluded with a prayer, and the hymn, *Jerusalem, God's city thou*, &c.

'The name of Herrnhut took its rise from the master of the household, who concluded his report to the Count on the 8th of July with these words:—"God hath given Mr. Marche great courage to engage in this work. May he bless it according to his loving kindness, and grant that your Excellency may build a *city* on the hill called the *Hutberg* [i. e. *Watch Hill*], which may not only stand under the guardianship and watch of the Lord, but where even all the inhabitants may stand on *the watch of the Lord* (DES HERRNHUT), so that they may not hold their peace day nor night." But yet this name was not current till 1724, when the minister, by occasion of praying at church for a pregnant woman, publicly made use of the appellation *Herrnhut*.' 'These (says our Author) were the small beginnings of that household, which afterwards, like the grain

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of mustard-seed (Mark xiv. 31, 32.), became a tree, in whose branches many thousands of Christians and Heathens have found a secure habitation, and a salutary pastime for their souls.'

The various revolutions which took place at Herrnhut, and every circumstance that more particularly concerned the establishment and increase of the Moravian Church there, are related in the present history with sufficient minuteness. We shall conclude this Article with an account of the visit with which 'Herrnhut was honoured by the Emperor Joseph II. the 30th June 1766, on his way from Saxony to Bohemia. His Imperial Majesty was pleased to take a view of the choir-houses, economies, manufactories, and several handicraft businesses, to be present at the usual congregation-meeting, and to take a night's lodging at Herrnhut. He enquired of the Brethren, and particularly of Count *Henry* xxviii *Reuss*, very minutely into all the inward and outward regulations of the congregation, and signified his satisfaction of what he saw and heard; and after some years was pleased to take notice of it again to Count *Henry* at Prague, in the most gracious terms.'

This History, we doubt not, will be a very valuable acquisition to the Brethren; and we think all candid Christians, though not of their society, may read many parts of it with much edification. The Author discovers a pious disposition, and seems totally superior to those bigotted and selfish principles which generally actuate the zealots of a party.

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Art. VII. *The Life of Mr. Thomas Firmin, Citizen of London.* By Joseph Cornish, Pastor of the Church of Protestant Dissenters at Colyton, in the County of Devon. 12mo. 2s. bound. Johnson. 1780.

BIOGRAPHY affords, in common with general history, an agreeable and entertaining amusement; but this is not all, it has *peculiar* advantages. It furnishes examples for our conduct in the private walks of life; it displays, in the lives of good men, the amiable character of virtue; and shews human nature in its best forms. Whereas the history of empires, and of the world, introduces us into the cabinet of ambitious and wicked statesmen, or leads us into fields of carnage and slaughter, where we meet with nothing but what excites, or ought to excite, detestation and horror.

Among the names which reflect honour on their species, that of Mr. Firmin, for real worth and extensive usefulness, yields scarcely to any. His life has hitherto been exhibited only in large biographical works, or in memoirs of him published soon after his death, which are now rarely to be met with: whoever has seen them, we apprehend, will think with Mr. Cornish, that the



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the relation might have been drawn up in a more regular, perspicuous, and pleasing manner.

Mr. Firmin died in the year 1697. In life he was greatly and deservedly respected, and his memory is still precious. His friendship with Dr. Fowler, Bishop of Gloucester, and Dr. Tillotson, Archbishop of Canterbury, as well as other eminent persons of that day, would have transmitted his name, with respect, to posterity, together with theirs: but he needed not this support; his own spirit and conduct pleaded sufficiently for him. He was religious, active, catholic, benevolent, charitable, and public-spirited in a remarkable degree. The perusal of his life is at once an entertainment and a probable means of improvement: it deserves on many accounts to be held up to notice, and affords an admirable pattern, especially for the imitation of young men.

The Editor has arranged his materials under different heads, that he might present them with greater exactness and advantage to the Reader: he has also introduced other anecdotes, connected with his subject, and accompanied all by pertinent and judicious reflections, delivered with an ingenuous frankness. He informs us, that his sentiments, particularly in regard to our blessed Saviour, are different from those espoused by Mr. Firmin; any surmise, therefore, that this republication has arisen from an attachment to Mr. Firmin's religious opinions must be groundless. This worthy man was what is generally termed a *Socinian*. But surely that prejudice and bigotry must be unconquerably strong, and highly criminal, which does not learn from this little volume that there may be good and *excellent* persons in every denomination of Christians, even though they differ very widely in their views as to speculative points of theology! *Excellent* Mr. Firmin was; and we are persuaded that no person who reads the account here given of him can with-hold the acknowledgment. We hope too, that this publication may contribute to abate the heat of party, and promote that candour, forbearance, and charity, so essential to the spirit of the Gospel!

We shall finish this little article, by adding a few lines, with which Mr. Cornish concludes his publication. After a lively description of the *heavenly society*, he proceeds; 'Such are the reflections which naturally arise to the mind on contemplating the several parts of his conduct, whose life is the subject of this book. Happy will he be, who has attempted to set before mankind so shining a pattern of disinterested benevolence, and to revive the memory of one, in whom were united to such a remarkable degree, the most amiable and useful qualities which adorn humanity; happy will he be, if but one person be wrought on to aspire after an imitation of those various excellencies which

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which joined in forming the character of *Mr. Thomas Firmin!*'

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Art. VIII. *The History of Epidemics. By* Hippocrates. *In Seven Books. Translated into English from the Greek, with Notes and Observations, and a Preliminary Dissertation on the Nature and Cause of Infection:* By Samuel Farr, M. D. F. R. S. 4to. 1l. 1s. in Boards. Cadell. 1780.

THE *Epidemics* of Hippocrates appear to be a kind of journal, in which, among other matters, that attentive and exact observer kept an account of the medical constitution of the seasons, and of the different cases which fell under his observation; the symptoms and events of which are related with great conciseness; but with very little attention to the medical treatment of the patients. The task of translating this work, we are told, was originally undertaken by the present Translator 'for his own emolument;' and when he had finished it, he 'was desirous to communicate it to mankind, to save them the same trouble, and perhaps too great an occupation of their time.' He 'was at the same time furnished with a number of commentators, and a variety of editions of the Works of Hippocrates; and therefore made the translation rather a study than a mere verbal interpretation: being willing to translate rather as a physician than as a grammarian.'

Dr. Farr has not however merely confined himself to the task of translating his Author; as he has annexed to his translation a large body of notes and observations. Speaking of preceding translators and commentators, of whose labours however he acknowledges that he has availed himself, he takes notice of many deficiencies in all the writers that he has consulted.—'Some,' says he, 'have erred in the Latin translations which they have given us, preferring elegance of language to the real interpretation, which sometimes is to be conveyed in a *vulgar and barbarous expression.* Others have contented themselves with a mere commentary, or enlarging the *verbage* of their author, rather than illustrating his meaning by apt allusions or judicious illustrations. Others, indeed, as Dr. Freind and Dr. Glass, &c. have gone upon a much better plan, by determining the propriety of the practice of Hippocrates, and accommodating it to experience and reason. But still their commentary is too much separated from the Author; and for want of having him always before you, the judgment of the Reader is in some measure deprived of its proper exercise. Upon these accounts, I have thought that a more connected body of notes joined immediately to a faithful translation of this useful work, would answer every purpose which might be required; would convey the sentiments

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timents of this excellent physician, and at the same time confirm his assertions by the practice and the best theories of the moderns.'

As a specimen of this translation, we shall transcribe the first regular case given in this work, and which occurs in the third section of the first book; only observing, that in this short transcript, as well as throughout the whole performance, there are *negligences* of style—to give them the mildest appellation—which ought to have been avoided, and which might easily have been amended, even by a mere English reader. Though we agree with the Translator, in the opinion delivered in the passage above quoted from him—that *elegance of language* is not to be preferred to the *real interpretation*; we do not concur with him in his subsequent remark, that this interpretation ought ever, or at least frequently, to be conveyed 'in a *vulgar and barbarous expression.*'

'*Philiscus*, who lived near the walls, *took to his bed* on the first day of his seizure with an acute fever; he was disposed to sweat, and had a very troublesome night. The next day all his symptoms were aggravated, but after a loose stool from a clyster, he was relieved, and had a quiet night. On the third day in the morning, and till the evening, he appeared to be free from fever; but about the evening the fever was very violent, attended with sweating and thirst; the tongue was dry and parched, the urine was black, he had a very distressing night, *slept none*, but was very delirious. On the next day *every thing was increased*, and the urine continued black. In the night he was much easier, and the urine was of a better colour. On the fifth, about mid-day, a small quantity of pure blood was voided at the nostrils; but the urine was of various colours, having some small round globules resembling semen, floating about in it, but not forming any sediment at bottom. A suppository being administered produced only a small quantity of wind. He had a troublesome night, with little sleep, was very talkative and delirious, the extremities were cold, nor could any heat be raised in them. He made black urine, slept a little the next day, but lost his voice; his sweats were very cold, the extremities became livid, and about the middle of the day (being the sixth) he died. In this man, at the close of the fever, the respiration was like' [that of] 'a person *calling back* †, but seldom made, and of long duration. The spleen was elevated in a round and gibbous form. There were cold sweats to the end, and the exacerbations were on the equal days.'

From the Notes we shall select a part of what the Translator has thought fit to say on the subject of *Physiognomy*; on which

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he certainly lays more ſtreſs than it deſerves, when he undertakes to ſhew, 'how this ſcience may be improved, ſo far as to become a proper diagnoſtic in caſes of diſeaſe.' Nothing leſs, ſurely, than his veneration for the father of phyſic, and that partiality which a tranſlator or commentator naturally acquires for his author, could induce the preſent commentator to tell us gravely that 'almoſt all diſeaſes are accompanied with anxiety, with pain, and with convulſion;—and that all theſe conſiderably alter the features of the face.' Nor can we agree with him in opinion, that 'it may be worth while to obſerve too that health is always attended with a remarkable placidity of countenance; and the ſmalleſt deviation from a ſound ſtate, even by fatigue or heat, gives an alteration to it, which is poſitively and diſtinctly marked.'

Of what uſe is it to be told afterwards, that 'dropſy, jaundice, and other diſorders, which are accompanied with liſtleſsneſs and inactivity, have theſe effects ſtrongly marked upon the features of the face?' Surely the firſt is at once more certainly marked by a prominent belly and a fluctuation; and the ſecond, by the yellowneſs of the ſkin. Suppoſing for a moment the truth of an obſervation made by the Tranſlator, that 'to different kinds of inflammation, gout, rheumatiſm, colics, ſtone and gravel,' and other diſorders attended with *pain*, 'a *peculiar look* is affixed, which ſometimes will point even to the place where it is ſeated:' ſuch an obſervation, allowing it, merely for argument's ſake, to be juſt, might be of uſe to a painter or ſtatuary, who meant to exhibit a perſon in a fit of the colic, &c.; but we cannot perceive any advantage that a phyſician can derive from it, except perhaps in the caſe of infants, or of dumb or inſane perſons. In ſhort, the little uſeful knowledge that the phyſician can acquire from phyſiognomical obſervations muſt principally be obtained from perſonal experience; and is of ſuch a nature, as not eaſily, if at all, except in a very few inſtances, to be communicated by books.

We are rather apprehenſive that we ſhall expoſe the venerable ſage of Greece to ſome ſhare of ridicule, if we ſelect, as a ſecond ſpecimen of this tranſlation, two or three paſſages taken from the ſecond book, relative to this whimſical ſubject.—'Thoſe who have a yellow ſkin, and ſharp noſes, with ſmall eyes, are ſubject to dangerous diſeaſes. Thoſe who have a yellow ſkin and flat noſes, with large eyes, are more ſecure. Dropſical perſons have blue eyes, and are bald. A tumour of the teſticle of either ſide deſtroys a ſhrill voice, and without this it cannot be altered. Large and bald perſons, who are very talkative, and have ſhrill voices, are ſafe; but ſuch talkative and bald perſons, with ſhrill voices, or thoſe who have a good deal of hair upon their bodies, are apt to be melancholic.'

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'Thoſe who have large heads and ſmall eyes, and who are talkative, are prone to anger. Thoſe who have a proſpect of long life, have a great number of teeth. Talkative perſons, and who talk quickly alſo, are melancholy, and ſubject to have much bile. Thoſe who have their eyes fixed and ſteady, are apt to be angry. A great head, large black eyes, a thick and flat noſe, are good ſigns. Large eyes of a blue colour, a ſmall head, thin neck, narrow cheſt, are the marks of perſons of the beſt diſpoſitions. He who has a ſmall head is never talkative, nor is he bald, unleſs he hath very ſhining eyes.'

We ſhall conclude our extracts from this performance by taking ſome notice of an obſervation as ſtrange as any of the preceding. In a difficult paſſage which occurs towards the end of the ſeventh book, Dr. Farr adopts the common reading of the text [πορνειη αχρωμος δυσεντερικης αχος], which he accordingly tranſlates, '*Impure fornication is a cure for the dyſentery.*' The ſingularity, as well as the groſsneſs, and apparent immorality of the obſervation, have induced many critics to be of opinion that it could not proceed from Hippocrates; and that there muſt be an error in the text. Indeed ſome have queſtioned the authenticity of this whole book. Dr. Farr, without ſpecifying any of the numerous criticiſms to which this paſſage has given occaſion, aſks 'what have morals to do with the precepts of a phyſician? and though Hippocrates ſeems far from being an encourager of vice, yet at the ſame time he had a very high regard for the truth;'—'that it was a general rule, and which poſſibly he might have found to be of uſe; and that he might therefore give it in its utmoſt latitude to thoſe who wiſhed to obey it.' He ſtrengthens this opinion by affirming, that 'in many parts of his works, and in theſe Epidemics, he hath advanced that a connection with the female ſex is a cure for this complaint.'

M. Dacier has, in our opinion, very eaſily and ſatisfactorily ſaved the moral character of Hippocrates, by the change only of a ſingle letter in the word αχρωμος, which he would read αχρωμον, and refer it to the word αχος. He obſerves, that it is an old or obſolete word, found only in Hippocrates and Artemidorus; which Suidas tranſlates, *impudent*, that is, *unbluſhing*, or *ſhameleſs*, as likewiſe deteſtable. The ſenſe of the paſſage, thus corrected, will be, that 'fornication is a *ſcandalous* or *villainous* remedy for the dyſentery.'

In a Diſſertation prefixed to this work, Dr. Farr, availing himſelf of the late diſcoveries relative to *air*, inquires into the cauſes of epidemical diſorders; particularly as they depend on the *chemical* qualities of the air, conſidered as conſiſting of an acid principle, combined with earth, and phlogiſton. Obſerving, that warmth leſſens the mutual attraction of theſe principles;

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principles; and conſidering the acid as the ingredient to which the air owes its purity, or wholeſomeneſs, and phlogiſton as the cauſe of its noxious property; he further ſuppoſes, that if a body ſhould be found, which will attract the *acid* more powerfully than the phlogiſton does; a decompoſition of the air will follow: and the phlogiſton being thus let looſe will produce all the deleterious effects of phlogiſticated or noxious air. He proceeds to ſuppoſe that humidity, or water, in conſequence of the attraction which it has to acids, is always robbing the air of more or leſs of its acid: thereby letting looſe a proportional quantity of the phlogiſton, or noxious principle, from its combination with the other conſtituent parts of air.—With reſpect to this hypotheſis, we ſhall only obſerve, that thoſe who are moſt converſant in the late diſcoveries relating to air will moſt readily perceive its imperfections; which are too numerous and obvious to require the being pointed out by us.

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Art. IX. ΦΥΣΙΟΛΟΓΙΑ: *Or the Doctrine of Nature, comprehended in the Origin and Progreſſion of Human Life; the Vital and Animal Functions; Diſeaſes of Body and Mind; and Remedies Prophylactic and Therapeutic.* By Thomas Frewen, M. D. of Lewes in Suſſex. 8vo. 6s. Bew. 1780.

WHY, and when, this book was written, and why it is now publiſhed, are queſtions which we ſuppoſe will naturally preſent themſelves to the Reader, before he has proceeded through the firſt two or three ſheets of it: but he will not find any ſatisfaction on theſe heads, ſhould he even, like us, peruſe it to the end. We expected to meet with ſome information on theſe points; at leaſt reſpecting the Author's or Editor's motives for publiſhing this work, from two introductory addreſſes prefixed to it, but were diſappointed. To the firſt of theſe, which might in plain Engliſh have properly been called a *Preface*, the Author has prefixed the pompous Latin title of *Epiſtola Authoris ad Amicos ſuos in Re Medicâ honorandos*; though it is written in plain Engliſh, and does not bear any marks of being more applicable to his learned medical friends in particular, than to the world at large; except indeed at the cloſe of it, where he reminds us of them, and again addreſſes them in Latin; and, after a few quotations in that language, takes his leave with a—*Qui ſum, viri dilectiſſimi*, SERVULUS VESTER HUMILLIMUS. To the ſecond, which we will venture to call an *Introduction*, and which only contains a few obſervations on the medical characters and conduct of Hippocrates, Sydenham, and Boerhaave, the Author has prefixed the Greek title of ΠΡΟΛΕΓΟΜΕΝΑ.

Proceeding to the work itſelf, we firſt find much old-faſhioned Phyſiology under articles intitled, '*Progreſs of Human Nature conſidered*



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*conſidered from its firſt Principles; Animal Nature ſhewn by Experiments; Solids and Fluids of Animals how compounded; Digeſtion and Chylification; Sanguification; Nutrition; Secretion; the Blood, and its Circulation; Saliva; the Bile and Pancreatic Juice; Fermentation and Putrefaction; and Paſſions of the Mind.*'—— Under theſe different heads—ſtrange as it may appear—not the ſmalleſt trace is to be perceived of any modern obſervation or diſcovery, relative to any one of the articles.

The remaining and principal part of the work conſiſts of obſervations on various diſorders; which are in general ſuch, both with reſpect to the manner and the matter of them, as might be ſuppoſed to have been entered down in his common-place book, by a medical ſtudent, fifty years ago, for his private uſe; and without much regard to method, or the arrangement of his ideas. If we except the ſhort mention of two or three modern names, we ſhould ſuppoſe this work to have been written at leaſt ſo far back as the time of Boerhaave; whoſe name and doctrines moſt frequently occur in it.

Under the articles, ſmall-pox, fevers, and ſome others, we did expect that ſome notice would have been taken, though only in a note, of modern improvements; but nothing of this kind appears: and the Author's *materia medica*, and his *formulæ*, are juſt as antiquated as every other part of the performance.

To juſtify as well as exemplify theſe obſervations, we ſhall give a ſhort extract from that part of the work in which the Author treats of *fevers*. The elderly medical Reader, we are perſuaded, will fancy himſelf tranſported back half a century at leaſt; and will readily recognize the medical language held in the days of his youth. He will ſcarce believe that he is peruſing a production of the year 1780.

'The remedies which we are to give, to aſſiſt the ſecretion, and preparation of the morbid matter, are the moiſtening things in general; ſuch as a ſufficient quantity of warm and weak fluids: as the common barley-water, and teas made of ſage, mint, baum, &c. and the milder alexipharmic roots: with theſe, alſo, are to be given the gentle *reſolvents*, ſuch as are able to break the thick and tough conſiſtence of the humours: of this kind are the temperate *alexipharmic roots*, eſpecially, as they are alſo endowed with a *diuretic* virtue; ſuch are the roots of *Enula campana*, *Anagallis*, *Petaſites*, &c. *Scordium* is alſo, by ſome, greatly recommended in this intention. Theſe may be conveniently given in decoctions, or infuſions, with powders, compoſed of the abſterſive and digeſtive ſalts, ſuch as *Tartarum Vitriolatum*, &c. mixed with ſuch things as have a power of obtunding, and incraſſating, the acrid, and thin *ſulphureous ſaline humours*: ſuch are the abſorbent powders of *oyſter-ſhells*, *crab's claws*, &c. Theſe ſhould be firſt *ſated* with lemon-juice; and

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then, mixed with a little nitre, and the before mentioned ſalts, they make an *excellent medicine.* Theſe may be given every three, four, or ſix hours, as the urgency of ſymptoms requires; and a draught of the above mentioned decoction given after them. Emulſions of ſweet almonds, and the *cooling ſeeds*, are alſo very proper between whiles.'

To give one regular example of the Author's *formulæ*;—here follows a preſcription given under the head, *Angina*; which bears all the marks of antiquity on the face of it:

'*Potus optimus eſt ſequens:* ℞. *Rad. Apii. Lapath. acut. Acetoſæ, Graminis,* āā ℥j. *Fol. Acetoſæ. Agrimon. Becabungæ* āā M. ij. *Semin. quatuor. frigid. major.* āā ʒj. *Coq. in Aq. com. colat pint.* iij. *Adde Nitri* ʒij. *Rob. Sambuc.* ℥iij. M. *De quo Æger ſingul. horis capiat uncias tres vel quatuor.*'

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ART. X. *The Hiſtory of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Eſq. Vols. II. and III. 4to. 2 Guineas, Boards. Cadell. 1781.

SUCH of our Readers as have peruſed the firſt volume of this Hiſtory with that attention which it deſerves, muſt have waited, with a pleaſing impatience, for the publication of the volumes now before us. Their expectations, we will venture to ſay, with perfect confidence, will not be diſappointed. It is difficult, indeed, to determine, which is moſt deſerving of praiſe, the Author's diligence in collecting his materials, his judgment in ſelecting them, or his accuracy in digeſting them in their proper order. Though the materials for this part of his work are much better than thoſe for the preceding part, yet he is often obliged to collect ſcattered and imperfect hints from a great variety of ſources, ſome of which are not of the pureſt kind; notwithſtanding this, the narrative he forms from them is of ſo clear, diſtinct, and ſatisfactory a nature, as to do great honour to his diſcernment and penetration.

Much of the ground before him is indeed very tender ground; accordingly, he treads it with due circumſpection, and with meaſured ſteps; amidſt the perplexity which is often produced by diſcordant authorities, he ſhews that temperate reſerve and prudent caution which the delicacy of the ſubject requires, and yet ſeldom leaves his readers at a loſs to diſcover his real ſentiments.—In a word, when we conſider the choice and the arrangement of his materials, the perſpicuity and elegance of his narration, the extent of his erudition, and his political ſagacity, we cannot but think him juſtly entitled to a diſtinguiſhed rank among the moſt eminent Hiſtorians of ancient or modern times.

In regard to his ſtyle, it appears to us to flow more eaſily in the 2d and 3d volumes of his work than it did in the firſt, and



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to be more uniformly elegant. An attentive Reader, however, will sometimes have occasion to observe, that Mr. Gibbon's familiar acquaintance with the French language has led him, through inadvertence, we imagine, to use certain words in a different sense from that in which they are ever used by approved writers. This is particularly observable in the word—*actual*, which occurs several times in the sense of the French word—*actuel*, when it signifies—present.——Thus, p. 12. chap. 17. vol. 2d—'In the actual state of the city,' &c. in French, *l'etat actuel*——'in support of the actual government, p. 24. ch. 17. and in several other places. In the same chapter, likewise, our Author makes use of the word—*faculties*, in a sense in which it is very seldom, if ever, used; 'so heavy an expence surpassed the faculties of the magistrates themselves.' Here too, we apprehend, he has been betrayed into this use of the word *faculties* by his acquaintance with the French language—*Chacun a été taxé selon ses facultés.*

But, perhaps, we ought to make an apology to our Readers, and to our Author, for mentioning such trifles; he must be a fastidious critic, indeed, who can look upon such mistakes (if, after all, they are mistakes) as of any consequence, especially in a work of such superior excellence, which in our next Review we shall consider more particularly.

[*To be continued.*]

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# MONTHLY CATALOGUE,

## For MARCH, 1781.

### POLITICAL.

Art. 10. *Letters from Cicero* to Catiline the Second. With Corrections and Explanatory Notes. 8vo. 2*s*. Bew. 1781.

BY Catiline the Second is meant the Honourable C. F—x. But who is CICERO? who is he that attempts to shoot with the bow of Ulysses?

These Letters, by whomsoever written * [and it is not difficult to guess], were originally published in the news-papers;—with the view of exposing the leaders of OPPOSITION to the scorn and indig-

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* The paragraph-politicians, in the daily prints, do not scruple to ascribe these Letters to that notable, active, and industrious *partizan*, Mr. G—ll——y, the American Convert: whose zeal, like that of converts in general, and of St. Paul in particular, gives him a right to cry out with that Apostle, "I have laboured more abundantly than they all!"—Whether he can truly add, as St. Paul did—"yet not I, but the grace of God which was with me,"—is a circumstance of which we presume not to judge.

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nation of the Public.—Thus do the writers on both ſides continually employ their pens in abuſing the adverſe party; but how unavailing and how ridiculous the employment:—*the blackening of chimney-ſweepers!*

Art. 12. *A Letter to Cicero, Lucius Catiline*, or *the American Deputy*; with Two Letters in Defence of the preſent, and more general, ASSOCIATION OF PROTESTANTS IN ENGLAND, being neceſſary to defend the Principles of their Religion, and eſſential to eſtabliſh its Univerſality. 8vo. 1s. Stockdale, &c. 1781.

A zealous friend to the religious and civil liberties of this country,—but a very indifferent writer,—warmly vindicates and recommends Aſſociations, eſpecially the *Proteſtant*, as the moſt probable means of effecting, among us, 'the moſt laudable purpoſes of ſociety.' In Letter IV. † he falls, with much aſperity, on Mr. Galloway, whom he ſingles out, as the detected Author of *Letters from Cicero to Catiline*: and whom he ſcruples not to ſtigmatiſe as 'a traitor, who has quitted one injured country—to injure another.'—He, however, compliments Mr. G. on the ſcore of his literary abilities: a compliment which, we apprehend, the American traitor will be in no hurry to return to the '*Man of Reſt*.‡

Art. 13. *A Series of Letters* addreſſed to the greateſt Politician in England: Containing a Deſcription of ſeveral Public Characters; a Defence of Sir George Saville, and of Lord Chatham's Political Sentiments, and his Upright, Spirited, and Conſtitutional Syſtem, contraſting it with that firſt formed by Lord Bute, and ſince completed by Lord North. 8vo. 2s. 6d. Almon. 1780.

From thirty rambling letters, ſome of them addreſſed to *various* political perſonages, and ſome without addreſs, all that can be diſcovered is, that the Writer has laboured under a load of confuſed ideas, without being able to arrange them according to any method, or to apply them to any regular purpoſe. If the Reader poſſeſſes that ſhare of patience which the diſcharge of our duty impoſes on us, by the time he has peruſed a hundred and ſixteen pages, he will find the malady of the Writer in ſome degree communicated to him, ſo that he will not readily be able to tell what he has been reading, and muſt have time to forget his toil, before he can recover his compoſure. The Writer, however, may find himſelf eaſier, now that he has diſburdened his head; and if the Printer and Stationer, who have contributed to his relief, are no ſufferers by their good offices, the poor Reviewer alone is left to complain.

Art. 14. *A View of the Engliſh Conſtitution.* By the late Baron de Monteſquieu. Being a Tranſlation of the Sixth Chapter of the Eleventh Book of his celebrated Treatiſe intitled *L'Eſprit des Loix*. 8vo. 1s. White.

We apprehend there are few ſtudents in politics who have not read the above-mentioned performance of the Baron Monteſquieu, either in the original, or through the medium of a tranſlation; but, as there

† Which, according to our copy, ſhould have been numbered III.

‡ The ſignature affixed to ſome of theſe letters.



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are many politicians among our public-ſpirited countrymen, who are no ſtudents, it is for their uſe, as we apprehend, for there is no kind of introduction prefixed, that this detached portion of the Spirit of Laws is tranſlated and publiſhed.

Art. 15. *An Addreſs from the Committee of Aſſociation of the County of York*, to the Electors of Great Britain. To which are prefixed, the Reſolutions of that Committee, at their Meetings held on the 3d and 4th of January 1781. 4to. 6d. Almon, &c.

In this ſerious, nervous, well-written Addreſs, after a free, proper, and manly expoſition of their views of political reformation, and their motives of public conduct, the Yorkſhire Committee expreſs their hope, 'that the other counties, cities, and boroughs, who concur in the ſame ſentiments, will co-operate with the intended general Deputation, by appointing Deputies, with power to ſupport, in that aſſembly [Parliament], ſuch propoſitions of reform as they may reſpectively approve.'—The great leading propoſition here recommended, is an 'Application for obtaining at leaſt 100 additional County Members,—and for ſhortening the duration of Parliaments to a term not exceeding three years.'

Art. 16. *A Philippic on the Oppoſition*; addreſſed to the Electors of Great Britain. By a Freeholder of Middleſex. 8vo. 1s. 6d. Taylor in Holborne. 1781.

Conſiſts, chiefly, of the common, ſpecious, declamation againſt the leaders of our Political Oppoſition; but the Author, though not equal to a Lind *, or a Macpherſon, is not one of the meaneſt of the preſent ſet of Miniſterial Writers.

Art. 17. *Speech of the Earl of Buchan*, intended to have been delivered at the Meeting of the Peers of Scotland, for the General Election of their Repreſentatives, October 17, 1780. In which his Lordſhip propoſes a Plan for the better Regulation of the Peerage of Scotland. To which are added, ſome Papers in Illuſtration of the Subject. 4to. 2s. 6d. Edinburgh printed. Sold by Almon in London. 1780.

The circular letter of the Earl of Buchan to the peers of Scotland, previous to the laſt general election, was printed in all the public news-papers; and is here reprinted in the Dedication of this Speech to his Lordſhip's brother, Counſellor Erſkine. In this letter his Lordſhip endeavoured to inſpire his brother peers with his own ſentiments concerning the degradation of the Scottiſh peerage; which being admitted into the Britiſh Houſe of Peers only by elective repreſentation, that repreſentation was guided by circular repreſentations from the Secretary of State. The idea he then threw out in conſequence of this 'diſagreeable and indecent ſituation in which the peers electors in Scotland are at preſent,' was, that an addreſs ſhould be preſented by them to the legiſlative body of the three Eſtates in Parliament, that the ſixteen repreſentatives might hereafter be choſen by rotation.

* Adminiſtration hath lately ſuſtained a great loſs by the death of this very able advocate.

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It is not unfrequent, that thoſe political regulations which appear the moſt wiſe, fair, and equitable, on paper, prove the moſt oppoſite to theſe ſpecious appearances when reduced to practice; and Lord Buchan ſeemed aware of the objection, that by this means improper perſons might be introduced into the Houſe of Lords. Whether his reply to this anticipated objection, 'that the peers of Scotland are at leaſt upon a footing of equality with the hereditary peers of England, as to birth and education, the two external advantages which inſpire noble and liberal ſentiments,' will be deemed in this inſtance full and concluſive, muſt be left to the conſideration of that great aſſembly, if the queſtion ſhould come before them.

In this intended ſpeech, his Lordſhip purſues the ſame ideas, and gives an hiſtorical view of the peerage of Scotland, from which he deduces, 'that at the union of the kingdoms, in the year 1707, the number of the Scotch peers on the rolls of Parliament, amounted to 153. That number, from the circumſtances above mentioned *, has diminiſhed to 88; and upon an average, ſince the Union, every two years have ſeen the loſs of a peerage by the failure of heirs. If to this expectation we add the coalition of peerages by marriage, by ſucceſſion of collaterals, having other peerages, the poſſibility of new attainders, and the probability of many of them being united to Britiſh peerages; the number of the Scotch peerage, not having ſeats in the Britiſh Parliament, muſt, in little more than half a century, fall conſiderably ſhort of double the number of the 16 repreſentatives.'

To this ſpeech are ſubjoined, liſts of the peers of Scotland at different periods of time, from the year 1597; with extracts from the orders of the Britiſh and Iriſh Houſes of Lords, preſcribing the rules for aſcertaining the deſcents of peers.

Art. 18. *The Old Funds ſufficient* for a New Loan: or, a Propoſal for raiſing the Supplies of the current Year by lowering the Legal Intereſt of Money, and taxing the Funds. 8vo. 1 s. White. 1781.

After tracing the gradual reduction of intereſt, from ten to five per cent. and inſiſting on the burdens laid upon landholders, from which money-holders are exempt; the Author thus propoſes his plan of ſtriking an average between them: 'In the preſent emergency, when large ſupplies muſt be raiſed, and moſt other reſources are exhauſted, and the land is burdened beyond an equal proportion; can it be improper to try what may be effected by a reduction of the national intereſt? By way of experiment, let us ſuppoſe it reduced to four per cent. what will be the conſequences? Why, the poſſeſſors of money lent upon mortgages or bonds, who now generally receive five per cent. or near it, for intereſt, will have their income diminiſhed a fifth or ſixth part; and the value of land will increaſe in the ſame proportion, but ſtill fall a fifteenth or twentieth below its value in peace, on account of the extraordinary taxes and ceſſes already mentioned. On the other hand, the ſtocks will riſe a fourth part, ſo that

* 'After 73 years have elapſed ſince the Union, the failure of 38 peerages through want of heirs, and the loſs of 25 by attainders.' Alterations of ſucceſſion not upon record, and the originals loſt or deſtroyed.

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the Three per cents conſolidated, which are now ſold at ſixty or near it, will fetch ſeventy-five; becauſe, if 4 l. be the intereſt of 100 l. 3 l. will be the intereſt of 75 l.—In all ſaleable commodities, whether land, moveables, or money, whatever inequalities ariſe, an average in the multiplicity of transfers ſoon ſettles among them all; and while rents are ſo generally advancing every where, complaints of the depreciation of land, under all its burdens, appear to be ill founded. The quantity of money in circulation will, as in all other articles, regulate its price; ſo that when it will bear no more than four per cent. no arguments for or againſt the meaſure will either accelerate or retard it.'

The Writer proceeds—'But this is an advance of capital, which the ſtockholders are by no means intitled to, and for which they ought therefore to make a proper compenſation to the Public. Let this be done by a tax of three ſhillings in the pound upon all the intereſt of ſtock. For though a tax of four ſhillings in the pound would be requiſite to balance exactly the fall of national intereſt, and the conſequent riſe of ſtock; yet I propoſe to take only three ſhillings, as the capital of a ſtockholder is not fixed and permanent like that of a mortgagee, and may happen for a time to ſink below the level proportional to the new impoſition. If any think this an unfair advantage given to ſtockholders, yet no ill can enſue from making the experiment for one year at this ſum, and afterwards advancing to four ſhillings, if the ſtocks ſhall appear able to pay it upon the principle of equality.'

It is upon the produce of this tax, with the advantages of money being reduced to four per cent. that the Author propoſes to raiſe the current ſupplies for the year. But to make the increaſed price of ſtock, under a reduction of legal intereſt, a plea for taxing the funds, is a palpable act of injuſtice. The preſent ſet of ſtockholders, when intereſt ſhould be reduced, might certainly gain by an advance on the ſtock in hand, and with them the advantage would ceaſe; for the firſt ſale would ſettle the average price it was worth; as the buyers at the rate of 4 per cent. would pay the full value at which ſtock would remain, ſubject to the uſual fluctuations. But to impoſe a perpetual burden on all *future* ſtockholders, merely to reduce the profit of the *firſt* ſet who ſell out, is a refinement in policy the equality of which is not readily apprehended, notwithſtanding the objections ſtated and anſwered by the propoſer. It is to be hoped the new loan reſts on a more mature ſyſtem of equalization.

## POETICAL.

ART. 19. *An Heroic Epiſtle* to the Rev. Martin M—d—n, Author of a late Treatiſe on Polygamy. 4to. 1 s. Faulder. 1780.

This piece is written profeſſedly in imitation of M'Gregor's; and, in ſome parts of it, with tolerable ſucceſs. The Author hath given a ludicrous turn to ſome of Mr. Madan's *very ſerious* poſitions; and well parodied that moſt pathetic exclamation, quoted in our October Review, in which the reverend Polygamiſt pities the bondage of modern huſbands in *Chriſtian* countries, who 'muſt grind (poor men!) in *mola aſinaria* during life.'

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Thro' Britain's realms can any wretch be found,
Grinding (poor ass!) his mill's eternal round;
How dull soe'er, who would not wish to try
To sooth his ills with dear variety?
Tho' all were bad, when *various* help-mates teize,
A change of torments is a kind of ease.

— — — — —

Ye husbands, rouse!—nor let me strive in vain
To add some links to lengthen Hymen's chain.
Since "to be married's better than to burn,"
When tied, at least you should have room to turn.
Let parsons rave—we know what means their fuss,
Those craftsmen of the shrines of Ephesus!
We'll teach the State, unaw'd by empty sound,
To sell their "great Diana" to the ground.

— — — — —

Then thou, great seer (with whom my verse began),
Shalt see fulfilled thy patriotic plan.
What triumphs, Martin, then shall crown thy fame,
Thou second bold reformer of the name!
A bronze Colossus, modell'd from thy face,
Where fam'd Moor-Fields extend their ample space,
To endless time, unhurt by tempests rude,
Shall speak a happy people's gratitude.'

This little poem is illustrated by Notes, chiefly consisting of quotations from Thelyphthora. The Author hath selected some of the most exceptionable passages, the better to excuse his own want of decency; and seems to think—(how justly we leave our Readers to determine)—that if a grave preacher may be indelicate in *earnest*, a gay poet may be so in *jest*.

Art. 20. *Anti-Thelyphthora.* A Tale in Verse. 4to. 1 s. Johnson. 1781.

The heroes of this little tale are——Reader, pull off thy hat!——the Rev. Martin Madan, and——put on thy hat again——*the Monthly Reviewer!* These redoubted champions enter the lists in quality of knights; each having his mistress, but neither of them provided with an esquire to gird on his buckler, lead forth his Rosinante, or hold the stirrup. This is a sad defect in a chivalrous poem; and the Author might as well have left the knight's *horse*, as his *esquire*, at home. And, moreover, we think it is a slight on 'squire Dodsley and 'squire Griffiths to have been totally omitted in the *Tale* of their own knights; when it is evident that they attended them to the field, and at least held the stirrup, if they did not draw the sword.

But let us be serious—though it is impossible to help smiling at the idea of a *Reviewer's* becoming a *knight*—unless a *Knight of the Post*, in the present dearth of letters!—We must do our Poet the justice to acknowledge, that his *Tale* is the offspring of an elegant fancy, and we are much obliged to him for the compliment he hath paid our theological associate. We are linked together by very close bands, and are mutually affected by the applause or censure of any member of our *corps*: so much so, that in our merry moments, when we are smoking our social pipes together in the "cloud-capt" garret, we



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have merrily compared ourſelves to the ſpider, which feels in the centre the ſlighteſt touch at the extremity.

The argument of the Tale may be comprized in a few words. Mr. Madan is dubbed knight of Airy-Caſtle [*Airy del Caſtro*], and like another Quixote contends for another Dulcinea—a metaphyſico-theologico-political miſtreſs:

'In Fairy land was born the matchleſs dame,
The land of dreams, HYPOTHESIS her name.
There Fancy nurs'd her in ideal bow'rs,
And laid her ſoft in amaranthine flow'rs;
Delighted with her babe, th' enchantreſs ſmil'd,
And grac'd with all her gifts the fav'rite child.
Sir Airy woo'd her by meand'ring ſtreams,
In daily muſings, and in nightly dreams:
With all the flow'rs he found, he wove in haſte
Wreaths for her brow, and girdles for her waiſt.'

This fair, but fickle dame, who had captivated and deceived many a fond and fooliſh admirer, at length attracted the eye and gained the heart of Sir Airy—that mirror of knighthood and *ſaintheod* too!—He eſpouſes her—in his *own* way—in other words—*à la Madan.*

'Small need of pray'r-books or of prieſt, I ween,
Where parties are agreed, retir'd the ſcene,
Occaſion prompt, and appetite ſo keen.'

Having HUMBLED the lady, an alarm is ſpread:

'Fear ſeiz'd the trembling ſex; in every grove
They wept the wrongs of honourable love.
In vain, they cried, are hymeneal rites,
Vain our deluſive hope of conſtant knights:
The marriage bond has loſt its pow'r to bind,
And flutters looſe, the ſport of every wind!'

The alarm rouſed the valour of many a worthy knight, all prompt to deeds of hardihood:

'T' aſſert the charter of the chaſte and fair,
Find out the treach'rous heart, and plant a dagger there.'

The hero who firſt enters the liſts, and, by the account of our complaiſant Poet, leaves little room for others to diſplay their proweſs, is our *Brother Reviewer*——

'Knight of the Silver Moon, Sir Marmadan,
This votary of chaſte Diana———'

But we muſt not repeat *our own* praiſe; for, notwithſtanding we have been called impudent, and ſaucy, and *magiſterial*, and all that, yet we are verily ſo modeſt that we ſhould bluſh to repeat all that hath been ſaid about us. We ſhall only add, that WE, that is, Sir Marmadan, the Reviewer,

'Ruſh'd with a whirlwind's fury on the foe,
And, Phineas like, transfix'd them at a blow.'

'Transfix'd *them*:'—i. e. Sir Airy and Dame Hypo:—ſpitted like two ſparrows!—By Dian's *quiver*—an excellent *ſtroke!*

Art.

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Art. 21. *A Poetical Epiſtle* to the Rev. Mr. Madan, on the Publication of his Thelyphthora. By a Nymph of King's Place. 4to. 1 s. Fielding and Walker. 1781.

This nymph hath the aſſurance of preſſing the *Monthly Reviewer* into her ſervice:—a grave and grey-headed old fellow, who hath not viſited King's Place, or any other *ſuch place*, for theſe forty years! But this wanton laſs is not content with trying the force of her enchantments on *one old* ſubject; ſhe is anxious to make the ſame wicked experiment on *another:* and by way of a frolic (like a true nymph of King's Place!) ſhe accoſts the old *Thelyphthorite* himſelf:

——— come, Madan, to my arms,
And taſte the ſweets of my unrivall'd charms.'

We hope ſhe can entertain him with ſomething better than her *poetry*.

Art. 22. *Marriage and its Vows defended.* By a Female Chriſtian, but no Methodiſt. A Poem inſcribed to Mr. M—d—n. 4to. 1 s. Robinſon. 1781.

' 'Tis needleſs!—this path the *Reviewers* have trod,
And temper'd with ſtrength and with juſtice the rod!

Ah! good Mrs. Chriſtian, we are not to be *coaxed* into complaiſance. We remember the ancient apothegm—" To ſpare the *rod*, is the way to ſpoil the *child*." This charge, we hope, will never riſe up in judgment againſt *us!*—And yet we are diſpoſed to be lenient to a poor female, and to forgive her *firſt* ſlip. But, if we ſend her away in peace, ſhe muſt take care, to " ſin no more, leſt a worſe thing come upon her."

Art. 23. *The Political Prieſt:* or, Propagation with a Vengeance! A Satire, by a Married Woman; with a Prologue, by a Married Man; and a Preface, by an Old Batchelor. The whole addreſſed to the Female Sex, and dedicated (without Permiſſion) to a certain Rev. Polygamiſt. 4to. 1 s. Stockdale. 1781.

' *Reviewers* too———
Sick to the ſoul, read here and there a page,
More than enough to ſpawn their *monthly* rage.

The *ſpawning* of rage!—now this is *propagating* new metaphors *with a vengeance!* Beſides, we never heard till now, that *ſickneſs* made folks *ſpawn*. It uſed to take another courſe—at leaſt with us—however, it might go off with ' a married woman.' But if *this* ' married woman,' together with her ' married man,' can *propagate* nothing better than ſuch verſes as theſe, they might as well have been as idle as the poor ' old batchelor;' for, inſtead of *propagation*, 'tis a ſhapeleſs *abortion!*

Art. 24. *An Epiſtle to the Magiſterial Reviewers of Modern Literature.* By the Author of " The Caſtle of Infamy *." 4to. 1 s. Bew. 1781.

*Turn and turn about* is always allowed to be *fair play*. The Reviewers have pronounced this ſatiriſt a bad poet; and *he*, being of a

* See Rev. June 1780, p. 495. The Monthly Review does not, on the preſent occaſion, ſeem to be the principal object of our Satiriſt's reprehenſion.



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different opinion, returns the compliment by declaring *them* to be execrable critics:—"And so we say all!" cries every damn'd author, from St. Giles's to Cripplegate.

Art. 25. *A Parody on the Rosciad of Churchill.* To which, among other Pieces, are added, several occasional Essays, addressed to Mr. Lee Lewes, upon his Exhibition of Mr. Alexander Stevens's Lecture on Heads. 4to. 2 s. Macgowan. 1780.

The Author of these important strictures on players and fidlers, has in nothing shewn his want of judgment more than in reminding us, by his title-page, of the justly admired ROSCIAD.

Art. 26. *Poems*, Divine and Moral, on several Occasions. By Thomas Wilkins, *Minor*. 4to. 3 s. T. Payne. 1780.

Sternholdian!

Art. 27. *A Letter from Betty to Sally*; with the Answer, &c. 4to. 1 s. Fielding, &c. 1781.

Kitchen *manners*, and kitchen *morals*, properly displayed in slip-slop verse, well suited to the subject, being such as any cook-wench may be supposed to scribble to her 'dear Sal,' whom she chuses to trust with the secrets of "*low* life below stairs."

DRAMATIC.

Art. 28. *A Short Account of the Situations and Incidents exhibited in the Pantomime Entertainment of* Robinson Crusoe, at the Theatre Royal in Drury-Lane. Taken from the *original Story*. 8vo. 6 d. Becket. 1781.

The scenery very pretty. But what will the lovers of natural simplicity say to poor honest *Friday*'s being invested with the volatile powers of Harlequin?

MISCELLANEOUS.

Art. 29. *The Second Part* of the Abbey of Kilkhampton; or, Monumental Records for the Year 1980. 4to. 2 s. 6 d. Kearsley.

See our account of the First Part, in the Monthly Review for November last, p. 392. Art. 40.

Art. 30. *Essays on Friendship and Old Age*, by the Marchioness de Lambert. Translated from the French, by a Lady. With an Introductory Letter to William Melmoth, Esq. 8vo. 2 s. 6 d. Boards. Dodsley. 1780.

The Marchioness de Lambert stands high in the rank of French ladies, authors, and literati. She was amiable, and distinguished in the several relations she filled in life, and at its different periods. The introduction to this work gives a very pleasing, and we are persuaded a just account of her temper and manners. The ingenious lady, who offers the present translation to the Public, complains, but in no ungentle terms, that Mr. Melmoth hath taken no notice of the Marchioness, in his Advertisement prefixed to his translation of Lælius, though he mentions with honour Mons. de Sacy, who had also written on the subject of Friendship. For this seeming neglect Mr. Melmoth is politely rallied, in some pretty verses which introduce the Essays before us. The Essays themselves are here presented in a pleasing English dress. Of the treatise on Friendship we may properly say, what we are told was said by Voltaire, "It proves that the

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writer deserved, herself, to have friends.'' The essay on Old Age is sensible and pious; we suppose it contains the maxims and sentiments which contributed to the honour, usefulness, and tranquillity in which she passed her last years, and which were not finished till the age of eighty-six. She died in 1733.

*N. B.* A translation of the whole Works of the Marchioness de Lambert was printed some years ago, by Mr. Owen, near Temple-Bar; of which a new edition, in 2 vols. 12mo, is just published.

## LAW.

Art. 31. *Observations on the Riot Act:* With an Attempt towards the Amendment of it. By a Dilettante in Law and Politics. 8vo. 1 s. Cadell. 1781.

There is some sense and some whim in the observations of this *Dilettante in Law and Politics*. The world will no doubt think itself indebted to him for his ingenuous discovery that the Act, commonly called the Riot Act, has a right to that title from its *causing* riots, instead of quelling them. For, having premised that no correspondent cause has yet been assigned for the horrid outrages of June last, and having laid it down as a principle, that when 'those bad qualities in the human species' (the restraint of which is the object of law and government) 'appear in open day-light, we may *rationally* conclude,' that law and government are out of joint;' he tells us, that 'with a thorough conviction of this truth, he sits down to examine what there is in the present laws and government of this country, which could be the *cause* of so much disorder; and finds, upon a very little examination, that it *immediately arises* from the errors and defects of one of our statutes commonly known by the name of the Riot Act.'

He proceeds to explain what has occasioned these errors and defects, and they at last appear to be owing to this statute's being misunderstood (this however implies not error in the statute, though it may be a defect; because obscurity is certainly a defect), and to a mistaken notion of its having superceded the common law. He then subjoins a proposal for its amendment, which takes up near one half of his pamphlet, and which, if enacted, many may think useless for want of a clause 'to compel people to read and remember it.' He endeavours to make the law laid down in it *level to every understanding:* the endeavour is generous, and public-spirited. But, in truth, few persons think much of studying Riot Acts in quiet times. When riots happen, a general terror and consternation prevails; and when they have subsided, some conjuror starts up, and proposes to "*shut the stable-door, &c.*"—The regulations which this Author offers, bear a particular retrospect to the month of June last; as is evident by his clause 'empowering *military* officers to act as justices of the peace,' and by another clause relating to the 'tumultuous assembling of persons under pretence of petitioning the Legislature, or *any other* pretence *tending to overawe or abridge that independency in which the happy constitution of these realms has placed all the members of its Legislative body.*' These are pretty vague expressions! good Mr. *Dilettante*;—our Crown lawyers would make a dextrous application of them. General and indefinite phraseology, though it may succeed in a pamphlet, furnishes opportunity to an ingenious lawyer to extract "quidlibet ex *quodlibet*;" and therefore highly dangerous to introduce



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duce into our ſtatute-book. "Miſera ſervitus ubi jus eſt vagum; we need not add "aut incognitum:" becauſe it is a conſequence of the other.

Art. 32. *The Trial of George Gordon, Eſq*; commonly called Lord George Gordon, for High Treaſon, at the Bar of the Court of King's Bench, Feb. 5, 1781. Taken in Short-hand, by Joſeph Gurney. Fol. (in Two Parts) 3 s. 6 d. ſtitched. Kearſley, &c.

Several different publications of this very intereſting trial have been announced in the papers; but we have ſeen only Mr. Gurney's, as above, which has every appearance of authenticity and correctneſs. It is a valuable and important record—in which ſeveral points of law, with reſpect to *treaſon*, and to *the ſubjects right to petition*, &c. are ably and learnedly diſcuſſed.

## MEDICAL.

Art. 33. *Salivation Exploded*; or, a Practical Eſſay on the Venereal Diſeaſe. With Caſes, &c. &c. By Charles Swift, Surgeon. 8vo. 2 s. Bladon. 1780.

The purpoſe of this pamphlet is to ſhew, that Mr. Swift is ſuperior to all the world in the cure of the venereal diſeaſe. His *Practical Eſſay* contains nothing for the inſtruction of the faculty, except that a compoſition of camphor, antimony, and ſulphur, forms the beſt alterative in this diſeaſe—but the particular recipe for this purpoſe, as well as for an injection, on which he places much confidence, he *declines giving*.

Art. 34. *Modern Improvements in the Practice of Phyſic.* By Henry Manning, M. D. Author of the Treatiſe on the Diſeaſes of Women. 8vo. 5 s. Boards. Murray. 1780.

Art. 35. *Modern Improvements in the Practice of Surgery.* By the ſame Author. 8vo. 5 s. Boards. Murray. 1780.

Theſe two volumes are a *manufactory* from a number of the moſt eminent modern writers in phyſic and ſurgery; ſome of whom are tranſcribed at ſo unmerciful a rate, as may perhaps excite the notice of the poſſeſſors of the copy-right. The work is very far from being what it pretends to be; for, while ſome inſtances of improvement are given quite at length, from the original authors, others are entirely paſſed over. The chirurgical volume is almoſt wholly compoſed of Mr. Pott's Works, and Bell on Ulcers.

## RELIGIOUS and CONTROVERSIAL.

Art. 36. *Polygamy unſcriptural*, &c. or, Two Dialogues between Philalethes and Monogamus, in which ſome of the principal Errors of the Rev. Mr. M—d—n's *Thelyphthora* are detected. By John Towers. 8vo. 1 s. Hogg. 1780.

Mr. Madan's ſcheme, though diſguiſed in the ſober dreſs of religion, ſtuck all over with texts of Holy Writ, like the Phylacteries of the old Phariſees, is in reality ſo flattering to the taſte of a licentious age, that we do not wonder that good and virtuous men are alarmed with a dread of its conſequences—conſequences equally perilous to Chriſtian purity and domeſtic peace.

The gayer wits, who lie in wait for ſomething new and extraordinary, have eagerly ſeized on the maxims of Thelyphthora to raiſe a laugh

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laugh at the Author's expence. A grave preacher's delivering *holy* lectures, to encourage a tyrant's haughtineſs and a libertine's luſt, afforded a delectable opportunity for the exerciſe of humour and ridicule! It was ſport to ſee a ſaint engaged in the work of a ſinner; and when Scripture was tortured to credit impiety, the ſport was heightened only becauſe it was unexpected; and inſtead of examining the work, in order to detect the ſophiſtry of the Author, the only employment of theſe wits was, to diſcover a joke that might tickle the fancy of the Reader.

But while the *wicked* enjoyed this miſchievous fun, ſome of the righteous were ready to *tremble for the ark of the Lord*;—as if, forſooth, the whole weight of it had reſted on Mr. Madan's ſhoulders, and would fall to the ground if he withdrew his aſſiſtance!

The Author of the preſent performance appears to lament very ſincerely Mr. Madan's apoſtacy from the truth: and conſiders his Thelyphthora, as, on the whole, 'an irrational, anti-ſcriptural, and very pernicious book,' and he 'believes that it will be found at laſt among the wood, hay, and ſtubble, which ſhall be burned at the GREAT DAY.' 'I conſider this, ſays Mr. Towers, as a ſad proof of that gentleman's *awful* declenſion from true religion.' The Author being of congenial ſentiments with Mr. M. in ſome *favourite* points of doctrine, which ſmell ſtrong of the Tabernacle, ſeems alarmed leſt Calviniſm ſhould receive a wound through the ſide of its moſt popular profeſſor. To reſcue it from an imputation of affording the leaſt encouragement to Mr. Madan's ſyſtem of Polygamy, ſeems to be one grand object of the Author in the preſent performance. 'I am confident (ſays Philalethes to Monogamus), that you are wiſer than to approve the ſentiments which he hath lately publiſhed to the world: ſo I hope you will not think the worſe on that account of the doctrines which he once preached; becauſe, as the doctrines Peter preached were not made bad by his inexcuſable fall, though thereby the name of Chriſt was diſhonoured; ſo the truths once delivered, either at St. Swithin's, London Stone, and at other places, by the Author of Thelyphthora, are no leſs excellent, notwithſtanding his fall. Let, therefore, the ſhame of this publication fall upon himſelf, but let God's truths ſtill be honoured.'

Mr. Towers hath adopted many of the arguments of the Monthly Review on the ſubjects of Marriage and Polygamy, and added ſome of his own, which ſtill farther tend to ſhew the futility, and expoſe the pernicious tendency of Mr. Madan's work.

This dialogue, though it hath ſome good reaſoning, and is here and there enlivened by a gleam of humour, is, in general, ſo very deficient in point of language, that we are afraid the merit which it hath will be loſt, for want of a happier method of diſplaying it to the world.

*N. B.* A Correſpondent deſires us to *note*, for the information of our Readers, that the above mentioned pamphlet is not the work of a writer of the '*ſame name*,' to whom the Public is indebted for ſome valuable *Remarks on Hume's Hiſtory of England*.—Our correſpondent is rather inaccurate in referring to the ſame name: the author of the Remarks on Hume is Dr. *Joſeph* Towers, one of the reſpectable editors

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tors of the new edition of the BIOGRAPHIA BRITANNICA,—in conjunction with Dr. Kippis.

Art. 37. *The Unlawfulness of Polygamy evinced*; or Observations occasioned by the erroneous Interpretations of the Passages of the New Testament respecting the Laws of Marriage, lately published in a Treatise on Female Ruin. 8vo. 1 s. 6 d. Kearsley. 1780.

This judicious pamphlet is, like the foregoing Dialogues, a very proper check on the licentious principles of Mr. Madan's performance. The Author hath detected his blunders in criticism, and exposed his disingenuity with a laudable spirit. The following observation is very just:—'With respect to our Lord's disciples, the very reply which Christ made to their conclusion [viz. from his positions relating to a man's putting away his wife and marrying another] evinceth that his discourses related *both* to polygamy and divorce; or at least that the former was deducible from, and necessarily implied in them.—Our Lord's disciples say, "If this be the case between a man and his wife, it is not good to marry." But he said unto them, "All men cannot receive this saying [that it is not good to marry], but only they to whom it is given [or who are able to subdue their inclinations to the conjugal state]." If polygamy was allowed as lawful by our Lord, and his disciples had more than one wife each, his reply would not have been pertinent to their inference. For in such a case, there would have been no occasion to have said, that "all men could not receive this saying;" since if one of a disciple's wives was disagreeable to him, he would have had others that would prevent his inability to receive that saying, or govern his inclinations towards the conjugal union. The disciples therefore meant, not that they had better have no wife at all, if they could not have more than one; but that, as they could not have more than one wife at once, they had better not marry, than be obliged to retain such a one as might render them unhappy. The conclusion, therefore, is by no means foreign to the matter of polygamy, any more than to that of divorce; but is evidently deduced from their obligations to have no more than one wife at one time, and undeniably evinceth, that they understood our Lord's discourse to relate both to polygamy and to divorce.'

It is in vain to press Mr. Madan with such arguments as these. What he *cannot* answer, he wisely passes over in silence. In his second edition he permits all his false criticisms, and *detected* errors, to hold their original place: while he himself maintains the solemn port and dread consequence of *a messenger from heaven*; and instead of answering his opponents by reason or scripture, hath recourse to the old refuge of hypocrisy, and warns them to take care lest they should be found fighting against God!

Art. 38. *Remarks on Polygamy*, &c. In Answer to the Rev. Mr. Madan's Thelyphthora. By Tho. Wills, A. B. Chaplain to the Countess of Huntingdon, and late of Magdalen Hall, Oxford. 8vo. 2 s. 6 d. Hughes. 1781.

Another attempt to rescue Methodism from the reproach of the scornful, on account of the apostacy of its great hero!

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The Author hath so good an opinion of himself as well as his undertaking, that his vanity doth not even preserve common and decent appearances. See how it overflows in the following professions, concessions, exclamations, &c. &c.

'Had this treatise been written by a professed libertine and abandoned debauchee, it would not have been a matter of surprise: "had it been an open enemy, then I could have borne it:" or had it been a production of a priest of the Church of Rome, "the Mother of Harlots, and the Abominations of the Earth," it might be easily accounted for; nor should I have troubled the world or myself on such an occasion. But for a minister of the Reformed Church, a minister of the Gospel, a minister once deservedly had in great reputation for his distinguished talents, filled with more than ordinary zeal in the cause of God, and at that time allowed to be faithfully devoted to the service of the Sanctuary; for such a one to embark in such a cause, and to publish to the world so gross a work, as it hath given great "occasion to the enemies of the Lord to blaspheme," so must it cause those that are faithful in the ministry to mourn over him, saying, "Alas! my brother!"—and, with the Prophet, to exclaim, "How is the gold become dim, and the most fine gold changed!" . . . . . Elaborate, however, as this gentleman's treatise is, and long as it hath engaged his attention and study, even no less, as I am informed, than *fifteen years* (would to God he had been better employed)! I dare not say, I much dread the present undertaking—though this must be a hasty performance, *having begun to read his treatise since the commencement of the present year.* Yet stripling as I am in knowledge and in grace, I shall not fear, in the name of the Lord, to meet the stoutest Goliath who dares to "defy the armies of Israel."

Bold words!—but our *stripling* stole both the sling and stone; and never attacked Goliath, till the same sling had laid his ponderous carcase on the ground.

Art. 39. *Polygamy indefensible*; Two Sermons preached in the Parish-church at Nantwich, in Cheshire, on Sunday 10th of Dec. 1780, occasioned by a late Publication, entitled Thelyphthora. To which is prefixed a Letter to the Rev. Mr. Madan. By John Smith, A. B. Rector of the said Parish. 8vo. 1 s. Hogg. 1780.

This reverend gentleman does us the honour of introducing the *Monthly Review* into the pulpit. We are ever disposed to be civil from motives of common good-nature: and when gratitude steps in, obligation seconds what inclination prompts. And yet it would be stretching our civility too far to return the Author's *compliment*.—We are very sorry for it!

Art. 40. *Mr. O'Leary's Remarks* on the Rev. Mr. Wesley's Letters in Defence of the Protestant Associations in England. To which are prefixed, Mr. Wesley's Letters. Dublin printed. London reprinted for Coghlan. 8vo. 1 s. 1780.

We have already given our opinion very freely on the subject of this controversy. It would be needless to repeat it. Suffice it to add, that *experience* hath only tended to strengthen our observations; and we are happy to reflect, that the MONTHLY REVIEW, from the beginning,

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beginning, entered its proteſt againſt the *Proteſtant Aſſociation*, from a firm conviction, that its boaſted APPEAL, however right in ſome of the principles it defended, and ſome of the facts it ſtated, was wrong in its concluſions, and highly pernicious in its tendency. We delivered our ſentiments as PROTESTANTS—a name we ſhall ever glory in; but while we ſeek to ſupport the honour of ſuch a character, we muſt avoid the abſurd and dangerous extreme of thoſe zealous partizans, who in their rage for Proteſtantiſm have acted like Papiſts, and have turned perſecutors under the pretence of guarding againſt perſecution!

Mr. O'Leary, the Author of this pamphlet, is not a feigned character. He appeals to ſeveral reſpectable gentlemen who can avouch his being the identical perſon he here appears to be. He diſclaims the principles with which Mr. Weſley hath charged the Roman Catholics—thoſe principles, we mean, which have that political pravity in them, which, as Mr. Weſley ſays, ought not to be tolerated by any State under heaven. 'I am (ſays he) a member of that communion which Mr. W. aſperſed in ſo cruel a manner. I diſclaimed upon oath, in preſence of Judge Henn, the creed which Mr. W. attributes to me. I have been the firſt to unravel the intricacies of that very oath of allegiance, propoſed to Roman Catholics, as it is worded in a manner, which, at firſt ſight, ſeems abſtruſe. And far from believing it lawful *to violate faith with heretics*, I ſolemnly ſwear, *without equivocation*, or the danger of perjury, that in a Catholic country, where I was chaplain of war, I thought it a crime to engage the King of England's ſoldiers or ſailors into the ſervice of a Catholic Monarch, againſt their Proteſtant ſovereign.—I reſiſted the ſolicitations, and ran the riſk of incurring the diſpleaſure of a Miniſter of State, and loſing my penſion; and my conduct was approved of by all the divines in a monaſtery to which I then belonged, who unanimouſly declared, that in conſcience I could not have behaved otherwiſe.'

This Writer mingles a conſiderable ſhare of humour with his arguments againſt Mr. Weſley and the Aſſociators. 'We [*i. e.* the *Iriſh* Catholics] are too wiſe, ſays he, to quarrel about religion. The Roman Catholics ſing their Pſalms in Latin, with a few inflections of the voice. Our Proteſtant neighbours ſing the ſame Pſalms in Engliſh, on a larger ſcale of Engliſh notes. We never quarrel with our honeſt and worthy neighbours the Quakers for not ſinging at all: nor ſhall we ever quarrel with Mr. Weſley for *raiſing his voice to heaven*, and warbling forth his Canticles on whatever tune he pleaſes, whether it be the tune of *Guardian Angels* or *Lango-lee*. We love ſocial harmony, and in *civil* muſic hate *diſcordance*. Thus, when we go to the ſhambles, we never enquire into the butcher's religion, but into the quality of his meat. We care not whether the ox was fed in the Pope's territory, or on the mountains of Scotland; provided the joint be good: for though there may be many hereſies in old books, we diſcover neither hereſy nor ſuperſtition in beef and claret. We divide them chearfully with one another, and though of different religions, we ſit over the bowl with as much cordiality as if we were at a *Love-feaſt*. . . . . When he [Mr. W.] felt the firſt-fruits and illapſes of the ſpirit; when his zeal, too extenſive to be con-

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fined within the majeſtic temples of the Church of England, or the edifying meeting-houſes of the other Chriſtians, prompted him to travel over moſt parts of Europe and America, and eſtabliſh a religion and houſes of worſhip of his own, what oppoſition hath he not met with from the civil magiſtrate!—what inſults from the rabble!—broken benches, dead cats, and pools of water, bear witneſs!—— Was he then the trumpeter of perſecution? Was the pulpit changed into Hudibras's "drum eccleſiaſtic?" Did *he* abet baniſhment and proſcription on the ſcore of conſcience? *Now* that his *Tabernacle* is eſtabliſhed in peace, after the clouds * having borne teſtimony to his miſſion, he complains (in his ſecond Letter, wherein he promiſes to continue the fire which he has already kindled in England) that people of exalted ranks in Church and State have refuſed entering into a mean confederacy [viz. *the Proteſtant Aſſociation*] againſt the laws of nature and the rights of mankind. In his firſt Letter he diſclaims perſecution on the ſcore of religion; and in the ſame breath ſtrikes out a creed of his own for the Roman Catholics, and ſays, "That they ſhould not be tolerated even among the Turks." Thus the Satyr in the fable breathes hot and cold in the ſame blaſt, and a *lamb of peace* is turned inquiſitor!'

This *thruſt* is well aimed; how the old *prize-fighter* will be able to parry the blow, we know not. He hath had long practice on the ſtage; and hath minded his *bits* as much as any man. Arrah! my dear honey, he may be too hard for you yet!

*Illus piſcator ſapit.*

* See an Abridgment of Weſley's Journal, wherein he ſays, that in preaching one day at Kinſale a cloud pitched over him.

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## SERMON.

*Sympathy in Diſtreſs.* Recommended in a Sermon occaſioned by the heavy Sufferings of our Fellow-Subjects in the Weſt-India Iſlands. Preached in the Pariſh Church of St. Mary, Whitechapel. By Robert Markham, D. D. Rector of the ſaid Pariſh, and Chaplain in Ordinary to his Majeſty. 4to. 6d. Rivington. 1781.

The Preacher excites the benevolence of his Hearers by urging the moſt proper, *appropriated* motives and conſiderations; and we have the ſatisfaction to hear that they were not urged in vain.

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## CORRESPONDENCE.

### *To the* EDITOR *of the* MONTHLY REVIEW.

SIR,

THE large and curious account, given in your laſt Appendix, of the newly diſcovered *Hymn to Ceres*, is abridged, I ſee, in the Gentleman's Magazine. The compiler of that paper expreſſes a wiſh, to have Mr. Potter, the elegant tranſlator of Æſchylus, undertake the tranſlation of this hymn from the original Greek. I have the higheſt opinion of Mr. Potter's learning and ingenuity, and doubt not, but that he could execute this buſineſs to his own credit and the ſatisfaction of the Public. But as the author of the criticiſm in your



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Review appears to have made this hymn the subject of his *particular* study, why doth *he* not undertake it himself? I would recommend it to him through the channel of your Review, and shall be happy to be informed that my wishes meet with his inclination.

I am, Sir,

Your very humble Servant,

*Oxford, March* 10, 1781. *An Occasional Correspondent.*

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The Editor of Jeremy White's treatise on *the Restitution of all Things* hath informed us, that an Anchorite, named Juliana, who lived about the year 1373, advanced some positions which seem very strongly to favour the same benevolent hypothesis. She was indeed a pretender to divine revelations, and our Correspondent is inclined to pay some deference to her pretensions. We shall not enter into any argument with him on this head: but shall transcribe the passage which he has produced, as very extraordinary for the dark age in which it was penned. She says, "Our good Lord revealed to me, *all manner of things shall be well.*" In the discussion of these words, she adds, "One point of our faith is, *Many shall be damned to Hell without end, as Holy Church teaches me to believe.*" She was then favoured with this answer from God—"That which is impossible with thee, is not impossible with me. I shall save my word in all things, *and shall make* ALL THINGS WELL."

This benevolent and pious lady is totally unknown to us, and perhaps to most of our Readers. We wish our Correspondent had referred to the authority from whence his quotation is made.

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*A. B.* will find an account of the "*Free Thoughts on the Toleration of Popery*," in our Number for November last. See the Catalogue part of that Month's Review.

*Staffordiensis* proposes what is totally impracticable, with regard to Foreign Literature.

*W. B.* censures, with some appearance of justice, our *management* in regard to a circumstance which owes its birth merely to *accident*. We are, however, obliged to the gentleman for his remarks.

Mr. T—m—n will perceive, in the perusal of a preceding Article in this month's Review, what use we have made of his acceptable communication.

The *Conclusion* of the Account of Moore's "View of Society and Manners in Italy," begun in our last, is unavoidably postponed to our next month's Review.

*** *Several* Letters *are received, the contents of which are under consideration.*

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☞ The FOREIGN LITERATURE in our next month's Review.

†‡† Due attention to Mr. Lyon's Letter in our next.

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# THE

# MONTHLY REVIEW,

## For APRIL, 1781.

ART. I. *The Principal Orations of Cicero tranſlated*, with Notes Claſſical and Original. By Captain John Rutherford. 4to. Royal Paper. 1 l. 4 s. in Sheets. Cadell. 1781.

THE harmonious arrangement of words in proſaic compoſition, was an art to which the ancients paid much attention. In the writings of *Cicero*, *Dionyſius of Halicarnaſſus*, and *Quintilian*, we meet with a minute detail of obſervations and rules reſpecting proſaic numbers, from which it appears, that the ſubject was purſued into all the refinement of which it was capable. Such was the exceſs of accuracy with which this kind of harmony was ſtudied in the time of Quintilian, and ſuch the delicacy of taſte in this ſpecies of oratorical embelliſhment to which many writers had then attained, that (as we are informed by this judicious critic) there were grammarians who had reduced proſe works into Lyric or other meaſures, and eloquence was every day enfeebled by the injudicious attempts of orators to ſoften down their periods to notes more ſuitable to dancing than ſpeaking.

It will admit of debate, whether it was at all neceſſary to have recourſe to the artificial methods made uſe of by the ancients, in order to produce the harmony of numbers in compoſition. The ancients appear to have been ſenſible, that nature is capable of doing much towards producing the melody proper to proſaic writing, without the aſſiſtance of rules. Cicero himſelf, who every where lays ſo much ſtreſs upon this art, acknowledges, that the ear is naturally capable of diſtinguiſhing, with great exactneſs, the different degrees of melody in the ſtructure of periods. *Aures, vel animus aurium nuntio, naturalem quandam in ſe continet vocum omnium menſionem. Itaque et longiora et bre-*



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*viora judicat, et perfecta ac moderata semper expectat.* And Quintilian speaks more fully to the same purpose *.

It is also exceedingly doubtful, whether the eloquence of the ancients derived any considerable degree of its efficacy from this source. If it be considered, what a great variety and extent of attainments they required in order to form the perfect orator, and what a compass of knowledge, strength of genius, and command of language the more eminent among the orators of antiquity displayed; it will perhaps appear, that harmony of diction contributed but in a very inconsiderable degree towards producing those wonderful effects which have been ascribed to eloquence.

The present Translator of Cicero's Orations is, however, of a different opinion. He maintains, with exceeding labour, that 'harmony of period is the leading principle of oratory,' and 'that the greater part of Cicero's success, as an orator, was *due* [owing] to the well turned sentence, and the *harmonizing* [harmonious] period.'——'What (says he) supported and crowned him with success, when defending a bad cause, but a delusion of the imagination, a fascination of the judgment of his audience, by false, but sweet impressions upon the ear? By what means did he prevail upon Cæsar, a man of the most consummate penetration, to absolve Ligarius, to pardon and restore Marcellus, in both cases evidently to Cæsar's disadvantage, and in opposition to his *own* [dele own] judgment and predetermination? What influence prevailed there, but the sweetly-flowing period, the *beauteous* simile, the balmy panegyric, all conveyed in sounds that over-powered reason, rendered judgment torpid, and made the most exalted understanding the dupe of the ear?'

In the particular case here referred to, can it be supposed, that a man of Cæsar's exalted understanding, who was withal acquainted with the secrets of oratory, and practised in its arts, could be liable to those sudden and violent impressions which eloquence produces on the minds of the vulgar? Cæsar was not a man who acted under the instantaneous impulse of passion. With that deep penetration, and cool self-possession, by which he was so eminently distinguished, it is much more probable, that he was wrought upon by some secret motive of policy, than that the breath even of Cicero's eloquence could, in an instant, change his opinion, and turn him from his purpose.

With respect to the general question, it is obvious to ask, were there no accomplishments, no powers, in this eminent orator, to which he was at least as much indebted for his success, as to the musical flow of his periods? Had his extensive knowledge of mankind, his accurate acquaintance with

* Vide Lib. ix. cap. 4.

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the laws and political intereſts of his country, his ſkill in the buſineſs of the ſenate and the forum, his penetrating judgment, lively fancy, and ready invention, the ardour of his feelings, and the bold and animated expreſſion of his pronunciation and action, had all theſe only an inferior ſhare in the powerful operation of his eloquence? With this extraordinary combination of talents, muſt his ſucceſs be principally aſcribed to melodious ſounds, and well-turned periods?

This paradoxical poſition, however, our Tranſlator maintains with much warmth of declamation; and he even attempts to eſtabliſh the opinion univerſally, by giving an hiſtorical detail of the powerful effects of harmonious compoſition. In this detail, ſpeaking of the primitive Fathers of the Church, he ſays, 'The faculty which moſt aided their cauſe, and evidently their ſuperior talent, was elocution. Harmonious language, and a *deluding* utterance, were the *properties* that rendered their ſucceſs ſo great, their proſelytes ſo numerous, and procured them that rank in literature, which ſucceeding ages have confirmed. Such, we may ſafely aſſert, have been the excellent effects of an harmonious elocution, in the propagation of the Chriſtian religion!' —On this paſſage we cannot help remarking, by the way, how greatly the cauſe in which theſe Chriſtian Fathers were engaged is indebted to our Author, for aſcribing its ſucceſs to harmonious language and a *deluding* utterance.

Proceeding in the narrative, he ſays, 'How many inſtances from the Roman hiſtory, *and our own*, might alſo be produced to demonſtrate, that flowing periods, and an harmonious utterance, are the leading *properties* which deluded *that people* into repeated acts of evident injuſtice!'——What! does *our own hiſtory* afford inſtances to prove, that flowing periods deluded the Roman people?—But let us not ſcrutinize the Author's meaning too rigorouſly: melody is of more conſequence than ſenſe; and the period would have flowed leſs harmoniouſly, if the clauſe *and our own* had been omitted.

Having at length cloſed the hiſtorical detail, and thus adduced what he calls cogent and immediate proofs, that the great and almoſt ſole influence of oratory reſults from harmonious diction, Captain Rutherford places the principal merit of his tranſlation in a ſedulous imitation of this quality in his Author; and 'flatters himſelf that the unremitting attention to this indiſpenſably requiſite *property* in a tranſlation, will excuſe defects which may ariſe in other particulars of the work.'

In another part of this elaborate Preface, having aſſerted that harmony of period, being the leading principle of oratory, is the firſt thing to be conſidered in rendering the orations of Cicero into another language, he ſays:



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'If then the leading operation, the immediate attack of oratory is to be principally directed to the ear; if Cicero directed this battery more strongly than any other orator against that deceitful friend, that deluding organ; can his translator hesitate a moment in what manner he should proceed? His mode of attack is thereby delineated and arranged; let him use the same engine, give it the same line of direction, and he must be egregiously deficient in the common *properties* of the understanding, if he should fail. Hunting for points, commas, and colons; attempting to settle inexplicable difficulties, and solve irreconcileable absurdities, the result of original inattention, or, perhaps, the errors of transcript and the typographer; wasting days and months to discover, whether a verb should be in the subjunctive or indicative mood, the present or definite, the preter or pluperfect tense; are pursuits, not only unworthy of Cicero's coadjutor, they disgrace genius, and in nowise assist the cause of literature.'

After so profuse an expence of———harmonious periods, to prove that harmonious periods constitute the chief merit of orations, whether original or translated, can we hesitate to conclude that the only essential qualification in a translator of Cicero is a musical ear; and consequently, that there is a greater probability of finding persons qualified to do justice to these admired remains of antiquity at the opera-house, or in the musical band of a regiment, than in the cloisters of a college? The reason why every attempt to transplant them into the English language hath hitherto been so unsuccessful, is now sufficiently clear. It is because the translators have so far mistaken the nature of their undertaking, as to suppose it necessary, that they should examine with critical accuracy the grammatical construction, and investigate with minute attention the true meaning of every passage they translated:—it is because they have been so weak as to imagine, that deep reflection and solid judgment were qualities essential to a good translator, and always the more necessary, the greater depth of penetration, fire of genius, or command of language, the original writer had discovered in his work. It was reserved for Captain Rutherford to discover, that the difficulty of translation is *inversely* as the merit of the original; and to inform the world, that the unsuccessfulness of former translators of Cicero's Orations has arisen from their employing erudition, industry, and judgment, on a subject which required nothing more than strong feelings and a musical ear. But, lest our representation should give the Readers of the present Article an imperfect idea of this extraordinary discovery, we shall lay it before them in his own words:

'The great original, indeed, provides such a fund of sense, spirit, and language, that nothing seems to be required but a mere transfusion of those *properties*. Reflection or judgment is scarcely necessary, to a successful *restitution* of the original. Strong feelings, and a just susceptibility, are the true, the only requisites. We must there-



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fore lament, that profound erudition, laborious reſearches, and ingenious minds, ſhould have explored the orations of Cicero, with inadequate ſucceſs.

'Why then ſhould others of leſs eminence, perhaps unknown in the circle of literature, hope to ſucceed, where great and acknowledged talents have engaged without acquiring proportionate reputation? Reaſons have been already aſſigned, that partly anſwer this queſtion. To thoſe might be added, that oratory is an art, like muſic, or verſification, incommunicable but to diſpoſitions particularly gifted, or prediſpoſed by nature to receive it. Conſummate knowledge, general talents, however great and extenſive, unaided by this particular prediſpoſition, can no more receive juſt impreſſions of the oratorial art, than an uninformed ear diſcover the peculiar graces of a complicated and elaborate muſical fugue. Oratory, indeed, cannot be more properly claſſed, than with the muſical art. They are twin ſiſters. The object and purſuit of both, in many reſpects, are alſo ſimilar. To pleaſe the imagination, and thereby convey to the mind ſuch propenſities and diſpoſitions as the artiſt has conceived, is congenial to both; the intermediate agent is the ear; the inſtrument of conveyance the ſame in both, deluſive ſounds.'

After all our Author's declamation in praiſe of muſical periods (however ſatisfactory it may appear to the 'tuneful fools,' with whom 'ſmooth and rough is right and wrong'), thoſe who have formed their taſte on the principles of good ſenſe and ſound criticiſm, will require, in a tranſlator of Cicero, other qualities, beſides that *particular prediſpoſition*, which would enable him to captivate the ear with 'ſweetly-flowing periods;' and will not accept of the moſt melliſluous current of ſoft and ſoothing ſounds, inſtead of a juſt and full repreſentation of the meaning and ſpirit of the original.

How far this tranſlation is diſtinguiſhed by the *property* which the Writer holds in ſuch high eſtimation, and what uſe he has condeſcended to make of thoſe other qualities which he has ſo injudiciouſly treated with contempt, will be beſt ſeen from a quotation or two.

At the cloſe of the third Oration againſt Catiline, Cicero, ſpeaking of the ſervices he had rendered to the State, ſays,

'Quibus pro tantis rebus, Quirites, nullum ego à vobis præmium virtutis, nullum inſigne honoris, nullum monumentum laudis poſtulo, præterquam hujus diei memoriam ſempiternam. In animis ego veſtris omnes triumphos meos, omnia ornamenta honoris, monumenta gloriæ, laudis inſignia, condi & collocari volo; nihil me mutum poteſt delectare, nihil tacitum, nihil denique hujuſmodi, quod etiam minus digni aſſequi poſſint. Memoria veſtra, Quirites, noſtræ res alentur, ſermonibus creſcent, literarum monumentis inveteraſcent & corroborabuntur: eandemque diem intelligo, quam ſpero æternam fore, & ad ſalutem urbis, & ad memoriam conſulatûs mei propagatam: unoque tempore in hac republica duos cives exſtitiſſe, quorum alter fines veſtri imperii, non terræ, ſed cœli regionibus terminaret; alter ejuſdem imperii domicilium ſedemque ſervaret.



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Sed quoniam earum rerum quas ego gessi, non est eadem fortuna atque conditio, quæ illorum qui externa bella gesserunt: quod mihi vivendum sit cum illis, quos vici ac subegi: isti hostes aut interfectos, aut oppressos reliquerunt: vestrum est: Quirites, si cæteris recta sua facta prosunt, mihi mea ne quando obsint, providere; mentes enim hominum audaciſſimorum sceleratæ ac nefariæ ne vobis nocere possent, ego providi: ne mihi noceant, vestrum est providere. Quanquam, Quirites, mihi quidem ipsi nihil jam ab istis noceri potest; magnum enim est in bonis præsidium, quod mihi in perpetuum comparatum est: magna in republica dignitas, quæ me semper tacita defendet; magna vis est conscientiæ, quam qui negligent, cum me violare volent, se ipsi indicabunt. Est etiam in nobis is animus, Quirites, ut non modo nullius audaciæ cedamus, sed etiam omnes improbos ultro semper lacessamus. Quod si omnis impetus domesticorum hostium depulsus à vobis se in me unum converterit; vobis erit providendum, Quirites, qua conditione posthac eos esse velitis, qui se pro salute vestra obtulerint invidiæ, periculisque omnibus. Mihi quidem ipsi quid est quod jam ad vitæ fructum possit acquiri, præsertim cum neque in honore vestro, neque in gloria virtutis quidquam videam altius, quò quidem mihi libeat ascendere? Illud perficiam profecto, Quirites, ut ea quæ gessi in consulatu, privatus tuear, atque ornem; ut, siqua est invidia in conservanda republica suscepta, lædat invidos, mihi valeat ad gloriam. Denique ita me in republica tractabo; ut meminerim semper quæ gesserim, curemque ut ea virtute, non casu gesta esse videantur. Vos, Quirites, quoniam jam nox est, veneramini illum Jovem, custodem hujus urbis ac vestrum; atque in vestra recta discedite; & ea, quanquam jam periculum est depulsum, tamen, æque ac priori nocte custodiis vigiliisque defendite. Id ne vobis diutius faciendum sit, atque ut in perpetua pace esse possitis, providebo, Quirites.'

Which Capt. R. translates thus:

'For all these inestimable benefits, I do not even ask the reward of virtue. I desire no monument; I solicit no triumphs. A perpetual commemoration, an eternal memorial of the event, is the sum of my wishes. Let all my triumphs, my ensigns of honor, my monuments of glory, all orations in my praise, be constructed in your minds. Let them be there deposited, and preserved. Mute honors, and silent memorials of glory, the reward of common services, affect not me. I wish them not. In your memory, O Romans! let my glory live; upon your tongues let it be displayed; and in the justice of your and posterity's records, let it gather strength from time, and flourish in immortality. And this day, the day of your deliverance, a deliverance which heaven grant may prove eternal! being established as a memorial of your preservation, will, if my presages are just, transmit to latest posterity the glory of my Consulate; and at the same time establish as a truth to all ages, that at this period lived two citizens; one, who removed the boundaries of your empire from earth to heaven, while the other confirmed the stability of its center, and that the center of the universe.

'But, there is an essential difference between the successes of war and those services which I have rendered to my country. The general, and the warrior, can succeed only by the slaughter or enthral-

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ment of their enemies. But I continue to live, to associate with those over whom I have triumphed. Be it therefore your especial care, O my countrymen! that, while the successes of such men procure for them the most solid advantages, my services may not eventually injure me. I have amply secured you against the impious and abominable machinations of your enemies; do you then take the same precautions in respect of my safety.

'Not, my friends, that I apprehend there exists in my enemies the power of doing violence to my person. Great is the defence I have in the friendship of the virtuous; a defence that I am assured will never fail me. Great the dignity of my station, my perpetual though silent defender. And great, so great, indeed, the force of conscience; no man can abuse that monitor, without anticipating that violence meant for me, by a manifestation of his purpose. There is beside, my friends, a spirit in Cicero, which scorns to yield to the most daring opposition; such a spirit, as courts the attack of the infamous and abandoned. But, if an host of domestic enemies, repelled from their attack upon you, should oppose their united force to my single person; the care of my safety would then be your duty. In every case, O Romans! you are to consider the predicament in which you place those, who have the virtue and the courage to set at nought the malice of thousands; and to incur the most imminent dangers, for your protection and preservation.

'In respect of personal advantages, what have I now to hope, that can improve the enjoyment of life? The plenitude of your power cannot give me increase of dignity; nor add to my honours. With respect to the glory of virtue also, I have ascended the climax; and am firmly fixed upon the uppermost seat. Nevertheless, my conduct in private life, shall never disgrace my Consulate; but, if possible, ornament and dignify my public elevation; and I hope in such a degree, that if my services to the Republic must necessarily be pursued by the obloquy of envy, those efforts will recoil upon itself; and serve eventually to brighten my glory. In brief, my future deportment upon every occasion shall bear a reference to my past conduct; that the whole may appear the result of uniform and fixed principles of virtue; not the offspring of accident or chance.

'Night is now approaching. Offer, therefore, your supplications to Jove, the guardian of yourselves and of your city. Retire to your abodes; and though you might, I doubt not, lie down without apprehensions, still for this night keep watch as before. Afterward, your watchings will be no longer necessary. I, my friends, will from that time forward be responsible for your continuance in peace and safety.'

If we may venture to trust our untaught ears, we must be of opinion, that the flowing harmony of the original, especially in the former part of this passage, is wholly lost in the abrupt and disjointed sentences of the translation. We must also add, that in the first sentence, the Translator, in breaking up the construction, has missed the Author's meaning. Cicero does not say, that he asks not the reward of virtue: this was the reward of which he was above all things ambitious; but he asked no other recompence than the perpetual commemoration of that



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day.——'Let all orations in my praiſe be conſtructed in your minds,' is an aukward phraſe, ſcarcely intelligible.—'In the juſtice of your and poſterity's records, &c.' is a ſtiff and inelegant arrangement.——At the cloſe of this paragraph, the Tranſlator introduces an extravagant and ridiculous idea, for which he has no authority in the original: 'While the other confirmed the ſtability of its center, and that the *center of the univerſe.*'——This paſſage is, in our judgment, much more harmoniouſly, as well as correctly, rendered in *Duncan*'s Tranſlation:

"For all theſe important ſervices, Romans, I deſire no other reward of my zeal, no other mark of honour, no other monument of praiſe, but the perpetual remembrance of this day. It is in your breaſts alone, that I would have all my triumphs, all my titles of honour, all the monuments of my glory, all the trophies of my renown, recorded and preſerved. Lifeleſs ſtatues, ſilent teſtimonies of fame, in fine, whatever can be compaſſed by men of inferior merit, has no charms for me. In your remembrance, Romans, ſhall my actions be cheriſhed; from your praiſes ſhall they derive growth and nouriſhment; and in your annals ſhall they ripen and be immortalized. Nor will this day, I flatter myſelf, ever ceaſe to be propagated, to the ſafety of the city, and the honour of my Conſulſhip: but it ſhall eternally remain upon record, that there were two citizens living at the ſame time in the republic, one of whom was terminating the extent of the empire by the bounds of the horizon itſelf, the other preſerving the ſeat and capital of the empire."

In the latter paragraph, the Reader cannot but obſerve the ungrammatical conſtruction of the ſentence—'And great, ſo great indeed the force of conſcience, &c.'—With what a redundancy of ſwelling words is the Author's meaning clouded, in the verſion of the ſentence, '*Mihi quidem ipſi*, &c.' which *Duncan*, with great clearneſs and ſimplicity, renders, "As to myſelf in particular, what have I farther to wiſh for in life, ſince, both with regard to the honours you confer, and the reputation flowing from virtue, I have already reached the higheſt point of my ambition?"——*Ornament* is inelegantly uſed as an active verb.—In rendering the clauſe; *Magna enim eſt in republica dignitas, quæ me ſemper tacita defendet*; the Tranſlator has exchanged the idea of the dignity of the *Republic* for the dignity of *office:* and, not contented with this perverſion of his Author's meaning, he remarks, in a Note, that 'Shakeſpeare ſeems to have had this paſſage in view, when he makes the King in Hamlet ſay,

"Do not fear our perſon;
There's ſuch divinity doth hedge a King,
That treaſon can but peep to what it would,
Acts little of its will."

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To discover this resemblance surely required the penetration of a *Fluellin*, who could find Macedon in Monmouth, and Alexander the Great in Harry of Monmouth.—But probably the Translator labours under some confusion in his ideas on this subject, and is not aware, that no two things in nature are more unlike each other, than the divinity of a King, and the dignity of a Republic, the MAJESTY of the PEOPLE.

We shall next select our Translator's version of the animated conclusion of Cicero's Oration in defence of Milo:

'His lacrymis non movetur Milo; est quodam incredibili robore animi: exilium ibi esse putat, ubi virtuti non sit locus: mortem naturæ finem esse, non pœnam. Sit hic eâ mente, quâ natus est; quid? vos Judices, quo tandem animo eritis? memoriam Milonis retinebitis, ipsum ejicietis? & erit dignior locus in terris ullus, qui hanc virtutem excipiat, quàm hic qui procreavit? Vos, vos appello, fortissimi viri, qui multum pro republicâ sanguinem effudistis; vos in viri & in civis invicti appello periculo, centuriones, vosque milites: vobis non modo inspectantibus, sed etiam armatis, & huic judicio præsidentibus, hæc tanta virtus ex hâc urbe expelletur? exterminabitur? projicietur? ô me miserum! me infelicem! revocare tu me in patriam, Milo, potuisti per hos? ego te in patriâ per eosdem retinere non potero? Quid respondebo liberis meis, qui te parentem alterum putant? quid tibi, Q. frater, qui nunc abes, consorti mecum temporum illorum? me non potuisse Milonis salutem tueri per eosdem, per quos nostram ille servasset? at in quâ causâ non potuisse? quæ est grata gentibus? à quibus non potuisse? ab iis, qui maximè P. Clodii morte acquierunt; quo deprecante? me. Quodnam ego concepi tantum scelus? aut quod in me tantum facinus admisi Judices, cùm illa indicia communis exitii indagavi, patefeci, protuli; extinxi? omnes in me meosque redundant ex fonte illo dolores. Quid me reducem esse voluistis? an ut, inspectante me, expellerentur ii, per quos essem restitutus? Nolite, obsecro vos, pati, mihi acerbiorem reditum esse, quàm fuerit ille ipse discessus. Nam quî possum putare me restitutum esse, si distrahor ab iis, per quos restitutus sum? Utinam dii immortales fecissent (pace tuâ, patria, dixerim: metuo enim ne sceleratè dicam in te, quod pro Milone dicam piè) ut P. Clodius non modò viveret, sed etiam Prætor, Consul, Dictator, esset potiùs quàm hoc spectaculum viderem. O dii immortales! fortem, & à vobis, Judices, conservandum virum! Minimè, minimè, inquit; immò verò pœnas ille debitas luerit: nos subeamus, si ita necesse est, non debitas. Hiccine vir patriæ natus, usquam nisi in patriâ morietur? aut, si fortè, pro patriâ, hujus vos animi monumenta retinebitis, corporis in Italiâ nullum sepulchrum esse patiemini? hunc suâ quisquam sententiâ ex hâc urbe expellet, quem omnes urbes expulsum à vobis ad se vocabunt? O terram illam beatam, quæ hunc virum exceperit! hanc ingratam, si ejecerit! miseram, si amiserit! Sed finis sit; neque enim præ lacrymis jam loqui possum: & hic se lacrymis defendi vetat; vos oro obtestorque, Judices, ut in sententiis ferendis, quod sentietis, id audeatis. Vestram virtutem, justitiam, fidem (mihi credite) is maximè probabit, qui in judicibus legendis optimum & sapientissimum & fortissimum quemque legit.'

'Still

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'Still superior to his fate, behold Milo! Still unmoved, even by this torrent of tears. What fortitude, what dignity of soul! Alas! he deems nothing banishment, but what severs him from virtue! Death itself to him, is but a common incident of nature; no object of punishment! Let him think so ever; and may the same dignity of mind, which was born, expire with him! But how, my Lords, are you to determine? With what feelings can you condemn Milo? Can you reflect on the benefits you have derived from his virtues; and, at the same time, cast him forth from among you? Or, can there be, fellow-citizens, so noble a soil for the display of virtues, as that wherein they first blossomed? I call on you, ye heroes! on you, who have so freely, so unsparingly bled, for your country's honour! on you, centurions! soldiers of Rome! bravest and best of men! on you I call, and in the hour big with the fate of my friend! on you, who behold the scene, with arms in your hands, guarding this assembly, I call! and, of you, I ask: whether such stupendous virtue, such undaunted courage, shall be thrust forth, expelled, extirpated from your city?

'O wretched, miserable Cicero! shall future ages record that you, Milo, could prevail on those very men to whom I now appeal, to restore me to Rome; and that, in a vicissitude of fortune, I was unable to preserve you to your country? How, alas! shall I answer this to my children, who think they never can be orphans, while Milo lives? How justify myself to you, Quintus, my absent brother, but once my associate in the common dangers of the times? How, alas! be able to tell you, that all my interest with those, who were the means of my own preservation, could not secure the safety of Milo? In what a cause, O Heaven! have I failed? In defending an act, the admiration of the universe. And, who were the men could not be prevailed upon? The very men who were benefited by the death of Clodius. Who the advocate? CICERO HIMSELF.

'What wickedness have my conceptions teemed with al? Of what crimes have I been convicted? I discovered, I prosecuted, I dissolved a conspiracy, fraught with the ruin of the republic. Alas! from that fountain all my sorrows flow! But, wherefore did you decree my return from banishment? To be a witness to the banishment of those who were the instruments of my return? Spare me, I beseech you, spare me, my Lords, the mortification of feeling greater compunctions of distress by my restoration to Rome, than at my separation from thence. But how, indeed, can you say that I am restored to my country, when I am torn from those who effected my return? O! that the Gods! with reverence to my country I speak, lest my pious declarations for Milo should be construed a libel upon you; O, that the all-powerful Gods had permitted, that Clodius should have lived, been Prætor, Consul, Dictator; rather than that I should have beheld such a day of calamity to Milo! Immortal Gods! is not this the instant, that the preservation of a brave man waits upon your saving power? He waves the question. The traitor then suffers the just penalties of his crimes. Let me, however, rather suffer those penalties I have not deserved. And shall such a man, the man born to be the deliverer of his country, be refused the privilege of succouring that country in future, or of yielding his last breath in his native land? Can you suf-

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fer such glorious monuments of his fame to remain among you; and yet refuse his body a resting-place within your empire? And is there to be found a Roman, capable of voting the expulsion of such a fellow-citizen; whom expelled, every city of the world would contend to adopt? Yes, blessed, I pronounce, shall that nation be, which receives and cherishes him! Accursed your own, if you reject him! Thrice accursed, I say, in his loss! But, I can no more—tears choke the powers of utterance; and the brave Milo forbids such an unmanly deploration.

'My tears subside. Let me now, my Lords, demand your free, unbiassed determinations. Milo likewise calls upon you, to deliver your genuine, your unconstrained opinions. What you think, boldly speak. Believe me, my Lords, a sentence delivered with firmness, and founded upon the principles of justice and truth, will be the most acceptable to our great Consul; to him, who, in framing this court, selected you, because of your superior wisdom, virtue, and fortitude.'

On this paragraph we might remark—the inaccuracy of calling death an *object of punishment*—the insignificant tautology by which the clause, '*Sit hic*, &c.' is rendered—the misinterpretation of the Author's meaning in the version of, *erit dignior locus*—the ludicrous absurdity of rendering *grata gentibus*, the admiration of the universe—the quaintness of the phrase, *compunctions of distress*—and lastly, the severity of giving the clause, *deprecante me?* an air of parade and vanity, which is unjust to Cicero, even in that point which is confessedly his foible; 'Who the advocate?' CICERO HIMSELF.

In this oration in behalf of Milo, the Translator has fritter'd into a great number of short sentences a paragraph in which Cicero puts into the mouth of Milo a detail of the actions of Clodius, in a sentence, which is an admirable specimen of continuity of construction, and length of period, without obscurity: for doing which he assigns the following curious reason: 'The delivery of any oration is certainly greatly obstructed by the insertion of a sentence of greater compass, than can be easily uttered without a renewal of the breath; or, at farthest, the continuance of two suspirations.'——How admirably must the man, who, for so excellent a reason, thinks long sentences a defect in oratory, be qualified to translate the diffuse and luxuriant periods, with which Cicero's writings every where abound!

We must not take leave of our Translator without acknowledging, that, with whatever other fault he may be chargeable, he is perfectly free from the common one of translators—*partiality in favour of his Author.* One of the principal objects of his Notes, is to bring the public virtue of Cicero into discredit, and to cast reflections upon his principles and character.

While Capt. R. acknowledges that Cicero was 'not deficient *of* genius, argument, or of the true principles of reasoning,'

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ing,' he aſſerts, that 'he often debaſed his powers, or was ſo utterly forſaken by them, as to excite our aſtoniſhment, that a learned and judicious aſſembly ſhould ſuffer him to proceed.'—In the affair of Catiline, in which Cicero diſcovers ſo much public ſpirit, the Tranſlator ungenerouſly inſinuates, that 'he himſelf nurſed it to a certain degree of forwardneſs, in order to anſwer his own purpoſes.'—He even ſurmiſes, that the vanity of Cicero was ſomething more than ſimply a foible, and ſays, that 'poſterity have doubted, whether the extravagant encomiums he paſſed upon himſelf, were not the ſuggeſtions of political genius.'

Whence all this ſpleen againſt a character, which good men have ſo generally agreed to admire? The cauſe is ſufficiently explained in other parts of theſe Notes.——Cicero thought that Cæſar had invaded the liberties of his country, and raiſed himſelf by his policy, no leſs than by his proweſs, to unlawful dominion. His Tranſlator thinks, that Cæſar employed 'his more than human powers, during his adminiſtration, in a ſeries of actions, planned and uniformly executed, for the honour and advantage of the public;' that 'he was unconſcious of any perſonal elevation, except what was immediately derived from his fellow-citizens and reverberated to them, leaving him, in office only, their ſuperior;' and that 'a ray of divinity encompaſſed the perſon, and dignified every act of Cæſar.'——Cicero thought the act of putting Cæſar to death ſo glorious, that he challenges all mankind to produce an act of greater merit. "*Quæ enim res, unquam (pro ſancte Jupiter!) non modo in hac urbe, ſed in omnibus terris eſt geſta major? quæ glorioſior? quæ commendatior hominum memoriæ ſempiternæ?—Quæ vero tam immemor poſteritas, quæ tam ingratæ literæ reperientur, quæ eorum gloriam non immortalitatis memoria proſequantur?*" His Tranſlator, refuting his Author's prediction, aſſerts, that 'the deed was of ſo horrid a nature, that there could have been nothing ſufficiently baſe and baneful to undertake it, except virtue wrenched from its true principle of action;' and that 'never was any Governor more baſely and atrociouſly murdered than Julius Cæſar; never was a more moderate, clement, and amiable ruler, dragged from the ſeat of juſtly delegated power, than that great, that godlike hero, Julius Cæſar.'——Cicero knew, that the deed excited univerſal joy; and that all good men, as much as they could, were concerned in his death: "*aliis conſilium, aliis occaſio defuit; voluntas nemini.*" His Tranſlator maintains, that the aſſaſſination of Cæſar was an act execrated by a great majority of the people, who revered the memory of Cæſar, curſed his aſſaſſinators, and adored Antony.——Cicero gloried in ranking himſelf among the patrons of liberty;—his Tranſlator ſtations himſelf in another corps, and in writing Notes upon

Cicero,

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Cicero, takes upon him to answer the advocates of liberty, and treats the name of patriot with contempt. No wonder the Translator has so little predilection for his Author!

On the whole, we cannot discharge our duty to the Public, without honestly declaring, that, in our judgment, neither the literary taste, nor the political principles of our countrymen are likely to receive any considerable improvement from this work.

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ART. II. *An Inquiry into the present State of Population in England and Wales*; and the Proportion which the present Number of Inhabitants bears to the Number at former Periods. By William Wales, F. R. S. and Master of the Royal Mathematical School in Christ's-Hospital. 8vo. 1 s. 6 d. Nourse. 1781.

THE ingenious Author of this Inquiry very justly observes, that truth ought at all times to be the object of our researches; but that it is a truth, notorious even to a proverb, that it ought not at all times to be made public. The obvious circumstances of nations cannot indeed be concealed from the world at large; but there are latent circumstances, the discovery of which must be gained by acute inquiries; and if such inquiries should be pursued on principles doubtful to others, however clear they may appear to the person who reasons from them; and should bring out conclusions disadvantageous to our country: in such a case we must agree with our Author, that 'at no time whatsoever could publications which tend to depress the spirit of the nation, be more improperly introduced than now, when we are surrounded by numerous and powerful enemies, through whom we must fight our way, or sink into the most humiliating state of insignificancy, or perhaps contempt, among the nations of Europe.' Nations, like individuals, ought certainly to proportion their attempts to their abilities, or, according to the homely proverb, to cut their coat according to their cloth. Hence appears the use of political arithmetic; but this use is wholly domestic, as the worst consequences may at times result from furnishing our enemies with such materials, as *data* for calculations which may operate to our prejudice. Mr. Wales, as a patriot, expresses his apprehension, lest publications of this nature, under respectable names, but built on partial or false information, should have an ill tendency; and therefore conceives it to be the duty of every member of society to use his utmost endeavours to stop the effects of such misrepresentations.

This task Mr. Wales has himself undertaken; first stating his objections to the computations to which he particularly alludes; and which are published at the end of Mr. Morgan's Treatise of Annuities and Assurances, by Dr. Price. The loose returns made

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made by the window-surveyors, he clearly shews to be by no means sufficient to support calculations of the number of inhabitants; and as little dependance can be placed on those founded on the increase or decrease of the excise and customs, owing to the very extensive practice of smuggling.

'Convinced,' says he, 'as I was, that no dependance could be placed on calculations, founded on either of the two considerations which have been discussed above, and that a tolerable degree of exactness could be expected only from an actual survey, made on the spot, by persons in no wise interested in this affair, or any others which have the least connection with it, or with any article of the revenue; I began to consider in what way authentic information, of this kind, though of a more limited extent, might be procured. I observed that the advocates for a depopulation suppose that the destruction has fallen chiefly, and of late years, wholly upon the cottages; and that it was allowed, on all hands, that the principal manufacturing and trading towns have *increased*; and some of them, as Manchester, Leeds, Birmingham, Sheffield, Liverpool, and Bristol, most amazingly. It was moreover obvious, that many cottages would not be found in large towns where there are no manufacturers; consequently the desolation must have happened chiefly in small country towns and villages; in which places I knew it would be very easy for a person, who lived on the spot, to inform himself exactly of the present number of houses; and, if he had spent his whole time in the place, to recollect every material alteration which had been made in it for thirty or forty years past.

'In consequence of these considerations, I addressed the following queries to every acquaintance which I had in the country, as well as to every other person that I could get recommended to.

'1. The number of houses which there are now in the township, or village.

'2. The number of houses there were in it about the year 1750.

'3. The number of houses which have been built since that time, where none stood before.

'4. The number of houses which have been suffered to decay, and become uninhabitable since 1750; in the place of which none have yet been rebuilt.

'5. By how many the total number of houses have been lessened by putting two, or more, into one.

'6. By how many the total number of houses have been increased by separating large old houses into smaller ones.

'7. The number of houses that are assessed to the window-tax.

'8. Whether, in the several surveys that have been made, but especially in 1777, the surveyor returned the number of houses which were *not* assessed, as well as those which were.

'Lastly, To take the opinion of two or three sensible persons, who have lived the whole time in the village, &c. whether, since that period, the number of the inhabitants has increased or decreased.'

Mr. Wales gives a humourous account of the obstructions he found to his procuring the number of houses in different places. These occasioned his having recourse to parish-registers, in which his

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his applications proved more successful. From a number of tables, which must have required much laborious attention in collecting and forming, and for which we must refer our curious Readers to the work itself, we are greatly comforted to find the worthy Writer warranted in forming the following agreeable conclusions:

'1st. The number of inhabitants in London, during the last 5 years, were to the number of inhabitants during 5 years about the time of the Revolution, as 203860,3 to 18283,3. That is, as 10 to 9 nearly.

'2d. The number of houses, or families, in certain towns, taken indiscriminately, and in a considerable variety of counties, are now, to the number which was in the same towns in 1750 as 28544 to 23526: or as 7 to 6 nearly.

'3d. The present number of inhabitants in 38 parishes, taken indiscriminately, in different parts of England, according to the registers of births and burials in these parishes, is to the number which was in the same 38 parishes at the Revolution, as 446115 to 166274: or as 8 to 3 nearly.

'4th. The present number of inhabitants, in 142 parishes, taken in the same manner as in the last article, is to the number which were in the same parishes between the years 1740 and 1750, as 12868 to 8779: or as 10 to 7 nearly.

'5th. The baptisms in 26 parishes, for 10 years immediately before the year 1754, when compared with the baptisms in the same 26 parishes for 10 years immediately after 1754, gave the proportion between the number of inhabitants in the latter 10 years to the mean number of them in the former 10 years, as 1157,1 to 1180,4.

'6th. According to the baptisms and burials in the diocese of St. David's, the mean number of the inhabitants, between the years 1700 and 1730, was to the mean number of the inhabitants, between the years 1730 and 1760, as 1153,3 to 1667,0: or as 2 to 3 nearly; and to the mean number of the inhabitants which were in the said diocese between the years 1760 and 1763, or 1764, as 1153,3 to 1846,6: or as 5 to 8 nearly.

'Lastly. From actual enumerations, the number of inhabitants in 10 cities, towns, and villages, at a former period, were 10,1214; at a latter they were 16841.

'In every instance the places have been taken indiscriminately; that is, just as I could procure them; and I have omitted no place which I could procure: it may, therefore, be fairly concluded, that they represent, justly, the state of the kingdom in general; and this argument cannot be overturned but by producing a greater number of parishes which tend to prove the contrary; or an equal number of facts of a more certain nature.'

As the vigilant industry of Mr. Wales has furnished him with perhaps as accurate *data* as the nature of so abstruse a subject will admit, we are encouraged to hold up our dejected heads again, and to exclaim, with the anxious Upholsterer—*How then are we ruined?* Even the worthy Doctor, whose alarming con-



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cluſions are thus inverted, muſt, if he is ſatisfied it is done on better grounds, rejoice in the event.

The ſame objects appear to different men as differently as are the tempers of mind with which they are examined. Our preſent Author, under the influence of his diſcoveries, ſeems to eſtimate things in a candid, good-humoured manner; and, accordingly, declares, that 'notwithſtanding luxury, extravagance, and diſſipation, are at a very high pitch, it by no means follows, that they are carried higher now than they were formerly; or that they are of a more wicked nature, or of a more dangerous tendency. It was always the cuſtom to praiſe the paſt, and ſpeak ill of the preſent times; and, therefore, when I hear gentlemen declaiming in this manner, I am no more convinced of the truth of what they advance, than they are themſelves by the authors who lived in, and wrote with the ſame ſeverity of the manners of the ages, which it is now the faſhion to extol ſo much. Dreſs is not more expenſive; nor are places of public amuſement more numerous now, than formerly. Exceſſive gluttony and drunkenneſs, the groſſeſt, and perhaps the moſt pernicious to population of all others, are by no means the leading vices of the preſent age: indeed, there are very few, except among the loweſt of mankind, who would not be aſhamed to be thought guilty of them. In ſhort, when I caſt my eye over the ſeveral purſuits, faſhions, amuſements, and vices, of the preſent age, and compare them with thoſe of former times, as I find them deſcribed by the moral writers, who lived in them, I can only conclude that the circuit of theſe things is changed, but not enlarged; and that Providence has caſt my lot in an age which is as deſirable as any that have preceded it for many generations.'

We ſhall conclude this article with producing our Author's ſentiments on another ſubject, concerning which many ingenious men have widely differed:

'Although all arguments drawn from conjecture muſt ſubmit to the foregoing matters of fact, yet the following ones appear to me ſo forcible, that I cannot help ſubmitting them to the public. It has been urged, that the inhabitants have decreaſed in country towns and villages, becauſe employment has decreaſed in thoſe places, and that the decreaſe of employment has been cauſed by incloſing common-fields, and putting ſeveral ſmall farms into one great one. That both theſe circumſtances may have tended to leſſen employment amongſt huſbandmen, in ſome parts of the kingdom, I will not diſpute; but I believe, by no means, in that degree which thoſe, who argue for a decreaſed population, imagine. The farmer, where he is at liberty to act as he thinks proper, will not be governed by conſidering whether his land is open or incloſed, in aſſigning the proportion between arable and grazing grounds, but by the profits which this or that ſtate of his land produces: conſequently, whether land be incloſed or not, the proportion between the quantity of land which is on tillage, and that which is in graſs, will always be determined by the proportion which the price of corn bears to the price of cattle, as it always was. It is true, great quantities of the newly incloſed common fields have been *laid down*; and the reaſon is plain. For every acre

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acre of common-field land that has been inclosed, there have been inclosed two acres of commons, and other waste grounds; almost every acre of which has, necessarily, had the plough thrown into it, in order to cultivate and improve it. The price of corn must therefore have sunk to nothing, and the price of cattle have risen to an extravagant rate, if other lands had not been laid in to grass to feed them.

'It may be farther observed, that hitherto, inclosures have been so far from lessening employment, that they must have greatly increased it. The inclosed commons and waste land, being so much more in quantity than the common fields which have been taken in; and requiring, at the same time, so much more labour, to bring them into order, than it required to work lands, already cultivated, must greatly have increased employment. We may add the great increase of labour in fencing and dividing both sorts of inclosures, as well as the additional employment of keeping them continually in repair, and in cultivating continually a quantity of land so much greater than was under cultivation before, as well as keeping a considerable part of that land in a higher state of cultivation: it being well known, and reasonable to suppose, that more care and pains are employed in the cultivation of inclosed lands, than on those which are not inclosed. In short, the whole inconvenience which has arisen from inclosing, and which has given rise to all these complaints, is, that where the inclosures have been chiefly, or wholly, of common-fields, employment has declined: whilst it has increased in a much greater proportion, in those parts where the inclosures have been chiefly, or wholly, waste lands; and, consequently, the people have been obliged to remove from one place to another, after their employment.

'With respect to the engrossing of farms, there can be little doubt, but that it has been a real grievance to many individuals; and so, likewise, have many other things been, which have proved very advantageous to the kingdom in general. Every considerable alteration in the internal policy and management of a state, whether it be for the better or worse, in general, must be a hardship to those individuals who are obliged, in consequence of it, to seek a new employment; but it does not therefore follow, that every such alteration is for the worse. Whether the change under consideration has been for the better or worse, can only be determined by experience, and the observations of men who are judges of, and conversant in, these matters. Mr. Young, the very ingenious author of many excellent publications on this subject, and who has certainly considered these things as much, and, perhaps, understands them as well, as any other person in England, is clearly for large farms; and has advanced such arguments in their favour, as seem difficult to confute: and, to his works, I wish to refer those who chuse to inquire farther into this affair. It is obvious enough, that the division of land into small farms, may be extremely proper at one time, and as highly improper at another. Such a division may also be proper in one state, and not in another. For example, it would be very proper to encourage it in those states where the form of government is feudal, and where they have no manufactures or commerce; but it seems very absurd to employ more hands than are necessary, in cultivating the ground, in states which depend chiefly on arts, manufactures, and foreign commerce, for their



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ſupport, as is the caſe with England at preſent. If that unhappy time ſhould ever arrive when theſe are loſt, farms will naturally ſubdivide themſelves again, and become as ſmall as they have been formerly."

Whether this train of reaſoning may now be accepted as concluſive or not, we cannot reſiſt the temptation of going one ſtep further in it, to conceive in idea what might be the deſponding reflections of politicians at ſuch a time, from the inability of tenants to occupy reſpectable farms; and the unhappy obligation on landlords to portion them out into diminutive lots, to ſuit the narrow circumſtances of impoveriſhed cultivators!

As the Writer concludes with an invitation to the parochial clergy to aſſiſt him with materials to extend his inquiries into the ſtate of population; we ſincerely hope he will receive all the encouragement due to the laudable induſtry he has manifeſted in this brief attempt.

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ART. III. *A Comparative View of the Differences between the Engliſh and Iriſh Statute and Common Law.* In a Series of Analogous Notes on the Commentaries of Sir W. Blackſtone. By William Thomas Ayres, Eſq; of the Middle Temple. 2 Vols. 8vo. 12s. bound. Brooke.

WITH what propriety this book is intitled a Comparative View of the Differences between the Engliſh and Iriſh Statute and Common Law, we do not readily comprehend. We think it would have been called with more logical exactneſs, and certainly with more truth, a Comparative View of the *Coincidences* between the Differences. The bulk of the work is borrowed (we will not ſay ſtolen) from Sir William Blackſtone's Commentaries, with a few ſcanty Notes, referring to Iriſh Statutes that have been paſſed in confirmation, hardly ever in variation, of the Engliſh. We ſometimes travel through thirty or forty pages together that have been ſervilely taken from Blackſtone, without a ſolitary Note intervening.

This is Mr. Ayres's *differential code* (as he ſomewhat curiouſly expreſſes it) for which he demands the gratitude of the Iriſh ſtudent. His Introduction, we confeſs, led us to expect more than he has performed. Notwithſtanding the aukwardneſs of his phraſeology, there is in the plan ſomething ſpecious. After paying a very handſome compliment to the Commentator on the laws of England, to whom he gives the praiſe of having firſt properly methodized the principles of law, and (ſtill more) of having *united them* to *reaſon* (we queſtion whether panegyric could ſtrain a higher compliment), he obſerves, that 'if the ſtudy of the law is rendered more eaſy to the *Engliſh* ſtudent by its being thus methodized, yet the difficulties to the *Iriſh* are very numerous. Although the Conſtitution of Ireland, when firſt adopted, was exactly ſimilar to that of England, and the



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principles and maxims of Iriſh juriſprudence coincident with the Engliſh common law, yet material differences in both have ariſen in proceſs of time, from neceſſity and accident.

'A competent knowledge of theſe differences is eſſential to every Barriſter; but it too frequently happens, that gentlemen arrive at the bar founded with an ignorance of that differential code with which they ought to be ſo peculiarly acquainted, after a ſevere application to the ſtudy of the Engliſh law.'

It is not eaſy to underſtand what this Author means by aſſerting, that though the principles and maxims of Iriſh juriſprudence were once *coincident* with the Engliſh common law, yet material differences in *both*, have ariſen in proceſs of time from neceſſity and accident. Different ſtatutes in either country may alter, and have altered, the law; in particular points, but the *maxims* and *principles* of both (or rather they are one and the ſame ſyſtem) remain unſhaken; and that they do ſo, is the boaſt and the ſecurity of both countries. They are the medium through which even thoſe ſtatutes are conſtrued. The latter muſt conform to the peculiar neceſſities of trade, and other ſubordinate objects of regulation; but the *principles* of law do not fluctuate: and this the Author himſelf confeſſes by tranſcribing ſo *copiouſly* from *the Commentator on the Laws of England*; which we know as little how to reconcile to this poſition, as we do to his title of the *Differences* between the Iriſh and Engliſh Statute and *Common* Law.

The intention of his work is to facilitate the labours of the Iriſh ſtudents. To thoſe who are too poor or too indolent to purchaſe and to read Blackſtone's Commentaries, and the Iriſh Statutes, it may be of ſome utility, and may prevent them from *arriving at the bar founded with an ignorance* ſo diſcreditable as that which Mr. Ayres imputes to too many Iriſh Barriſters. We hope the imputation is as unmerited, as the language which conveys it is ungrammatical and inelegant.

The Diſſertation contained in Mr. Ayres's Introduction "on the conteſted point of the power of the Britiſh Parliament to bind Ireland," is uſeful as an hiſtorical deduction,—and perhaps deſerves to be printed ſeparately.

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ART. IV. *Theatre of Education.* Tranſlated from the French of the Counteſs de Genlis. 8vo. 4 Vols. 1 l. 1 s. Boards. Cadell, &c. 1781.

IT has long been a ſubject of complaint, that while the moſt ample proviſion is made for the *education of the head*, little care is taken to furniſh the neceſſary materials for *that of the heart*. Elementary treatiſes on the ſciences, though not ſo perfect as might have been expected, have been produced in great



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abundance;

abundance: but the number of works, the immediate object of which is, to form the diſpoſitions and manners of children and youth, is comparatively ſmall; and of theſe only a very few are judiciouſly adapted to anſwer their end. Whether this deficiency has been owing to the extraordinary difficulty of the taſk, or to the common propenſity—we will not ſay of authors, but—of mankind, to prefer the ſplendid to the uſeful; much praiſe is due to the writer, who is diſintereſted enough to make the attempt, and has ability ſufficient to ſucceed in it.

The Counteſs de Genlis has had no inconſiderable ſhare of merit, in inventing, and judiciouſly executing a kind of writing, which is admirably adapted to impreſs the minds of children and youth with the ſentiments of morality. Didactic eſſays may be of great uſe in furniſhing young minds with juſt ideas on moral ſubjects. Leſſons of wiſdom and virtue may, with ſome advantage, be ſtored in the memory, in the form of ſage maxims and reflections; but it is by repeated impreſſions on the imagination and feelings, more than by the moſt aſſiduous repetition of preceptive inſtructions, that habits of virtue are formed. Theſe effects are produced with great advantage by the *moral comedy*, of which this writer has given many ſucceſsful ſpecimens. In common with fable and narration, it exhibits moral truth before the youthful fancy in lively and pleaſing colours, and obtains it a free admiſſion into the heart, by combining it with characters and ſcenes adapted to intereſt the paſſions; and beſide this, it has the peculiar advantages, of engaging the attention by the gradual unfolding of the plot; giving an air of reality to fiction, by character and dialogue; and affording an opportunity for exerciſing and improving the powers of memory and ſpeech, in dramatic repreſentation.

The Writer's firſt deſign in theſe comedies appears to have been to teach the leſſons of prudence and virtue by examples. Almoſt every piece is ſo contrived, as to inculcate ſome one moral truth or ſentiment. The characters are choſen, with great judgment, to exhibit before young perſons engaging patterns of goodneſs; or to ſuggeſt to them the hazard of falling into thoſe leſſer errors of conduct which eaſily admit of correction, rather than to expoſe to their view thoſe enormities of character, which would ſhock their moral feelings, and lead them into a premature acquaintance with the worſt part of mankind. The pieces are in general ſufficiently enlivened with incident to render them intereſting; and ſometimes we meet with ſcenes which merit the appellation of humorous: the general caſt, however, is that of grave dialogue; and the ſerious and tender paſſions are more frequently touched, than the gay and ſportive. The language has, throughout the whole, ſimplicity ſufficient to render it intelligible to young perſons, and at the

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same time it is sufficiently correct to raise it above the censure of criticism: and in this respect the Translator has, in general, done justice to the original.

In support of the opinion we have given in favour of this work, we shall lay before our Readers the two following extracts:

LADY ORSAN, HARRIOT.

'*Har.* Mama, Mama, I pray you give me leave to send a guinea to the poor blind woman.

'*L. Orsan.* Most willingly: your sisters have asked the same permission; Emilia gives three guineas, and Agatha two; but I tell you beforehand, that each of us in giving, has made a sacrifice. I have made a sacrifice of a picture, Emilia of a port-folio, and Agatha of a hat; I hope, Harriot, you have the same reason.

'*Har.* But, Mama, I have no sacrifice to make, I do not want any thing.

'*L. Orsan.* I think you proposed yesterday to buy a pretty desk we saw at the cabinet maker's.——

'*Har.* That is true indeed —But I shall have a guinea left; the desk is only six and thirty shillings; Emilia will lend me fifteen shillings, and I can buy it.

'*L. Orsan.* What, have recourse to borrowing for a trifle which you can easily do without! Besides, you must never run in debt, but when it is absolutely necessary. If you have not a good heart, I cannot give it you, but it is possible for me to teach you to reason justly. If in doing a good action, we retrench nothing from our common expence, we only commit a folly; if we borrow from one hand to give to another, we disorder our finances, and usurp the appellation of benevolent, for there is no virtue without reason. Act consistently, which is all that I have any right to expect from you; buy the desk, or help the poor woman; but never expect to unite the pleasure of gratifying all your whims, with the happiness of being useful to the unfortunate; that is impossible.

'*Har.* Since I must chuse, surely I shall not hesitate; I give up the desk with all my heart.

'*L. Orsan.* In that case you have merit in what you do, since it will exercise your self-denial. Without that, where would be the merit?

'*Har.* My dear Mama, I am sensible of that, and every time I regret the want of the desk, I will think of the blind woman, and I shall regret it no longer.

'*L. Orsan.* And you may even say, "If I had not been compassionate, I should have had a desk which now I do not care for; instead of which, the remembrance of a good action remains to me, an honest poor woman blesses me, and Mama loves me the better."—*(She embraces her).*

'*Har.* O Mama, from this instant I think no longer of the desk, I assure you; and I see that what I at first thought a sacrifice, is not one, but the contrary.

'*L. Orsan.* It is so of all those which virtue requires; they are only difficult before the execution; in proposing them, we only consider what they may cost; but in doing them, the pride alone which



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they inspire is a sufficient recompence. I hope my dear Harriet, you will know a still more pleasing value, that which a feeling mind can give But go with Agatha, return to your governess.'

The following picture of the *travelled coxcomb* is drawn with spirit:

THE BARON, THE VISCOUNT.

'*Visc.* Yours is a charming garden—the *site* is truly agreeable—that view from the side of the wood is *wild*, but exceedingly *picturesque*. At the approach of the evening, the setting sun throws immense *masses of light* upon the mountain, which produces *a very fine effect*. That landscape calls to my mind those of Switzerland; it has all their beauties, but without the *severity*. *Nature is more majestic, and impresses the mind with more awful ideas* in Switzerland and Italy; but it is a beauty, if I may hazard the expression, whose rugged austerity approaches to harshness. Here indeed she is less sublime, but more simple; much more affecting.

'*Baron, aside.* What an harangue!——I believe, this is what is called an *impromptu*; but it is not in our language, for I neither understand the words nor the phrases.

'*Visc. aside.* I have him—he is already confounded.

'*Baron, aside.* Let us see to what lengths he will go. *(aloud)* Why truly, my Lord, you astonish me.—You are exceedingly *eloquent*.—All this fine language, which has been delayed to express that I have a fine garden—

'*Visc.* It is because I am passionately fond of the country. A fine prospect affects me in a very extraordinary manner: how happy I was when travelling over the Appennines! Those lofty mountains, rugged with rocks, and surrounded with tremendous precipices; that noble wild *aspect*, elevated my imagination, extended and exalted my ideas; hurried on by an irresistible enthusiasm, I got out of my carriage, I reflected, I made a drawing, I composed verses.—What a country is Italy for a lively imagination, a *thinking* head! On considering, that I was in the country of Cicero, Virgil, and Horace, *I felt an impression* which it is impossible for me to describe: having all their works by heart, I found a new pleasure in reading them on the very spot where they were composed—And Rome, Rome! what transporting raptures did I feel on entering Rome!—

'*Baron.* But tell me a little of the people, the manners and different governments; have you not studied these things with attention?

'*Visc.* In Italy, my observation ran chiefly on external objects; there nothing is wanted but eyes and memory; there reflection can only employ itself on the past; but it is in Switzerland and in England, that *thinking beings* and well *organised* heads are to be found; such a stretch of ideas.—We have grace, *an agreeable varnish*, a *great glow of colour*; we are skilled in the art of *shading*; but they have the advantage of us in *geometric* and *methodical* reasoning, nor can we compare our *logic* with theirs.

'*Baron.* So, you rank the Swiss and the English in the same class? They have no varnish, no glow of colouring, nor art of shading; but they have method, logic, and geometry?

'*Visc.* Yes, in their manners and their way of thinking, there is a great similitude; the natural qualities of both are much the same.

'*Baron,*

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'*Baron, aside.* The natural qualities!—*(aloud)* I am told you have written a very minute journal of your travels?

'*Visc.* Yes, I have six volumes of my scrawlings; it is an *unformed* work, as you may conceive a work must be, when written with such rapidity.—However, it don't want for fire, nor a spirit of originality. While I was in London, I was persecuted to print it; but I am so far from having any vanity of that sort!—I have brought some *valuable* drawings from Italy, and so *highly finished!*—

'*Baron.* I suppose, then, that you are a great connoisseur in painting?

'*Visc.* Yes, I have a tolerable good eye, and such a passionate love of the arts!—All the time I could spare while I was at Rome, was most deliciously dedicated to music and painting; I composed a little treatise on music, in which I prove, that the Italians are the only people who have known *the great effects of harmony*; that their *style* is in general *more pure*, their ideas *newer*, and in short, even in their most trifling airs, are to be found pretty *intentions*, *grace*, *elegance*, and *motives* well sustained.

'*Baron.* So then, our music is ill intentioned; I am very sorry for it, because I loved Rameau.—But let us return to painting; and since you are a real lover of the art, I will shew you a miniature which is said to be done by the hand of a master; you will give me your opinion freely, because, in consequence, I shall either purchase it or send it back. There it is. *(He gives him the box with Angelica's picture in the lid. He says aside)* Let us hear what this pedant will say to the figure of Angelica.

'*Visc. after a moment's attention.* I cannot advise you to purchase it.'

'*Baron.* Why so?—The face is pretty.

'*Visc. looking at the picture.* No——no character——bad attitude, no expression——a detestable piece, truly!

'*Baron, nettled.* It is well I hear this.

'*Visc. still looking at the picture.* Detestable!—no taste in the colouring; a sneaking look——a pitiful manner, excessively hard——wretched drapery——*(Giving back the box)* It is worth nothing—absolutely good for nothing.

'*Baron, in a passion.* Well, Mr. Connoisseur, some other person perhaps may not be so hard to please.'

In the pieces contained in the first volume, female characters only are admitted. The fourth volume is written with a particular view to the improvement of young persons in the inferior classes of life. The titles of the several pieces are; *Hagar in the Desart: The Beauty and the Monster: The Phials: The Happy Island: The Spoiled Child: The Effects of Curiosity: The Dangers of the World: The Blind Woman of Spa: The Dove: The Sacrifice of Friendship: The Generous Enemies: The Good Mother: The Busy Body: The Children's Ball: The Traveller: Vathek: The False Friends: The Judge: The Queen of the Rose of Salency: The Milliner: The Linen Draper: The Bookseller: The Truly Wise Man: The Portrait.*

If the Translator should think proper to publish another edition of this useful and entertaining work, in a less expensive



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form, for the use of children; he will perhaps avoid the frequent repetition of the exclamation, *My God!* for, though it is certainly quite impossible for a French company to support a conversation with any spirit without their *Mon Dieu!* perhaps some few individuals in this country may still retain so much English vulgarity, as not to think their children the more accomplished, for being able, on every occasion, with a polite negligence—*to take the name of God in vain.*

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ART. V. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXX. For the Year 1780. Part 1. 4to. 7s. 6d. sewed. Davis, &c. 1781.

## ELECTRICITY.

Art. 2. *An Account of some new Experiments in Electricity, with the Description and Use of two new Electrical Instruments.* By Mr. Tiberius Cavallo, F. R. S.

THE first observations contained in this Paper are founded on a curious experiment lately described by Professor Lichtenberg. On exciting an electrophorus negatively, and placing on it a piece of metal, such as a brass tube, or a three-legged compass, to which a spark of positive electricity is communicated; if the piece of metal be removed by means of a stick of sealing wax, or other electric, and some powdered rosin, kept in a linen bag, be shaken upon the electrophorus; it will be found to fall almost wholly about those parts of the resinous plate, on which the piece of metal had been placed: forming some radiated appearances, resembling the common representations of stars. On the contrary, if the resinous plate has been positively electrified, and the metallic body negatively; the powder will avoid those parts of the plate from which the metallic body had been removed, and fall principally on the other parts of the plate.

Mr. Cavallo satisfactorily explains these appearances, by shewing, that the powder, in consequence of the friction which its particles receive, actually acquires a negative electricity; and that consequently these particles are attracted by those parts of the plate that are positively electrified, and are repelled by those parts which possess the same electricity with their own. The electricity of the powder is so strong, that half an ounce of it suffered to fall, even from a spoon, on an insulated brass plate, furnished with an electrometer, is sufficient to make the threads diverge as much as they possibly can.

The Author gives the results of a few experiments founded on this new method of exciting substances in the state of powder; the most singular of which, in our opinion, is that "*steel* filings, let fall either from a glass phial or paper, electrified the plate *negatively*;

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*negatively*; but *brass* filings, treated in the same manner, electrified the plate *positively*.'—It seems singular too, that from one experiment it appears, that the amalgam of *tin-foil and quicksilver*, let fall upon the metal plate from a glass phial, electrifies the plate negatively; whereas, in another trial, we find, that *quicksilver* alone, poured from a phial, electrifies it positively.

In this Article the Author describes and delineates a very useful and commodious *atmospherical electrometer* invented by him; the principal recommendations of which are its very small size (about 3 inches and a half in length), its not being liable to be disturbed by the wind, and its great sensibility.

## CHEMISTRY.

Article 3. *A new Method of assaying Copper Ores.* By George Fordyce, M. D. F. R. S.

In this method, troublesome ustulations and fusions are avoided, and the metallic part of the ore is more easily procured, by means of the mineral acids, fixed alcali, and iron. The copper precipitated from its solutions, in its metallic form, by the latter, being dried and weighed, gives the proportion of metal contained in a given quantity of the ore. Simple, however, and easy as the Author's process will appear to the chemical Reader; we cannot help questioning his assertion that it may be 'performed by a person *totally unacquainted* with chemistry, so that any proprietor of an estate, or *his servant*, may determine if an ore be of copper, and its *value*.'

From the Author's observations on its process we shall extract a remark of a more general nature. He observes, that 'many authors have been misled by not knowing this property of metallic salts, *viz.* that if we dissolve them in a small proportion of water, or if there be superfluous acid, the solution will remain perfect if exposed to the air; but if the acid be perfectly saturated with the metal, and the proportion of water to the metallic salt be very great, on exposure to the air it is decomposed; the metal precipitating in the form of a calx, and the acid being lost. This,' he adds, 'may easily be tried by taking common blue or green vitriol, dissolving an ounce in three ounces of water by boiling, letting them stand to cool, and filtering the solution. If this solution be exposed to the air, it will remain perfect; but if we drop a drop or two of it into a wine glass full of water, in a few minutes the transparency of the water will begin to be disturbed, and the metal in a short time will fall down, in a red powder if it be iron, in a blue powder if it be copper.'

M. Bergman has lately shewn, that this conversion of metallic salts (those of the vitriolic kind in particular) into an ochre, or calx, not only takes place on exposure to the open air, but even in a close vessel, when the salt is diffused through a large

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a large quantity of water; *provided that the water contain pure or atmospherical air:* the air contained in the water gradually attracting the phlogiston of the metallic salt, and consequently reducing the latter to the state of a calx. This observation, which may be extended to various other substances, naturally accounts for the *dephlogistication* of the vitriols, when dissolved in a *large quantity* of water, even in close vials: especially as it is found that no decomposition of the vitriols is observed, if the water has previously been deprived of its air *.

Article 7. *Experimenta quædam novum Acidum Animale spectantia:* Auctore F. L. F. Crellio, M. D. &c.

The new *animal acid* which is the subject of this Article was discovered some years ago by M. de Segner; who procured it from beef suet distilled in a glass retort. From the different results of the present Author's reiterated distillations, rectifications, &c. it appears that two pounds of this substance contain 14 ounces of pure oil, 7 ounces and 2 scruples of acid, and 10 ounces 6 drams and a scruple of coal.

We must refer the chemical Reader to the Article itself for the account of the particular experiments which the Author made on the *oil*, as well as on the *acid*; which last he combined with fixed and volatile alcalis, calcareous earth, magnesia, and earth of alum. It would not act upon siliceous earth. Speaking of a particular method of procuring it in a concentrated state, he observes, that the acid thus concentrated possessed the singular property of, *singly*, dissolving leaf gold; and proposes to treat hereafter more particularly on this subject, and on the action of this acid on metals.

We have already [M. R. *Appendix* to our last volume, pag. 508] given our Readers a general account of the process of *M. Scheele* (which is here however ascribed to *M. Gahn*) of procuring the *phosphorus of urine* from bones. The present Author, in the course of his experiments, detected the presence of the phosphoric acid in beef suet. From 2 ounces of its coal, reduced by calcination to 3 drachms, he procured by solution in water, and evaporation, 41 grains of a salt of a particular taste. To this salt, dissolved in water, he added a few drops of vitriolic acid; and then proceeding nearly in the same manner as when the phosphoric acid is procured from bones, he had the pleasure of observing the phosphoric light, which lasted above an hour, at the neck of the retort. But the small quantity of matter on which he operated prevented him from obtaining any solid phosphorus.

* *Bergman. Opuscul. Physic. & Chemic.* Tom. 1. pag. 105.

MEDICINE.

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## MEDICINE.

Article 8. *Account of a Woman who had the Small Pox during Pregnancy, and who seemed to have communicated the same Disease to the Fœtus:* By John Hunter, Esq; F. R. S.

A person who supposed herself to be in the sixth month of her pregnancy, was seized with the small pox on the 8th of December; and was delivered of a dead child on the 31st of the same month. An eruption was observed over its whole body, which resembled the small-pox; and several of the pustules were filled with matter. This case leads the Author into a variety of discussions relative to the subject, which will not easily admit abridgment.

Article 13. *A new Method of treating the Fistula Lachrymalis:* By Mr. William Blizard, Surgeon, F. A. S.

This method appears to be equally simple and ingenious, and to be attended with little pain and no danger. Its efficacy has been experienced by the inventor, who principally recommends it in recent obstructions in the nasal duct. These obstructions are proposed to be removed by the weight and pressure of a column of mercury, poured into a glass tube, to which is cemented a fine steel pipe, the extremity of which is introduced into one of the *puncta lachrymalia*.

Article 11. *Memoria sopra il Veleno Americano, &c.; An Essay on the American Poison called Ticunas:* By the Abbé Fontana. With a Translation.

We cannot, without both feeling and communicating pain, dwell long on these cruel experiments made with the American and other poisons applied, in various modes of torture, to rabbits, pigeons, and other animals. Many of the qualities of the American poison were made known to the Public by M. de la Condamine. The most *merciful* of all the present Author's trials is the following; which we select for *that reason*, still more than for its singularity, and for the medical reasonings deduced from it.

On opening the jugular vein of a rabbit, and injecting a *quarter of a drop*, by estimation, of the American poison, first dissolved in, and then diluted with water; the animal fell down dead, before the poison could be supposed to have reached the heart; and indeed as suddenly as if it had been struck by lightning. The Author does not believe that half a drop of the diluted liquor in the syringe had been injected, when the rabbit fell motionless and dead.

On applying the very same poison to *nerves* laid bare, no sensible disorder was produced in the œconomy of the animal —— 'By death taking place immediately,' says the Author, 'on introducing the poison into the blood, we may be induced to suspect, that there exists in that fluid a very active, subtle, and volatile

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volatile principle, which eludes the acuteſt ſight, and even the microſcope itſelf. This principle may, on this hypotheſis, appear neceſſary to life; and againſt this principle the poiſon may be ſuppoſed chiefly to direct its operation.'

The Author's deductions from theſe and various other trials ſuggeſt to him the following obſervations.—'Before my experiments, no perſon would have doubted but that the action of the American poiſon was immediately on the nerves. All the external ſigns declared it to be ſo. Theſe ſigns then are equivocal, and they are falſely' [erroneouſly] 'adopted by phyſicians for the certain proofs that a diſeaſe is purely *nervous*.' All theſe ſymptoms may exiſt without the nerves being in the leaſt affected: the alteration of the blood alone is ſufficient to produce them in a moment. The principal phyſicians have attributed the diſeaſe produced by the poiſon of the viper, and by the American poiſon, to an alteration in the nerves: it belongs to them now to examine whether other diſeaſes, ſuppoſed generally to be nervous, be not rather diſeaſes of the fluids, *than* * [or] diſeaſes of the blood. The ſuſpicion is great, the ſigns equivocal; the principle is ſhewn not to be general.' I would not here aſſert, that no diſorder could ever be derived from the nerves; this would be running into one extreme in order to avoid another. There is no doubt but that many diſeaſes are nervous in their origin, and that many others become ſo from diſorders which have began in other parts, and thoſe merely fluid. The illneſſes which ariſe from mental uneaſineſs ſhew us the power of the nerves on living bodies. But all this does not prove, that all the diſeaſes attributed to the nerves are nervous; and that the ordinary ſigns of this diſorder are not equivocal. And it is certain that the poiſons we have examined have no immediate action on the nerves, as has been commonly believed hitherto.'

Some experiments follow, which were made by the Author with *laurel water*; which was neither found to act on the *blood*, or the *nerves*: and yet proved mortal, and that too in an inſtant, when introduced into the *ſtomach* by the mouth.

## Miscellaneous Articles.

Article 4. *An Account of an Eruption of* Mount Veſuvius, *which happened in Auguſt* 1779: By Sir William Hamilton, K. B. F. R. S.

In this Article, this intelligent and well-informed hiſtorian of Mount Veſuvius, relates ſome of the moſt ſtriking phenomena which attended the laſt violent eruption of that mountain; after having paid *fifty-eight* formal viſits to its *crater*, and having been

* *Malattie dei fluidi, malattie del ſangue.*—The ſenſe is here greatly altered from its true meaning by the Tranſlator.

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been 'four times as often on parts of the mountain, without climbing to its ſummit.'

After ſome previous eruptions, the phenomena of which are here deſcribed, that of the 8th of Auguſt is particularly related; which the Author, at *Pauſilipo*, in company with ſeveral of his countrymen, obſerved with good teleſcopes; by means of which they could diſtinguiſh what paſſed in the *crater* of the mountain, as well as if they had been actually ſeated on the ſummit of the volcano.—'In an inſtant,' ſays the Author, 'a fountain of liquid tranſparent fire began to riſe, and, gradually increaſing, arrived at ſo amazing a height as to ſtrike every one who beheld it with the moſt awful aſtoniſhment. I ſhall ſcarce be credited,' he adds, when I affirm, 'that the height of this ſtupendous column of fire could not be leſs than three times that of Veſuvius itſelf,' which is elevated near 3700 feet above the level of the ſea.

'Puffs of ſmoke, as black as can poſſibly be imagined, ſucceeded one another haſtily, and accompanied the red hot, tranſparent, and liquid lava, interrupting its ſplendid brightneſs here and there by patches of the darkeſt hue. Within theſe puffs of ſmoke, at the very moment of their emiſſion from the *crater*, I could perceive a bright, but pale, *electrical fire*, briſkly playing about in zig-zag lines.'—The Author mentions this laſt circumſtance to prove, that the electrical matter, which manifeſted itſelf on many occaſions during this and other eruptions, 'actually proceeded from the bowels of the volcano, and was not attracted from a great height in the air, and conducted into its *crater* by the vaſt volume of ſmoke.'—Theſe and other *phenomena* formerly noticed by the Author have undoubtedly ſhewn, that the electric matter is *put in motion*, during the times of volcanic eruptions: but, ſuch is the velocity with which that matter moves, that its *direction*, *upwards* or *downwards*, has not yet, in any inſtance, not even in the phenomena exhibited on this grand ſcale, been ſatisfactorily aſcertained.

The light diffuſed by the above-mentioned huge column of fire was ſo ſtrong, that Mr. Morris, an Engliſh gentleman, informed the Author that, at *Sorrento*, which is 12 miles from Veſuvius, he read the title-page of a book by that volcanic light.

A ſhower of cinders projected from the Volcano, during the eruption of the 8th of Auguſt, alarmed the Duke of Popoli, then at *Monte Mileto*, at about 30 miles diſtance: ſome of theſe he ſent to Naples, which weighed two ounces. Stones weighing an ounce had fallen upon an eſtate of his ten miles farther off. A ſhower of minute aſhes fell the ſame night at *Manfredonia*, at eleven o'clock, and at the diſtance of 100 miles from the volcano; which ſpace they muſt have traverſed in two hours: as the great eruption happened at nine o'clock.



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One of the stones thrown out from the volcano, to the distance at least of a quarter of a mile, measured in circumference no less than 108 English feet, and was 17 feet in height; a solid block, much vitrified. Another block of solid *lava* was thrown much farther; which was found to be 16 feet high, and 92 feet in circumference: though it plainly appears, by the large fragments that lie round it, and which were detached from it by the shock of its fall, that it must have been twice as large when in the air.

Article 6. *An Account of a Method for the safe Removal of Ships that have been driven on Shore, and damaged in their Bottoms, to Places (however distant) for repairing them:* By Mr. William Barnard, Shipbuilder, &c.

The ingenious expedients used by the Author of this Article, in conveying safe to the dock at Deptford the York East Indiaman, and a Swedish vessel, stranded near Margate, cannot be rendered intelligible without a reference to the plates which accompany it.

Article 9. *Ett kort ut drag*, &c. *Extract of a Journal, kept during a Voyage to, and Residence in, the Empire of Japan:* By C. P. Thumberg, M. D. &c. With a Translation.

The Author of this Article was sent out by the Directors of the Botanic gardens at Amsterdam, and some other eminent persons of that place, first to the Cape of Good Hope, and from thence to Japan, in order to investigate the natural history of these countries, and to transmit from thence seeds and living plants of unknown kinds, for the use of their collections in Holland. So little is known concerning the empire of Japan; that even this short account of what the Author was permitted to observe there, must be acceptable to the curious.

He embarked, from Batavia, in 1775, on board a Dutch ship; and on the 13th of August 'sailed into the harbour of *Nagasacci*, with colours flying, and saluted the Papenburg, the Emperor's and Empress's guard, and the town itself.' Two *Over Banjoses* came on board, who resemble the Mandarins of China; and who reside in a place prepared for them on the ship's deck. Here they exhibit the following instances of jealousy, with respect to articles that enter or go out of the ship.

'Bedding is ripped open, and the very feathers examined. Chests are not only emptied of their contents, but the *boards* of which they are made are searched; lest contraband goods should be concealed in their *substance*. Pots of sweet meats and of butter are stirred round with an iron skewer. Our cheeses had a more narrow inspection: a large hole was cut into the middle of each; and a knife thrust into the sides of it in every direction. Even the eggs were not exempted from suspicion; many of them

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them were broken, lest they should conceal contraband goods within them.'

Though some of these Custom-house examinations are singular enough; the Author himself accounts for what may appear extravagant in them. He allows, that formerly the Japanese were less exact in this visitation; and exempted the chief of the factory and the captain of the vessel from it.—'This privilege they used in its utmost extent: each dressed himself in a great coat, in which were two large pockets, or rather sacks, for the reception of contraband goods; and they generally passed backwards and forwards three times a day.'

Though the Author had the advantage of attending the Ambassador of the Dutch Company, 'on his journey to *Jeddo*, the capital of this vast empire, situated at an immense distance from Nagasacci;' we learn little more than that he went, and that he returned: setting out on this expedition on the 4th of March 1776, and returning after an absence of 118 days. He 'saw temples, theatres, and many curious buildings;' but does not describe one of them; contenting himself with giving a short account of the dress of the Japanese (the fashion of which, it seems, has remained unchanged from the highest antiquity), and of the general structure of their houses; adding a few observations relative to customs and manners, and precise dates of the times when the Ambassador arrived at or left certain places, or had an audience of the Emperor, or his heir apparent.

Article 10. *Account of an extraordinary Appearance in a Mist;* By Mr. William Cockin.

Article 14. *A Continuation of a Meteorological Diary, kept at* Fort St. George, *on the Coast of* Coromandel: By Mr. William Roxburgh, Assistant Surgeon to the Hospital, &c.

Article 15. *A Journal of the Weather at Montreal:* By Mr. Barr, &c.

Article 16. *Meteorological Journal kept at the House of the Royal Society* (for the Year 1779).

From a series of observations made during the first fortnight in July, it appears that the variation of the needle was 22° 4′½; and that the mean of the observations on the dipping needle, made at the same time, was 72° 21′.

☞ An Account of the *Mathematical* and *Astronomical* Articles, contained in this and the following Part of this volume, shall be given in a subsequent Number.

ART.

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ART. VI. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXX. For the Year 1780. Part II. Davis, &c. 1781.

## MEDICINE.

Article 19. *Account of an Offification of the Thoracic Duct:* By Richard Browne Cheſton, Surgeon to the Infirmary at Glouceſter, &c.

Article 33. *Continuation of the Caſe of James Jones:* By the ſame.

THESE two Articles contain an account of the ſingular caſe of a young man who died in the Glouceſter Infirmary; and in whoſe body, on diſſection, were diſcovered ſeveral remarkable appearances of offification; particularly in the thoracic duct, and the *os. innominatum.* Theſe appearances are well repreſented in four plates.

## CHEMISTRY.

Article 22. *An Account of a new and cheap Method of preparing Pot-aſh, with Obſervations:* By Thomas Percival, M. D. F. R. and A. S. Member of the Royal Society of Phyſicians at Paris, &c.

Though modern obſervations have ſhewn that the vegetable fixed alcali is not, as had long and univerſally been ſuppoſed, a mere creature of the fire; but that it exiſts ready formed in the ſubſtances from which it is procured by *incineration:* yet this is the firſt inſtance, we believe, of its having been detected in vegetable ſubſtances that have undergone the proceſs of *putrefaction.* Nay M. Macquer, as the worthy and ingenious Author of this Paper obſerves, has even aſſerted, that the very vegetables which, in their natural ſtate, furniſh aſhes replete with fixed alcali, ſcarce exhibit an atom of that ſalt in their aſhes, if their acid has previouſly been altered by a complete *putrefaction.*

It appears, however, from this very curious Paper, that the water which drains from dunghills contains a very large quantity of genuine fixed alcaline ſalt. The Public owe this diſcovery to the ingenuity, and to the communicative ſpirit of Joſiah Birch, Eſq; a gentleman who carries on an extenſive manufactory, and bleaches his own yarn. He evaporated a large quantity of dung-hill water, and burning the *reſiduum* in an oven, the alcaline ſalt, thus procured, ſo perfectly anſwered his expectations, that he has ever ſince continued to prepare theſe aſhes, and to employ them in the operations of bucking.

To give ſome idea of the produce, and of the expence attending the proceſs (which laſt however may be diminiſhed), we ſhall add, that from 24 wine pipes full of muck water he procured, by evaporation, in which no advantage was taken of the ſun's heat, 9 C. 1 Q. 12 pounds of aſhes; worth, at the preſent price of two guineas *per* C. 19*l.* 13*s.* The expences of the

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the operation amounted to 4 *l.* 9 *s.*; and the clear profit consequently to 15 *l.* 4 *s.*

Dr. Percival, from his chemical examination of these ashes, estimates that they probably contain one third of their weight of pure alcali: whereas the white Muscovy ashes are said by Dr. Home to yield only one eighth part. This new pot-ash is of a greyish white appearance, and deliquesces a little in a moist air; though it acquires a powdery surface in a dry warm room. It emits no smell of volatile alcali, even when added to lime water; the volatile alcali having probably been expelled by the fixed alcali, during the boiling. Ten grains of this pot-ash were neutralized by eleven drops of a weak spirit of vitriol: twenty-four drops of the same spirit were found requisite to neutralize the like quantity of salt of tartar. Its taste is acrid and sulphureous; and it exhibits marks of its containing much phlogiston. On solution in water, a purple coloured sediment subsided, which amounted to about two thirds of the weight of the ashes used.

## ELECTRICITY.

Article 20. *An Account of the Effect of Electricity in shortening Wires:* By Edward Nairne, F. R. S.

This Paper presents to our observation a new and singular effect produced by the electric fluid, in shortening wires through which it passes. From analogy it might rather have been expected, *a priori*, that a contrary effect would have been produced.

A piece of hard-drawn iron wire, ten inches long, and one-hundredth of an inch in diameter, was so placed, in a slack state, as to transmit a charge from a battery containing 26 feet of coated surface. On the first discharge, it was seen to shorten, by becoming sensibly tighter. Another wire from the same piece having been measured, at two different intervals, after the sixth and ninth discharge, having been slackened before each discharge, was found to have become shorter in the proportion of 3 quarters of a tenth of an inch, each time. Six more discharges having been sent through it, it was found to have continued contracting nearly in the same proportion; and at the end of the fifteenth, was found to be shortened full *one inch and one tenth*; so as to be reduced from 10 inches to barely 8 inches 9-10ths. It had lost no weight, but seemed to be rather thicker. A sixteenth discharge melted it.

This experiment has been repeated, in the presence of several gentlemen, with the same precise event. Dr. Priestley, probably suspecting that the effect might be produced by heat, heated a piece of wire, exactly similar, red hot in a common fire: but on measuring it when cool, it was found to retain its original length of ten inches.



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A similar piece of copper wire was shortened only 1-20th of an inch by a similar discharge. A more singular difference between the two wires was observed by the Author. The same charge which caused the iron wire to appear red hot, in a bright day, did not affect a similar piece of copper wire, so as to make it appear of a red heat, though the room was made dark. If the battery was but a little more charged, the iron wire would be melted; but no such effect was produced on the copper wire.

'This seems to point out,' says Mr. Nairne, 'that iron wire resists the passage of the electric fluid much more than copper; and also, that the culinary fire and electrical fire have different effects on iron and copper: for malleable iron, I am informed, is one of the most difficult metals to melt by the culinary fire, and requires a much greater heat to melt than copper; whereas, on the contrary, the iron is melted with a much less charge of electric fire.'

## Miscellaneous Articles.

Article 23. *On the Degree of Salubrity of the common Air at Sea, compared with that of the Sea Shore*, &c. By John Ingen Housz, M. D. F. R. S. &c.

The Author of this Article, an account of whose curious experiments relative to the dephlogisticated air emitted by vegetables we not long ago communicated to the Public, here gives an account of some of the trials which he made on the air, in his passage from hence to the continent, and elsewhere. The purification of phlogisticated air, by agitation in water, rendered it probable that the air at sea might be made purer, by its vicinity to a great body of water.

The Author's method of putting air to the test consisted in introducing into the inverted glass tube one measure of air, the space occupied by which was divided into 100 equal parts; and then adding to it an equal measure of nitrous air. At the Author's country residence, ten miles from London, while he was making the experiments here alluded to, the two measures above mentioned occupied between 103 and 109 divisions in the glass tube; instead of 200, which would have been the space occupied by the mixture of a measure of nitrous air, and another of perfectly phlogisticated or noxious air.

The purest sea air which the Author seems ever afterwards to have met with occurred in his very first trial, in the mouth of the Thames, between Sheerness and Margate, on the 3d of November.——Formerly, on his return to town, and to his former lodgings in Pall Mall Court, *in the vicinity of trees*, he had been surprised to find the common air purer in general, in October, than he used to find it in the middle of summer, in the country: for one measure of common air, and one of nitrous air,

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air, occupied only 100 diviſions of the tube, or exactly one meaſure. But at the mouth of the Thames he found the ſea air of a ſuperior purity to any common air he had ever met with ſince the month of June preceding, either in his country retirement, or in London.——'In ſix different trials,' ſays the Author, 'made one after another, I found that the two meaſures of air (one of common and one of nitrous air) occupied from 0.91 to 0.94.' The Author was only a ſhort time at ſea, and had not an opportunity of examining the quality of three vials of air, filled at ſea on November 4th, till he arrived at Oſtend, the following day: but he found it of an inferior quality to the preceding; for one meaſure of it, with one of nitrous air, occupied, in three different trials, 0.97. The common air at Oſtend that day was nearly as good; the meaſure of the teſt being 0.98: though in the afternoon it became ſomewhat worſe, though ſtill of a very good quality; the uſual meaſures occupying 100, or exactly one meaſure.

The worſt air that the Author examined was, at the Hague, on December 1ſt and 2d; where the air, on November 30, had been found to be at 104: but on December 1, the air undergoing a ſudden and remarkable change, becoming warm, and the wind being ſoutherly and ſtormy; the meaſures of the teſt were 116, and 117. The father of the landlord of the houſe, labouring under a ſevere aſthma, accidentally attracting the Author's attention, on his viſiting him while he was employed in theſe experiments, told him, 'that he had paſſed theſe two days very uncomfortably, finding the air ſo uncommonly heavy, that he could ſcarce draw his breath.'

For the Author's other trials, and his deductions from them, we muſt refer to the article itſelf; only adding his firſt obſervation—that 'the air at ſea, and cloſe to it, is in general purer and fitter for animal life than the air on the land; though it ſeems to be ſubject to the ſame inconſtancy in its degree of purity with that of the land: ſo that we may now with more confidence ſend our patients, labouring under conſumptive diſorders, to the ſea, or at leaſt to places ſituated cloſe to the ſea, which have no marſhes in their neighbourhood.'

Article 26. *An Account of a moſt extraordinary Degree of Cold at* Glaſgow *in January laſt; together with ſome new Experiments and Obſervations on the comparative Temperature of Hoar-Froſt and the Air near to it*, &c. By Patrick Wilſon, M. A. &c.

The degrees of cold related in this Article, as well as ſome circumſtances obſerved during the courſe of the obſervations, are very remarkable. On January 13, 1780, at one o'clock in the morning, the thermometer ſtood at 6 degrees, and continued falling gradually; till at half an hour paſt five it had ſunk to 0.



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At six, being laid *on the snow*, it fell to 13° *below* 0. At nine, it sunk to 14°, and at one, the next morning, continuing in the same situation, the mercury had fallen to 23° below 0; nor does it appear to have risen more than 2 or 3 degrees at any one period from that time till 8 o'clock: a thermometer suspended at the same time, in the *open air*, appears constantly to have indicated a degree of cold much inferior to that indicated by that which lay *on the snow*. Thus, when the former stood at 12° below 0, the latter stood at 0; and while the former was 23° below 0, the latter stood at —7, that is, 16° degrees higher.

By blowing on the snow contiguous to the ball of the thermometer, by a pair of bellows properly cooled, when the mercury stood at 22 below 0; the cold was so far from being increased, that at the end of two minutes the mercury had risen no less than 10°; for it now pointed only to 12° below 0. Dr. Irvine assisted at this experiment, which was made with a view to try whether the snow might not be still further cooled, by an evaporation at the surface, promoted by the action of the bellows.

In the experiments made on the following day (January 23), when the cold was not so intense, it appears that the thermometer in the air was constantly from 6 to 10 degrees higher than that laid on the snow. Thus when the former stood at +14°, and afterwards at +5°, the latter at the same times was sunk to +4°, and —3°. A thermometer which had been suspended a little above the leads of the observatory, being laid on some hoar-frost, three fourths of an inch deep, which had settled on a piece of thin board, never failed to sink at least 6 degrees; but when it was laid upon pieces of stone, from which the hoar frost had been brushed away, the mercury sunk very little.

Article 30. *Account of an extraordinary Pheasant:* By Mr. John Hunter.

The subject of this account is a hen pheasant, with the feathers of a cock. The Author, after offering several general observations, concludes, that 'it is most probable that all those hen pheasants which are found wild, and have the feathers of the cock, were formerly perfect hens; but that they are now changed by age, and perhaps by certain constitutional circumstances.'

Article 31. *A Letter to* Joseph Banks, Esq; P. R. S. &c. *from* Daniel-Peter Layard, M. D. F. R. S. &c. *relative to the Distemper among the Horned Cattle.*

In this Paper the Author lays before the Society the result of his observations and correspondence, with respect to the contagious distemper among the cattle, since the year 1769; when he was called upon by government to assist with his advice to stop its progress, on its breaking out in Hampshire. The salutary orders

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orders then and afterwards issued, to kill the infected cattle immediately, by strangling, and to bury the carcases whole, together with their litter, &c. have effectually extinguished the disease in this country; as well as in Flanders, Picardy, and the South of France; where the British system was adopted.

In Denmark, where the disease has become naturalised and general, the government have adopted the regulations issued in Great Britain, and have likewise pursued the practice of *inoculation*, which appears to have been successful. The Author affirms, that this disease is an eruptive fever, of the variolous kind; bearing all the characteristic symptoms of that disorder; with this distinctive property, that no beast which has had it, either naturally or by inoculation, is ever attacked by it a second time.

Article 34. *Thermometrical Experiments and Observations:* By Tiberius Cavallo, F. R. S.

The Author having been appointed to write the annual Dissertation, pursuant to the institution of the late Mr. Baker, has chosen for the subject of it certain experiments made with thermometers three or four years ago; particularly with respect to the effects produced by painting their bulbs black, or of different colours. It will not appear strange that a thermometer, the bulb of which had been painted black with Indian ink, should, on being exposed to the *sun's rays*, indicate a degree of heat about 10 degrees above that shewn by a similar thermometer, which had not been painted: but it will appear remarkable, that when the thermometers were only exposed to the strong *daylight*, the mercury in the former constantly rose one-third of a degree, and sometimes even three-fourths, or even a whole degree, above that in the latter.

In this Paper the Author describes a very easy and expeditious method of graduating thermometers of various lengths or sizes; by by means of a board on which a piece of white paper is pasted, and on which a right-angled triangle is drawn, one side of which is divided into equal parts, or degrees. This instrument may be considered as a universal scale, and must be very useful to those who are engaged in experiments that require the use of a great number of thermometers: but a more particular description of it cannot well be rendered intelligible, without the assistance of the plate in which it is delineated.

## METEOROLOGY.

Under this class are comprehended only two articles; the first of which contains an abstract of a register of the barometer, thermometer, and rain, at Lyndon, in Rutland, 1779, by Thomas Barker, Esquire:—and in the second is contained a journal of the weather at *Senegambia*, during the prevalence of a very



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fatal putrid diſorder, together with a few remarks on that country.

☞ The Aſtronomical and Mathematical Articles will appear in a following Review.

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ART. VII. *The Royal Suppliants.* A Tragedy. As performed at the Theatre-Royal in Drury-Lane. 8vo. 1 s. 6 d. Bowen. 1781.

TO this tragedy the Author (the Rev. Dr. Delap) has prefixed the following Advertiſement:

'It may perhaps be neceſſary to acquaint the reader, that Euripides has written a tragedy upon the ſame ſubject. In his *Heraclidæ*, Macaria is ſacrificed in the ſecond act, and never afterwards mentioned; and *Acamas* is a mute. Indeed the whole conduct of this play is ſo entirely different from that of the Greek poet, that the author is hardly conſcious to himſelf of having borrowed any thing more from him, than the general idea of the *Suppliants* taking refuge in the temple, and Macaria's voluntary offer of her own life.'

There are few dramas, among the remains of the ancient tragic ſtage, that ſeem to afford leſs temptation to a modern playwright than the *Heraclidæ* of Euripides. The fable is not, like Medea, Œdipus, Philoctetes, Iphigenia, &c. founded on one of thoſe popular claſſical ſtories, with which every dabbler in antiquity is ſuperficially acquainted. The Prologue, indeed, has called it, 'the tale that Buſby taught:' this may be true of the Adventures of Hercules; but we will venture to aſſert, that many a ſchool-boy has left Weſtminſter, without ever having heard of *the ſacrifice of* MACARIA. The Greek play itſelf too, though written in a vein of pathetic ſimplicity, is conſtructed on rather too ſevere a model for the Engliſh ſtage. Our Author, however, has borrowed more from the Greek poet than he handſomely acknowledges. Not only 'the general idea of the *Suppliants* taking refuge in the temple, and Macaria's voluntary offer of her own life;' but, among other matters, particularly the character of Alcander, though under another name, and the death of Euryſtheus by the hand of Hyllus. In Euripides, indeed, '*Acamas* is a mute.' Acamas, by Dr. Delap, is tranſformed into a *lover*; one of thoſe inſipid gallants, thoſe Drawcanſir amoroſos, that over-run our modern tragedies. The ſame dramatic craft is exerciſed on the oracle, a falſification of which is aukwardly produced, by an unnatural connection between the Herald of Argos and the Prieſt of Athens. By theſe means, the regal cares of Demophon are degraded, the filial paſſions of Macaria are weakened and divided, and the touching ſimplicity of the ancient drama is ill exchanged for the unintereſting complications of a modern tragedy.

6 The

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The following is, we apprehend, in the Author's eſtimation, the capital ſcene in the piece:

'*Solemn Muſic. A ſlow Proceſſion.* MACARIA *dreſt like a Victim, attended by Prieſts.*

*Demophon.* Holy men, approach,
And execute your office. Demophon
No longer heaven's reſiſtleſs will withſtands.
Uninterrupted now the victim lead
To ſacrifice.

*Theſter.* Virgin, thou there diſcern'ſt
Great Juno's temple: with profoundeſt reverence,
Behold the ſervant of the ſacred goddeſs
Conducts thee to the altar.

*Macaria.* Gods above!
To you Macaria lifts her lateſt prayer;
To you devotes herſelf for a lov'd parent.
Oh, let the ſighs of innocence, to which
Your heavenly gates ſtand open day and night,
Find entrance! Let the virtues of her ſon
Lighten her loſs of me! comfort them both!
The Queen and Hyllus comfort! for ye can,
Tho' poor Macaria cannot. Without pauſe,
Now do your office, prieſt. Nay, touch me not:
Freely to death I follow.
[*She walks, attended, towards the Temple, with ſolemn muſic.*

*Demophon.* Now, my ſon,
Conon ſhall live; and Juno be appeaſed.

DEIANIRA *and* IOLAUS *from the Temple.*

*Deianira.* Hark, Iolaus! heard you not the ſounds
Of ſad ſolemnity? and lo, attired
By virgin veſt—Earth hide me from the ſight!
'Tis ſhe! oh horror, horror! my dear daughter
Led forth a victim!—cloſer yet my child,
And cloſer! be who tears thee from thy mother
Shall bring the Furies with him.

*Demophon.* Deianira!

*Alcander.* Curſt accident!

*Demophon.* Prieſts, do your office——

*Deianira.* Hold!
Thou bloody tyrant, hold!—oh, loſt to all
Humanity! from dæmons ſprung thou art!
From vengeance, murder, death! whate'er of horror
Lays waſte the world!—Could not her innocence,
Youth, beauty, all! not all—but yet thou could'ſt not!
Tyrant, thou dar'ſt not do it! the very ſtones
Would from this violated altar ſtart,
In vengeance of the crime! Heaven's wrathful King
Blaſt with his blueſt lightning!—Oh, what fiend
From hell could tempt thee to ſo damned a deed?



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*Demophon.* Had I not patience beyond mortal man—
Injurious Queen! what wert thou?—Goes she not,
Obedient to heaven's holy oracle,
A voluntary victim to preserve
Thy wretched being?—Seize her!

*Deianira.* Off! forbear!
Horrible wretch!

*Thestor.* What dreadful profanation!
Retire, before th' offended goddess—

*Alcander.* Speak;
Pronounce the sentence; Conon bids thee speak!

*Demophon.* He does; and wakes each agonizing nerve
Within a father's breast! But to behold
That spectacle!—yet Conon, yet my son—
If one must die!—Sound, sound for sacrifice!

*Deianira.* No, dare not, as you're men! it were a sound
To start the powers of heaven!—I clasp thy knees!
Mercy! oh, mercy! on the most forlorn,
Unfortunate of womankind! No more
My frantic rage upbraids thee: by the name
Revered of parent, spare, oh spare my child!
And if you must have blood, take mine for hers!
And freely shall it flow.

*Macaria.* The impious hand,
Raised 'gainst her reverend age, is raised 'gainst heaven!
It braves the thunderer's bolts!

*Deianira.* Regard not her,
Unnatural child! she feels not for the mother
Who gave the life she scorns; regard not her;
Thee I again implore; in bitterness
Of burning anguish, clasp thy knees again.
Nay, turn not—in the terror of thine eye
A drop I see, that will not be restrained;
'Tis nature pleading from my heart to thine!
Oh, hear her terrible, her tender cry!
And here the poignard plunge!

*Macaria.* Tempt not, rash King,
Tempt not the gods!—on thee, on all thy race,
A mother's innocent blood will cry for blood!
Macaria is the victim! speak the word
Which the gods spoke. Now, from yon opening heaven,
They all look down on this tremendous scene!
They view this agonizing heart that heaves
To meet the blow! then, by that heaven, I charge you,
Plunge here the poignard!

*Demophon.* Sound to sacrifice,
And lead Macaria forth.

*Deianira.* Barbarian! no—
Thou shalt not force her from me; thus entwined,
We'll die together in each other's arms,
Mother and daughter.

*Enter*

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*Enter* ACAMAS, *ſpeaking from without. Guards, &c.*

*Acamas.* Where, where is this King?
Who with a mock command preſumes t'affront
A brother. Hah! Macaria here a victim!
He dies! by heaven, he dies, whoſe touch profanes her!
Well may your eyes with guilty terror glare
On ſuch a King! whoſe ſavageneſs would ſlay,
Even in a mother's ſight, her deareſt child.
Some god hold back my arm from brother's blood!
*Demophon.* Hah! dread'ſt thou not the thunder's vengeful bolt!
—It is not me—not me, preſumptuous youth!
The goddeſs thou affront'ſt!—thy impious ſword,
It rages againſt heaven!
*Alcander.* Better ſubmit, [*Aſide to* Demophon
Without contention; he ſhall ſoon repent.
Truſt to Alcander, Sir; on his own head
I'll turn the tempeſt.
*Acamas.* Say'ſt thou, miſcreant!
Hence, while my wrath forbears thee.
*Demophon.* Horrible!
—But I will not profane with theſe loud brawls
This holy place. More than thy frantic menace
Doth that religious apprehenſion check
Our waked reſentment.—Reverend ſeers, lead on.
[*Exeunt* Demophon, *Prieſts, &c.*
*Macaria.* My full heart muſt not—oh, it cannot ſpeak
This tumult of emotion!
*Dianira.* Guardian god
Of me, Macaria, Hyllus!
*Acamas.* Great occaſion
Hurries me hence; elſe much haſt thou to hear
Of Hyllus;—but this King! this brother! oh,
His perfidy fits near me!—Had he eyes,
Inhuman! to behold? and yet a heart,
A ſavage heart, to ſacrifice ſuch charms!
—I'll to him inſtantly—'fore all his troops
Confront him—and by heaven!—yet not him only—
That curſt Alcander too!—Villain, beware—
But to the ſanctuary of Jove's temple
Let my guards lead you; the bleſt hour ſpeeds on;
Macaria ſtill ſhall triumph; or this ſword
To its foundation ſhake th' Athenian throne.'

This maternal diſtreſs, added to that of Macaria, though not in the drama of Euripides, is far from new to our ſtage, and has often, even recently, been exhibited to Engliſh ſpectators. Lovers alſo have repeatedly been involved in diſtreſſes ſimilar to thoſe of Acamas. The diction is, for the moſt part, the hackniéd cant of the theatre.

The Prologue is only diſtinguiſhed by a laboured mediocrity; and the Epilogue is written in imitation of ſome of the later compoſitions

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compoſitions of Garrick, as well as the celebrated Epilogue of Budgell to the Diſtreſſed Mother, with the happy addition of a well-timed compliment to an Engliſh commander.

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ART. VIII. *The Lord of the Manor*, a Comic Opera, as it is performed at the Theatre Royal Drury-Lane, with a Preface by the Author. 8vo. 1 s. 6 d. Evans. 1781.

THIS opera the Writer has introduced to the Public with a Preface of twenty-four pages, moſt part of which will probably tend to confirm the ſuſpicion, but feebly combated, concerning the perſon of the ſuppoſed Author. The Lord of the Manor, though without the humour of Steele and Farquhar, like the pieces of Steele and Farquhar, reliſhes of *the military*. Even our Author's favourite, Moll Flagon, has a ſiſter in the Recruiting Officer or Funeral, we forget which, who, like Moll Flagon, ſmells of gunpowder. The recruiting ſcenes alſo are drawings in the ſame ſchool, but ſhould not, we allow, be thought liable "to the charge of ill-will to the military ſervice." The reflections, in the Preface, on the uſe of muſic on the ſtage, on Opera, and the Engliſh Comic Opera in particular, are for the moſt part juſt. The following paſſages will, we doubt not, fall in with the ſentiments of the intelligent Reader:

'One branch of Comic Opera which meets with ſucceſs on our ſtage is evidently a graft from the Burletta of the Italians; and little as I may admire it in general, I will venture to ſay, reſpectively to the writing, it is improved in our ſoil. Midas, the Golden Pippin, and ſome others, conſidered as pieces of parody and burleſque, are much better than any Italian Burletta I know. In fact, there is in general in the Italian Drama of this name an inſipidity, mixed with a buffoonery too low to be called farcical, which would make the repreſentation inſupportable in England, were the language underſtood, or attended to in any other view than as the introduction and diſplay of exquiſite muſic.

'I cannot eaſily bring myſelf to allow the higher branch of our Comic Opera to be of foreign extraction. From the time the Beggar's Opera appeared, we find pieces in proſe, with ſongs interſperſed, ſo approaching to regular Comedy in plot, incident, and preſervation of character, as to make them a diſtinct ſpecies from any thing we find abroad—and is it too much to add, that the ſenſe, wit, and humour to be found in ſome of them are ſterling Engliſh marks by which we may claim the ſpecies as our own? The muſical pieces at Paris, upon the Theatre called *Les Italiens*, ſprung up from the decline of a ſort of Drama where half the perſonages were Italian, as was half the language. When Harlequin and Argentine grew unfaſhionable, ſuch other repreſentations as ſerved beſt for an hour of mere diſſipation ſucceeded, and the light and eaſy muſic with which they were accompanied, made them very popular. But the pieces are either parodies, or founded in general upon materials which would be thought in England too flimſy for any thing

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thing but an after-piece. They are composed with an amusing playfulness of imagination, which runs love through all its divisions, and usually contain abundance of very pretty vocal music, with a scarcity of incident and little variety of character. It is not intended to degrade or depreciate this stile of writing as applicable to a Paris audience: it is only meant to state it more widely separate and distinct from the force and spirit of regular comedy than our own. They who are unacquainted with the Paris theatre, are referred for judgment upon this subject to the Deserter, Zemira and Azor, and other direct translations; and to Daphne and Amintor, and Thomas and Sally, and other after-pieces, very good in their kind, but written after the French manner. The Padlock is above this class in display of characters; and the French have nothing upon their Musical Comic Stage to compare, as resembling *Comedy*, with Love in a Village, or the Maid of the Mill, or, to take still greater credit to our Theatre, the Duenna.'——

'In a representation which is to hold "a mirror up to nature," and which ought to draw its chief applause from reason, vocal music should be confined to express the feelings of the passions, but never to express the exercise of them. Song, in any action in which reason tells us it would be unnatural to sing, must be preposterous. To fight a duel, to cudgel a poltroon in cadence, may be borne in a burletta, upon the same principle that in the serious opera we see heroes fight lions and monsters, and sometimes utter their last struggles for life in song, and die in strict time and tune: but these liberties would be totally inadmissible in the kind of drama which I am recommending. My idea might be further explained by a passage in the piece of Marmontel before referred to. It appeared to one of the newspaper critics, that I had been guilty of a great error in not introducing a scene in the Silvain, wherein the *Gardes Chasse* of the Seigneur attack the sportsman with guns in their hands, threatening to shoot him unless he surrenders his gun, which he persists in preserving. By the bye, this sort of authority is more natural in France than I hope it would *yet* be thought to be in England: but that was not my principal objection. This scene upon the French stage is all in song; and even at Paris, where licence of throwing action into song is so much more in use than it is here, and where I have often seen it excellently performed, the idea of five or six fellows with fusils presented at a gentleman's head, and their fingers upon the triggers, threatening his life in bass notes, he resisting in tenor, and a wife or daughter throwing herself between them in treble, while the spectator is kept in suspence, from what in reality must be a momentary event, till the composer has run his air through all its different branches, and to a great length, always gave me disgust to a great degree.

'Music, therefore, if employed to express action, must be confined to dumb shew. It is the very essence of pantomime; and we have lately seen upon the opera stage how well a whole story may be told in dance; but in all these instances music stands in the place of speech, and is itself the only organ to express the sentiments of the actor.

'To

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'To return to the application of vocal muſic upon the Engliſh theatre: it muſt not only be reſtrained from having part in the exerciſe or action of the paſſions; care muſt be alſo taken, that it does not interrupt or delay events for the iſſue of which the mind is become eager. It ſhould always be the *acceſſory* and not the *principal* ſubject of the drama; but at the ſame time ſpring out of it in ſuch a manner that the difference can hardly be diſcerned, and that it ſhould ſeem neither the one nor the other could be ſpared.

'And notwithſtanding all theſe reſtrictions vocal muſic judiciouſly managed would have many occaſions to diſtinguiſh its own ſpecific charms, at the ſame time that it embelliſhed, enriched, and elevated regular dramatic compoſitions. In tragedy, I am convinced, the mind would peculiarly feel its powers.

"Not touch'd but rapt, not waken'd but inſpir'd."

In the humbler, but not leſs inſtructive line of comedy, its office would be to convey through the ſweeteſt channel, and to eſtabliſh by the moſt powerful impreſſions upon the mind, maxim, admonition, ſentiment, virtue.'

We do not think that muſic in comedy ſhould be entirely confined to the conveyance of 'maxim, admonition, ſentiment, virtue.' It ſurely may be extended to feſtivity and humour: and yet with all theſe indulgencies, it will not be able, as the writer contends, to carry the comic opera 'a ſtep above regular comedy;' a new ſpecies of drama which, with an arrogant modeſty, the Author profeſſes himſelf to have 'HUMBLY *attempted*' in the Lord of the Manor; the leading incident of which is avowedly taken from the Silvain of Marmontel.

The fable of the piece is originally ſo much coloured after the French manner, that the chief labour of our Author ſeems to have been beſtowed on giving it an Engliſh air. Young Contraſt appears to be intended as a repreſentative of our modern coxcombs, and might perhaps, with certain theatrical aſſiſtances, aſſume that ſhape on the ſtage; but in the cloſet, he is no more than a faint copy of the fops that ſwarmed in our comedies, from the days of Etherege to thoſe of Cibber. The females are but inſipid perſonages, and the only attempt at novelty of character is in the ſkin-merchant, *the crimp*. The ſongs we think ſuperior in excellence to the dialogue, though we are not among the 'reſpectable judges' who have attributed them to Mr. Sheridan.

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ART. IX. *Diſſipation.* A Comedy, in Five Acts; as it is performed at the Theatre-Royal, in Drury-Lane. By Miles Peter Andrews, Eſq. 8vo. 1s. 6d. Becket. 1781.

THIS comedy is uſhered in by a Preface, the greater part of which is filled, according to the cuſtom of modern playwriters, with the moſt fulſome adulation of the manager, and

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actors and actreſſes concerned in bringing the piece forward in repreſentation. The Author, indeed, ſeems half-aſhamed of ſo baſe an humiliation, and endeavours, like other people who feel they look ſilly, to turn the matter off with a laugh. The manager and performers are certainly as much indebted to the author of a good play, as the author can poſſibly be to them; exertion is their trade, the very compact between the theatre and the author: for plays being profeſſedly calculated for repreſentation, they ought in juſtice, if properly exhibited, to be more entertaining on the ſtage than in the cloſet.

The only portion of the Preface that relates to the publication of the piece is as follows:

'This Comedy having abided the deciſion of the Public, having undergone the ſtrictures of criticiſm, and notwithſtanding its numerous errors, having fortunately met with general approbation, the author hopes he may, in conjunction with other diſpoſers of the drama, be indulged with a few remarks of his own.

'The great objection to this play has been the want of plot, an objection which the author will not pretend to diſpute; but then he begs it may be conſidered, that his chief aim in writing was to draw a lively picture of the manners of high life, characteriſed by an eaſy indifference to the viciſſitudes of fortune, and a kind of indolent acceptance of every faſhionable enjoyment; he therefore imagined an intricacy of plot would ill accord with the delineation of perſonages, who would not themſelves undergo the fatigue of engaging in a multiplicity of buſineſs, to promote either their deareſt intereſts, or their fondeſt pleaſures. To ſupply this defect, the author has endeavoured to ſupport, through five acts, a pleaſant laughable dialogue, heightened by ſtage ſituation; an undertaking, in his opinion, full as difficult as the invention of fable. How far he has ſucceeded, is now ſubmitted to the candid conſideration of the reader.'

In the firſt of theſe paragraphs the Author acquieſces, with much complacency, in the plaudits of his friends and admirers; and in the ſecond, he *confeſſes and avoids* the charges of the critics.—Want of plot! Granted: but then the characters, being indolent, ſhould have little or nothing to do.—Such is the apology: but we have ever conſidered it as one of the firſt objects in the delineation of characters to involve them in ſituations oppoſite to their diſpoſitions. The delicate Lord Foppington diſgraced, and dirtied, by Sir Tunbelly Clumſey—the cowardly Falſtaff in the field of battle at Shrewſbury—become doubly ridiculous. Thus the lovers of indolence and pleaſure might be taught that their paſſions lead to fatigue, danger and pain. This is poetical juſtice; nor is it eaſy, without a fable, happily imagined and well conducted, 'to ſupport, through five acts, a pleaſant laughable dialogue, heightened by ſtage ſituation:' and after all, what is *ſtage-ſituation*, or at leaſt what ſhould it be, but the neceſſary reſult of an 'intricacy of plot?' To this intricacy, if we may judge from the two laſt acts of this Co-



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medy, the Author has no great objection. Through the whole fourth act, the characters all enter the ſtage in couples, Jew with Chriſtian, Chriſtian with Jew, like the clean and unclean into the ark: and in the fifth act, the Author has ſo much plot left upon his hands, from having paid little or no attention to it in the three firſt acts of his Comedy, that he ſeems a good deal embarraſſed by what means to get rid of it.

But to dwell no longer on the analyſis of a fable, which the Author himſelf gives up as indefenſible, let us rather advert to his avowed favourites, 'a pleaſant laughable dialogue, and ſtage-ſituation!' In the firſt he has carefully avoided the dangerous rock of *ſentiment*, ſo much execrated by modern critics, ſo much dreaded by modern authors. We do not think he has raſhly thrown away much of that *idle wit* he is accuſed of in the prologue; yet the dialogue is perhaps the moſt excellent quality of the comedy, moſt of the perſonages being at leaſt *laughably ſupported* by a kind of mechanical jargon, ſeverally ſuited to each character—a mode of dialogue juſtly held cheap by Congreve, ſpeaking of his own Ben in Love for Love, and rarely practiſed by the firſt writers among the moderns, and almoſt wholly unknown to the ancients. The *ſtage-ſituations* too are often produced with much violence to the buſineſs of the piece, if ſo flimſy a tiſſue of incidents can be called *buſineſs*. The *Auctioneer* and the *Phyſician* afford but little entertainment, and are certainly not recommended by their novelty or utility. *The Gold-Waiter*, though alſo an excreſcence, is more happily introduced, and more pleaſantly ſuſtained. We ſhall therefore lay this ſcene before our Readers, as one of the beſt, perhaps as the very beſt, in the comedy:

'SCENE, *A Library*. GOLD WAITER *to Brookes's*. [*Lolling on a Table.*]

'A pretty place I am got into here; who the devil ever thought of ſeeing a faſhionable waiter, like me, ſtuck into a library! Heigh ho! I wiſh my Lord would come home, I can't loſe all my time in waiting to ſettle with him for a few paltry rouleaus. Let me ſee what engagements I have upon my hands—Lord Barebones to Sir John Scrape, 50 rouleaus; Houſe to Kit Cricket, Eſq; 500. Aye, zounds what a life we gold waiters to the clubs lead, always on the wing, night and day; I muſt make my fortune ſoon, for I ſhall never hold out above two winters longer.—But what queer old Put have we here?

'*Enter* SIR ANDREW.

'*Sir Andrew.* Ah! here's ſome young ſprig of quality, I ſuppoſe. [*Aſide.*] Sir, I am your moſt obedient humble ſervant.

'*Waiter.* Damn me, he appears nobody, I'll be genteel. [*Aſide.*] Sir, I am yours. [*Affectedly.*]

'*Sir Andrew.* I hope I have not interrupted you; I preſume you are waiting for my Lord.

'*Waiter.* Yes, I am, Sir.

'*Sir*

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'*Sir Andrew.* He's well engaged, they tell me, as every member ought, in the public cauſe. But pray, Sir, have you heard what paſſed in the houſe yeſterday?

'*Waiter.* O damme, nothing; we had nothing done at our houſe yeſterday. Nothing, damme.

'*Sir Andrew.* Our Houſe! a member of parliament, a reſpectable character; its a pity he ſwears ſo much. [*Aſide.*] So, there was nothing done you ſay, Sir.

'*Waiter.* O no, mere chicken play; ſcarce a rouleau paſſed the whole evening; damn'd poor and very cautious, not a dove amongſt them.

'*Sir Andrew.* Sir, a dove! What the devil is all this? [*Aſide.*]

'*Waiter.* O yes, now I think of it, we elected Governor Dividend; the firſt of pigeons, in full plumage, juſt arrived from Madras.

'*Sir Andrew.* Elected! Oh, now I comprehend him. Pray, Sir, for what place? I do not remember his name.

'*Waiter.* Place! why into the vacancy, damme; we ſhall all have a pluck at him before the campaign's at an end.

'*Sir Andrew.* Campaign! What, in America, you mean?

'*Waiter.* America! Damme, he ſeems a fool. I'll queer him. [*Aſide.*] Why, you'd make an excellent dove, old gentleman, with a few rouleaus in your pocket, and the bones in your hand.

'*Sir Andrew.* Really, Sir, I don't know what you mean.

'*Waiter.* Who ſaid you did? [*Aſide.*] Why, there was juſt ſuch another gentleman as you we elected the other day—Gad, the firſt hand he took won every thing; then doubled ſtakes; threw out every time, and in two hours was as bare as a ſtarv'd blood-hound—not a ſhilling left, but was ſwept out of the houſe next morning in the carpet.

'*Sir Andrew.* Upon my word, Sir, this may be all very faſhionable and parliamentary, and a language that you may be accuſtom'd to, but I muſt ſay that I don't underſtand it.

'*Waiter.* No! why nobody underſtands any thing elſe now a-days.

'*Sir Andrew.* As that is the caſe, Sir, we may as well drop the converſation and have recourſe to books.

'*Waiter.* Books! I'm glad you mention'd them—Here they are! [*Taking out a pack of cards.*] I never go without them. Come, ſit down, old gentleman; come, [*Clapping him on the back*] you ſhall have your choice——vingt un, piquet, quinze——

'*Sir Andrew.* [*In a paſſion.*] Why, you ignorant wretch!——

'*Waiter.* Ignorant! Damme, I'll ſoon ſhew you the contrary—— Here, I have got Hoyle in my pocket—[*Gives him a book.*]—Now aſk me what you like, and ſee if I don't anſwer you.

'*Sir Andrew.* Why, puppy! hangdog! [*Throwing the book at him.*] what do you take me for?—a compiler of games and calculator of chances! Zounds! I'll let you know——[*Follows him round the room.*]

'*Enter Lord* RENTLESS.

'*Lord.* Hah! my dear Sir Andrew——I rejoice to ſee you—— But what is the meaning of all this?

'*Sir*

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'*Sir Andrew.* [*Flurried.*] Ho! ho!——Upon my word, my Lord, I can scarce tell—but the gentleman there can probably inform you.

'*Waiter.* No, indeed, my Lord, not I, upon my honour.

'*Lord.* Pray, Sir Andrew, be so kind as to let me into the secret—I hope no incivility.

'*Sir Andrew.* I'll tell you what, my Lord——I have heard indeed that, in this general corruption, our representatives were changed from what they used to be—but an unlooked-for insult from a member of parliament—a pillar of the constitution make such an offer—

'*Lord.* Upon my word, Sir Andrew, I don't understand you——but if you refer to him——Nickit is in general reckon'd as civil a waiter as——

'*Sir Andrew.* A what! a waiter? Get out of my sight immediately, or by——

'*Waiter.* [*Running out.*] O yes, with all my heart——and I hope never to come into it again. [*Exit.*

'*Sir Andrew.* Zounds! this adds to the insult—A waiter! Very well, Sir Andrew Acorn! I'll tell you what, my Lord—I'll tell you what—but 'tis no matter—the times are so alter'd—so I say nothing.'

'*Lord.* 'Pon honour, Sir Andrew, I do not yet comprehend the mistake you have made. To be sure, the people of our club are obliged to keep up a certain appearance, and a certain polish in their manners, but we seldom hear of their passing for members of parliament.

'*Sir Andrew.* Oh, my Lord, I am quite satisfied—but I am determined [*Enter a Servant, who whispers Lord* Rentless.] to make no more mistakes, for I'll neither believe my ears nor my understanding—that at least I'll take care of.'

Sir Andrew Acorn, who bears a part in the above scene, is *full-brother* to Garrick's Sir John Trotley in *Bon Ton*; and Lord and Lady Rentless are first cousins to Lord and Lady Minikin. Their adventures also are nearly as much akin as their persons, except that Garrick has carried on their dissolute intrigues with more decency under their own roof, than the present Author in *the Ladies' Hotel*, a place in which we cannot without pain behold Lady Rentless. The Military Alderman, the Oilman-Captain, is a tolerable copy of Foote's Fishmonger-Major.

The Prologue and Epilogue to this comedy, like the comedy itself, are intended to be light, airy, and pleasant; and, like the comedy, are made up from many preceding pieces.

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ART. X. *Continuation of the Account of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.* See our last.

IN our Review for last month we gave our sentiments in regard to the merit of this excellent work, and now proceed to lay before our Readers a general view of its contents.

The first chapter of the second volume (the 17th of the work) opens with a description of Constantinople, which, from its advantageous

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advantageous position, appears to have been formed by nature for the centre and capital of a great monarchy. Situated in the forty-first degree of latitude, the Imperial city commanded, from her seven hills, the opposite shores of Europe and Asia; the climate was healthy and temperate, the soil fertile, the harbour secure and capacious; and the approach on the side of the continent was of small extent and easy defence. The Bosphorus and the Hellespont may be considered as the two gates of Constantinople; and the prince who possessed those important passages could always shut them against a naval enemy, and open them to the fleets of commerce. When the gates of the Hellespont and Bosphorus were shut, the capital still enjoyed, within their spacious inclosure, every production which could supply the wants, or gratify the luxury, of its numerous inhabitants. The sea-coasts of Thrace and Bithynia, which languish under the weight of Turkish oppression, still exhibit a rich prospect of vineyards, of gardens, and of plentiful harvests; and the Propontis has ever been renowned for an inexhaustible store of the most exquisite fish, that are taken in their stated seasons, without skill, and almost without labour. But when the passages of the Streights were thrown open for trade, they alternately admitted the natural and artificial riches of the North and South, of the Euxine and of the Mediterranean. Whatever rude commodities were collected in the forests of Germany and Scythia, as far as the sources of the Tanais and the Borysthenes; whatsoever was manufactured by the skill of Europe or Asia; the corn of Egypt, and the gems and spices of the farthest India, were brought by the varying winds into the port of Constantinople, which, for many ages, attracted the commerce of the ancient world.

'The prospect of beauty, of safety, and of wealth, united in a single spot, continues our Author, was sufficient to justify the choice of Constantine. But as some decent mixture of prodigy and fable has, in every age, been supposed to reflect a becoming majesty on the origin of great cities, the Emperor was desirous of ascribing his resolution, not so much to the uncertain counsels of human policy, as to the infallible and eternal decrees of divine wisdom. In one of his laws he has been careful to instruct posterity, that, in obedience to the commands of God, he laid the everlasting foundations of Constantinople; and though he has not condescended to relate in what manner the cœlestial inspiration was communicated to his mind, the defect of his modest silence has been liberally supplied by the ingenuity of succeeding writers; who describe the nocturnal vision which appeared to the fancy of Constantine, as he slept within the walls of Byzantium. The tutelar genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid, whom his own hands adorned with all the symbols of Imperial greatness. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the



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will of heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition; and though Constantine might omit some rites which savoured too strongly of their Pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with a lance in his hand, the Emperor himself led the solemn procession; and directed the line, which was traced as the boundary of the destined capital: till the growing circumference was observed with astonishment by the assistants, who, at length, ventured to observe, that he had already exceeded the most ample measure of a great city. "I shall still advance," replied Constantine, "till HE, the invisible guide who marches before me, thinks proper to stop." Without presuming to investigate the nature or motives of this extraordinary conductor, we shall content ourselves with the more humble task of describing the extent and limits of Constantinople.'

In reading this part of our Author's work, every competent judge will be struck with the accuracy of his geographical knowledge, which is indeed apparent through the whole of his history.

He now proceeds to take a view of that complicated system of policy which was introduced by Diocletian, improved by Constantine, and completed by his immediate successors. Such a view, he observes, may not only amuse the fancy by the singular picture of a great empire, but will tend to illustrate the secret and internal causes of its rapid decay.

'In the pursuit of any remarkable institution, says he, we may be frequently led into the more early or the more recent times of the Roman history; but the proper limits of this inquiry will be included within a period of about one hundred and thirty years, from the accession of Constantine to the publication of the Theodosian code (A. D. 438); from which, as well as from the *Notitia* of the East and West, we derive the most copious and authentic information of the state of the empire. This variety of objects will suspend, for some time, the course of the narrative; but the interruption will be censured only by those readers who are insensible to the importance of laws and manners, while they peruse, with eager curiosity, the transient intrigues of a court, or the accidental event of a battle.'

We shall not attempt to abridge this part of his work, but content ourselves with saying, that a more distinct, accurate, and satisfactory view of the subject is no where to be met with, within such narrow limits. We cannot help inserting, however, what he has taken occasion to introduce concerning the taxes of France, which, he tells us, cannot be magnified, either by fear or by flattery, beyond the annual amount of eighteen millions sterling, which ought perhaps, he says, to be shared among four and twenty millions of inhabitants.

In the 2d and 3d volumes of this History the Notes are placed at the bottom of the page, and on the above passage we have the following:

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'This assertion, however formidable it may seem, is founded on the original registers of births, deaths, and marriages, collected by public authority, and now deposited in the *Contrôle General* at Paris. The annual average of births throughout the whole kingdom, taken in five years (from 1770 to 1774, both inclusive) is, 479,649 boys, and 449,269 girls, in all 928,918 children. The province of French Hainault alone furnishes 9906 births: and we are assured, by an actual numeration of the people annually repeated from the year 1773 to the year 1776, that, upon an average, Hainault contains 257,097 inhabitants. By the rules of fair analogy, we might infer, that the ordinary proportion of annual births to the whole people, is about 1 to 26; and that the kingdom of France contains 24,151,868 persons of both sexes and of every age. If we content ourselves with the more moderate proportion of 1 to 25, the whole population will amount to 23,222,950. From the diligent researches of the French government (which are not unworthy of our own imitation), we may hope to obtain a still greater degree of certainty on this important subject.'

The 18th chapter is introduced with the character of Constantine, and a short account of his family. Our Readers would not easily forgive us, were we not to lay this part of the Work before them.

'The character of the prince who removed the seat of empire, and introduced such important changes into the civil and religious constitution of his country, has fixed the attention, and divided the opinions of mankind. By the grateful zeal of the Christians, the deliverer of the church has been decorated with every attribute of a hero, and even of a saint; while the discontent of the vanquished party has compared Constantine to the most abhorred of those tyrants, who, by their vice and weakness, dishonoured the Imperial purple. The same passions have in some degree been perpetuated to succeeding generations, and the character of Constantine is considered, even in the present age, as an object either of satire or of panegyric. By the impartial union of those defects which are confessed by his warmest admirers, and of those virtues which are acknowledged by his most implacable enemies, we might hope to delineate a just portrait of that extraordinary man, which the truth and candour of history should adopt without a blush. But it would soon appear, that the vain attempt to blend such discordant colours, and to reconcile such inconsistent qualities, must produce a figure monstrous rather than human, unless it is viewed in its proper and distinct lights, by a careful separation of the different periods of the reign of Constantine.

'The person, as well as the mind of Constantine, had been enriched by nature with her choicest endowments. His stature was lofty, his countenance majestic, his deportment graceful; his strength and activity were displayed in every manly exercise, and from his earliest youth, to a very advanced season of life, he preserved the vigour of his constitution by a strict adherence to the domestic virtues of chastity and temperance. He delighted in the social intercourse of familiar conversation: and though he might sometimes indulge his disposition to raillery with less reserve than was required



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by the severe dignity of his station, the courtesy and liberality of his manners gained the hearts of all who approached him. The sincerity of his friendship has been suspected; yet he shewed, on some occasions, that he was not incapable of a warm and lasting attachment. The disadvantage of an illiterate education had not prevented him from forming a just estimate of the value of learning; and the arts and sciences derived some encouragement from the munificent protection of Constantine. In the dispatch of business, his diligence was indefatigable; and the active powers of his mind were almost continually exercised in reading, writing, or meditating, in giving audience to ambassadors, and in examining the complaints of his subjects. Even those who censured the propriety of his measures were compelled to acknowledge, that he possessed magnanimity to conceive, and patience to execute, the most arduous designs, without being checked either by the prejudices of education, or by the clamours of the multitude. In the field, he inspired his own intrepid spirit into the troops, whom he conducted with the talents of a consummate general; and to his abilities, rather than to his fortune, we may ascribe the signal victories which he obtained over the foreign and domestic foes of the republic. He loved glory, as the reward, perhaps as the motive, of his labours. The boundless ambition, which, from the moment of his accepting the purple at York, appears as the ruling passion of his soul, may be justified by the dangers of his own situation, by the character of his rivals, by the consciousness of superior merit, and by the prospect that his success would enable him to restore peace and order to the distracted empire. In his civil wars against Maxentius and Licinius, he had engaged on his side the inclinations of the people, who compared the undissembled vices of those tyrants, with the spirit of wisdom and justice, which seemed to direct the general tenor of the administration of Constantine.

'Had Constantine fallen on the banks of the Tyber, or even in the plains of Hadrianople, such is the character which, with a few exceptions, he might have transmitted to posterity. But the conclusion of his reign (according to the moderate and indeed tender sentence of a writer of the same age) degraded him from the rank which he had acquired among the most deserving of the Roman princes. In the life of Augustus, we behold the tyrant of the republic, converted, almost by imperceptible degrees, into the father of his country and of human kind. In that of Constantine, we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign, was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcileable vices of rapaciousness and prodigality. The accumulated treasures found in the palaces of Maxentius and Licinius, were lavishly consumed; the various innovations introduced by the conqueror, were attended with an encreasing expence; the cost of his buildings, his court, and his festivals, required an immediate and plentiful supply; and the oppression

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oppreſſion of the people was the only fund which could ſupport the magnificence of the ſovereign. His unworthy favourites, enriched by the boundleſs liberality of their maſter, aſſumed with impunity the privilege of rapine and corruption. A ſecret but univerſal decay was felt in every part of the public adminiſtration, and the emperor himſelf, though he ſtill retained the obedience, gradually loſt the eſteem of his ſubjects. The dreſs and manners, which, towards the decline of life, he choſe to affect, ſerved only to degrade him in the eyes of mankind. The Aſiatic pomp, which had been adopted by the pride of Diocletian, aſſumed an air of ſoftneſs and effeminacy in the perſon of Conſtantine. He is repreſented with falſe hair of various colours, laboriouſly arranged by the ſkilful artiſts of the times; a diadem of a new and more expenſive faſhion; a profuſion of gems and pearls, of collars and bracelets, and a variegated flowing robe of ſilk, moſt curiouſly embroidered with flowers of gold. In ſuch apparel, ſcarcely to be excuſed by the youth and folly of Elagabalus, we are at a loſs to diſcover the wiſdom of an aged monarch, and the ſimplicity of a Roman veteran. A mind thus relaxed by proſperity and indulgence, was incapable of riſing to that magnanimity which diſdains ſuſpicion, and dares to forgive. The deaths of Maximian and Licinius may perhaps be juſtified by the maxims of policy, as they are taught in the ſchools of tyrants; but an impartial narrative of the executions, or rather murders, which ſullied the declining age of Conſtantine, will ſuggeſt to our moſt candid thoughts, the idea of a prince, who could ſacrifice without reluctance the laws of juſtice, and the feelings of nature, to the dictates either of his paſſions or of his intereſt.

'The ſame fortune which ſo invariably followed the ſtandard of Conſtantine, ſeemed to ſecure the hopes and comforts of his domeſtic life. Thoſe among his predeceſſors who had enjoyed the longeſt and moſt proſperous reigns, Auguſtus, Trajan, and Diocletian, had been diſappointed of poſterity; and the frequent revolutions had never allowed ſufficient time for any Imperial family to grow up and multiply under the ſhade of the purple. But the royalty of the Flavian line, which had been firſt ennobled by the Gothic Claudius, deſcended through ſeveral generations; and Conſtantine himſelf derived from his royal father the hereditary honours which he tranſmitted to his children. The emperor had been twice married. Minervina, the obſcure but lawful object of his youthful attachment, had left him only one ſon, who was called Criſpus. By Fauſta, the daughter of Maximian, he had three daughters, and three ſons known by the kindred names of Conſtantine, Conſtantius, and Conſtans. The unambitious brothers of the great Conſtantine, Julius Conſtantius, Dalmatius, and Hannibalianus, were permitted to enjoy the moſt honourable rank, and the moſt affluent fortune, that could be conſiſtent with a private ſtation. The youngeſt of the three lived without a name, and died without poſterity. His two elder brothers obtained in marriage the daughters of wealthy ſenators, and propagated new branches of the Imperial race. Gallus and Julian afterwards became the moſt illuſtrious of the children of Julius Conſtantius, the *Patrician*. The two ſons of Dalmatius, who had been decorated with the vain title of *Cæſar*, were named



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Dalmatius and Hannibalianus. The two ſiſters of the great Conſtantine, Anaſtaſia and Eutropia, were beſtowed on Optatus and Nepotianus, two ſenators of noble birth and of conſular dignity. His third ſiſter, Conſtantia, was diſtinguiſhed by her pre-eminence of greatneſs and of miſery. She remained the widow of the vanquiſhed Licinius; and it was by her intreaties, that an innocent boy, the offspring of their marriage, preſerved for ſome time, his life, the title of Cæſar, and a precarious hope of the ſucceſſion. Beſides the females, and the allies of the Flavian houſe, ten or twelve males, to whom the language of modern courts would apply the title of princes of the blood, ſeemed, according to the order of their birth, to be deſtined either to inherit or to ſupport the throne of Conſtantine. But in leſs than thirty years, this numerous and encreaſing family was reduced to the perſons of Conſtantius and Julian, who alone had ſurvived a ſeries of crimes and calamities, ſuch as the tragic poets have deplored in the devoted lines of Pelops and of Cadmus.

He muſt be a prejudiced reader indeed, who does not allow, that the character of Conſtantine is drawn by the hand of a maſter. It is followed by that of Criſpus, which we ſhall likewiſe lay before our Readers, together with the account of his diſgrace and death, as they throw additional light on the character of Conſtantine, and afford freſh proofs of the abilities and merit of the hiſtorian.

'Criſpus, the eldeſt ſon of Conſtantine, and the preſumptive heir of the empire, is repreſented by impartial hiſtorians as an amiable and accompliſhed youth. The care of his education, or at leaſt of his ſtudies, was intruſted to Lactantius, the moſt eloquent of the Chriſtians; a preceptor admirably qualified to form the taſte, and to excite the virtues, of his illuſtrious diſciple. At the age of ſeventeen, Criſpus was inveſted with the title of Cæſar, and the adminiſtration of the Gallic provinces, where the inroads of the Germans gave him an early occaſion of ſignalizing his military proweſs. In the civil war which broke out ſoon afterwards, the father and ſon divided their powers; and this hiſtory has already celebrated the valour as well as conduct diſplayed by the latter, in forcing the ſtreights of the Helleſpont, ſo obſtinately defended by the ſuperior fleet of Licinius. This naval victory contributed to determine the event of the war; and the names of Conſtantine and of Criſpus were united in the joyful acclamations of their eaſtern ſubjects; who loudly proclaimed, that the world had been ſubdued, and was now governed, by an emperor endowed with every virtue; and by his illuſtrious ſon, a prince beloved of heaven, and the lively image of his father's perfections. The public favour, which ſeldom accompanies old age, diffuſed its luſtre over the youth of Criſpus. He deſerved the eſteem, and he engaged the affections, of the court, the army, and the people. The experienced merit of a reigning monarch is acknowledged by his ſubjects with reluctance, and frequently denied with partial and diſcontented murmurs; while, from the opening virtues of his ſucceſſor, they fondly conceive the moſt unbounded hopes of private as well as public felicity.

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'This dangerous popularity ſoon excited the attention of Conſtantine, who, both as a father and as a king, was impatient of an equal. Inſtead of attempting to ſecure the allegiance of his ſon, by the generous ties of confidence and gratitude, he reſolved to prevent the miſchiefs which might be apprehended from diſſatisfied ambition. Criſpus ſoon had reaſon to complain, that while his infant brother Conſtantius was ſent, with the title of Cæſar, to reign over his peculiar department of the Gallic provinces, *he*, a prince of mature years, who had performed ſuch recent and ſignal ſervices, inſtead of being raiſed to the ſuperior rank of Auguſtus, was confined almoſt a priſoner to his father's court; and expoſed, without power or defence, to every calumny which the malice of his enemies could ſuggeſt. Under ſuch painful circumſtances, the royal youth might not always be able to compoſe his behaviour, or ſuppreſs his diſcontent; and we may be aſſured, that he was encompaſſed by a train of indiſcreet or perfidious followers, who aſſiduouſly ſtudied to inflame, and who were perhaps inſtructed to betray, the unguarded warmth of his reſentment. An edict of Conſtantine, publiſhed about this time, manifeſtly indicates his real or affected ſuſpicions, that a ſecret conſpiracy had been formed againſt his perſon and government. By all the allurements of honours and rewards, he invites informers of every degree to accuſe without exception his magiſtrates or miniſters, his friends or his moſt intimate favourites, proteſting, with a ſolemn aſſeveration, that he himſelf will liſten to the charge, that he himſelf will revenge his injuries; and concluding with a prayer, which diſcovers ſome apprehenſion of danger, that the providence of the Supreme Being may ſtill continue to protect the ſafety of the emperor and of the empire.

'The informers, who complied with ſo liberal an invitation, were ſufficiently verſed in the arts of courts to ſelect the friends and adherents of Criſpus as the guilty perſons; nor is there any reaſon to diſtruſt the veracity of the emperor, who had promiſed an ample meaſure of revenge and puniſhment. The policy of Conſtantine maintained, however, the ſame appearances of regard and confidence towards a ſon, whom he began to conſider as his moſt irreconcileable enemy. Medals were ſtruck with the cuſtomary vows for the long and auſpicious reign of the young Cæſar; and as the people, who was not admitted into the ſecrets of the palace, ſtill loved his virtues, and reſpected his dignity, a poet who ſolicits his recal from exile, adores with equal devotion the majeſty of the father and that of the ſon. The time was now arrived for celebrating the auguſt ceremony of the twentieth year of the reign of Conſtantine; and the emperor, for that purpoſe, removed his court from Nicomedia to Rome, where the moſt ſplendid preparations had been made for his reception. Every eye, and every tongue, affected to expreſs their ſenſe of the general happineſs, and the veil of ceremony and diſſimulation was drawn for a while over the darkeſt deſigns of revenge and murder. In the midſt of the feſtival, the unfortunate Criſpus was apprehended by order of the emperor, who laid aſide the tenderneſs of a father, without aſſuming the equity of a judge. The examination was ſhort and private; and as it was thought decent to conceal the fate of the young prince from the eyes of the Roman people, he was ſent under



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a ſtrong guard to Pola, in Iſtria, where, ſoon afterwards, he was put to death, either by the hand of the executioner, or by the more gentle operation of poiſon. The Cæſar Licinius, a youth of amiable manners, was involved in the ruin of Criſpus: and the ſtern jealouſy of Conſtantine was unmoved by the prayers and tears of his favourite ſiſter, pleading for the life of a ſon, whoſe rank was his only crime, and whoſe loſs ſhe did not long ſurvive. The ſtory of theſe unhappy princes, the nature and evidence of their guilt, the forms of their trial, and the circumſtances of their death, were buried in myſterious obſcurity; and the courtly biſhop, who has celebrated in an elaborate work the virtues and piety of his hero, obſerves a prudent ſilence on the ſubject of theſe tragic events. Such haughty contempt for the opinion of mankind, whilſt it imprints an indelible ſtain on the memory of Conſtantine, muſt remind us of the very different behaviour of one of the greateſt monarchs of the preſent age. The Czar Peter, in the full poſſeſſion of deſpotic power, ſubmitted to the judgment of Ruſſia, of Europe, and of poſterity, the reaſons which had compelled him to ſubſcribe the condemnation of a criminal, or at leaſt of a degenerate, ſon.

'The innocence of Criſpus was ſo univerſally acknowledged, that the modern Greeks, who adore the memory of their founder, are reduced to palliate the guilt of a parricide, which the common feelings of human nature forbade them to juſtify. They pretend, that as ſoon as the afflicted father diſcovered the falſehood of the accuſation by which his credulity had been ſo fatally miſled, he publiſhed to the world his repentance and remorſe; that he mourned forty days, during which he abſtained from the uſe of the bath, and all the ordinary comforts of life; and that, for the laſting inſtruction of poſterity, he erected a golden ſtatue of Criſpus, with this memorable inſcription: TO MY SON WHOM I UNJUSTLY CONDEMNED. A tale ſo moral and ſo intereſting would deſerve to be ſupported by leſs exceptionable authority: but if we conſult the more ancient and authentic writers, they will inform us, that the repentance of Conſtantine was manifeſted only in acts of blood and revenge; and that he atoned for the murder of an innocent ſon, by the execution, perhaps, of a guilty wife. They aſcribe the misfortunes of Criſpus to the arts of his ſtepmother Fauſta, whoſe implacable hatred, or whoſe diſappointed love, renewed in the palace of Conſtantine the ancient tragedy of Hippolitus and of Phædra. Like the daughter of Minos, the daughter of Maximian accuſed her ſon-in-law of an inceſtuous attempt on the chaſtity of his father's wife; and eaſily obtained, from the jealouſy of the emperor, a ſentence of death againſt a young prince, whom ſhe conſidered with reaſon as the moſt formidable rival of her own children. But Helena, the aged mother of Conſtantine, lamented and revenged the untimely fate of her grandſon Criſpus: nor was it long before a real or pretended diſcovery was made, that Fauſta herſelf entertained a criminal connection with a ſlave belonging to the Imperial ſtables. Her condemnation and puniſhment were the inſtant conſequences of the charge; and the adultereſs was ſuffocated by the ſteam of a bath, which, for that purpoſe, had been heated to an extraordinary degree. By ſome it will perhaps be thought, that the remembrance of a conjugal union of twenty years,

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and the honour of their common offspring, the deſtined heirs of the throne, might have ſoftened the obdurate heart of Conſtantine; and perſuaded him to ſuffer his wife, however guilty ſhe might appear, to expiate her offences in a ſolitary priſon. But it ſeems a ſuperfluous labour to weigh the propriety, unleſs we could aſcertain the truth, of this ſingular event; which is attended with ſome circumſtances of doubt and perplexity. Thoſe who have attacked, and thoſe who have defended, the character of Conſtantine, have alike diſregarded two very remarkable paſſages of two orations pronounced under the ſucceeding reign. The former celebrates the virtues, the beauty, and the fortune of the empreſs Fauſta, the daughter, wife, ſiſter, and mother of ſo many princes *. The latter aſſerts, in explicit terms, that the mother of the younger Conſtantine, who was ſlain three years after his father's death, ſurvived to weep over the fate of her ſon †. Notwithſtanding the poſitive teſtimony of ſeveral writers of the Pagan as well as of the Chriſtian religion, there may ſtill remain ſome reaſon to believe, or at leaſt to ſuſpect, that Fauſta eſcaped the blind and ſuſpicious cruelty of her huſband. The deaths of a ſon, and of a nephew, with the execution of a great number of reſpectable and perhaps innocent friends, who were involved in their fall, may be ſufficient, however, to juſtify the diſcontent of the Roman people, and to explain the ſatirical verſes affixed to the palace-gate, comparing the ſplendid and bloody reigns of Conſtantine and Nero ‡.'

The remaining part of this chapter contains an account of the Gothic war, the death of Conſtantine, the diviſion of the empire among his three ſons, the Perſian war, the tragic death of Conſtantine the Younger and Conſtans, the uſurpation of Magnentius, the civil war, and the victory of Conſtantius.

[*To be continued.*]

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* 'Julian. Orat. i. He ſeems to call her the mother of Criſpus. She might aſſume that title by adoption. At leaſt, ſhe was not conſidered as his mortal enemy. Julian compares the fortune of Fauſta with that of Paryſatis, the Perſian Queen. A Roman would have more naturally recollected the ſecond Agrippina:

*Et moi, qui ſur le trone ai ſuivi mes ancêtres;*
*Moi, fille, femme, ſœur et mere de vos maîtres.*

† Monod. in Conſtantin. Jun. c. 4. ad Calcem Eutrop. edit. Havercamp. The orator ſtyles her the moſt divine and pious of Queens.

‡ *Saturni aurea ſæcula quis requirat?*
*Sunt hæc gemmea, ſed Neroniana.* Sidon. Apollinar. v. 8.

It is ſomewhat ſingular, that theſe ſatirical lines ſhould be attributed, not to an obſcure libeller, or a diſappointed patriot, but to Ablavius, prime miniſter and favourite of the Emperor. We may now perceive that the imprecations of the Roman people were dictated by humanity, as well as by ſuperſtition. Zoſim. l. ii. p. 105.

FOREIGN

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# FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

## FRANCE.

### ART. XI.

*LES Hommes illuſtres de la Marine François*, &c. i. e. *An Hiſtorical Account of the illuſtrious Naval Commanders and Officers of the French Marine, and of their memorable Exploits*, together with their Portraits. By M. de GRAINCOURT, Painter to his Em. the Cardinal de Luynes. 4to. Paris. 1780.—— We mention this wretched catch-penny work, only to prevent our Readers from being *taken in* by a title that promiſes ſomething, and fails egregiouſly in the performance. An incorrect ſtyle, confuſed relations, and in many places a manifeſt perverſion of hiſtorical truth, are the predominant characters of this ſlimſy publication, which comes out in numbers. The portraits are not ill executed: which ſhews that our Author, inſtead of aſſuming the pen, ſhould have kept to his pencil.

II. *Abregé de l'Hiſtoire des Voyages*, &c. i. e. *An Abridgment of the general Hiſtory of Voyages, containing whatever is remarkable, uſeful, and well aſcertained in the different Countries that have been viſited by Travellers, the Manners of the Inhabitants, their Religion and Cuſtoms, their Arts and Sciences, their Commerce and Manufactures:* the *whole enriched with* Maps and Copperplates. By M. DE LA HARPE, Member of the French Academy. 8vo. 21 Volumes.——A general hiſtory of voyages was undertaken by ſome men of letters in England about the year 1745. It was tranſlated into French by the laborious Abbé Prevot, and continued, by that tranſlator, when the original authors abandoned the work at the 7th volume. The Abbé carried it on to 16 volumes. After his death Meſſrs. *Querlon* and *De Leyre*, two able writers, added three new volumes; and two more have been ſince publiſhed; ſo that the compilement now conſiſts of 21 volumes in 4to. This work is unwieldy, and tedious;—its materials are abundant, but ill-digeſted; the facts and voyages are heaped together without method or choice, and the nautical journals and obſervations are full of the moſt tireſome and unneceſſary repetitions. In a word, though the materials be abundant and valuable, the work is not proportionably intereſting. It is this work, abridged, arranged on a new plan, enriched with moral reflections and lively deſcriptions, and augmented with the voyages of *Bougainville* and the diſcoveries that render ſo famous the names of *Cook*, *Carteret*, *Biron*, *Wallis*, *Phipps*, &c. that M. DE LA HARPE, well known in the literary world, has publiſhed in 21 volumes large 8avo. The typographical merit of this Abridgment is very great;

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great: and the drawings and maps are elegantly engraven.—As to the Author's method, it is as follows:

He has divided the work into *Four Parts*. The three firſt contain the voyages to Africa, Aſia, and America; and the laſt, thoſe that have been made toward the Poles.

The *Firſt Part* contains Six Books. In the 1ſt, which may be conſidered as an hiſtorical Introduction, we have a ſuccinct and entertaining account of the diſcoveries and conqueſts of the Portugueſe in the Eaſt, until the period of their decline. In the 2d, we find the firſt expeditions of the Engliſh on the coaſts of Africa, in the Indian Ocean, and on the Red Sea, the Adventures of *Roberts*, and a deſcription of the Canaries and Iſlands of Cape Verd.—In the 3d, we are carried into the continent of Africa from Senegal to Sierra-Leona. In the 4th, we proceed towards Guinea, and find an elegant compilation of the accounts of ſeveral travellers, which is rather hiſtorical than deſcriptive, but contains very curious and intereſting details, relative to the ſlave-trade and the bloody victories of the King of Dahomay, whoſe name and conqueſts are famous in Africa; the 5th and 6th Books contain a full deſcription of the Guinea, Malaqueta, Ivory, Gold and Slave Coaſts, and of the Kingdom of Benin, as alſo an account of the ſettlements of the Portugueſe at Congo, and thoſe of the Dutch at the Cape of Good Hope.

The Second Part, with which the fourth volume begins, is divided into Seven Books. The 1ſt contains the Voyages of Pyrard, Pinto, and Bontecoe, which are full of extraordinary adventures, and a Deſcription of the Iſlands of the Indian Ocean, from the Maldivian to the Philippine Iſles incluſively. The 2d and 3d carry the Reader into the continent of India, along the weſtern and eaſtern banks of the Ganges, through the rich provinces of Indoſtan, and the kingdoms of Cochinchina and Siam. The 4th exhibits an extenſive and circumſtantial view of the vaſt empire of China, the accounts of which, hitherto given by the Miſſionaries, have produced ſuch keen controverſies, relative to the religion, government, learning, and policy of that people.—Tartary, Siberia, and Japan are deſcribed in the 5th, 6th, and 7th Books.

The Third Part, divided into Twelve Books, treats of America. The 1ſt, 2d, and 3d, contain the diſcoveries of Columbus, the bold expedition of Vaſco Nugnes, Pizarro, and Almagro, the hiſtory of the conqueſt of Mexico, with a deſcription of its ancient government, and an account of the Spaniſh domination in that country. The 4th relates the conqueſt of Peru, accompanied with a deſcription of the ancient and modern ſtate of that kingdom; and it concludes with the voyage of the French and Spaniſh Mathematicians to the mountains of Quito, to meaſure a degree of the meridian, and the return of M. de la

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Condamine by the river of Amazons. The deſcription of South America from the Iſthmus of Panama to Brazil, incluſively, is continued in the 5th and 6th Books; and here, among other things, we find a curious and circumſtantial account of Guiana, a country little known by Europeans, and which is ſuppoſed to be as rich in gold mines as Peru. The 7th and 8th Books exhibit a view of North America, an account of the Engliſh Colonies on that continent, and of the Settlements the French had formerly there. The characters, manners, religion, and cuſtoms of the ſavage tribes of North America, as alſo the natural hiſtory of that country, are the ſubjects treated in the 9th and 10th Books; and the two laſt contain an account of the voyages to the Antilles, and the ſettlements and natural hiſtory of theſe iſlands.

The Fourth Part, in Six Books, begins with the voyage of Magellan, and the diſcovery of the Streights that bear his name; to which are added, all the voyages round the world, in the ſame South-weſt courſe, including that of Anſon. The 2d Book takes in the voyages made for the diſcovery of a North-eaſt or North-weſt paſſage to the Eaſt Indies, with all the curious and intereſting details relative to that bold and adventurous undertaking, which does ſuch honour to the courage, patience, and perſeverance of the Engliſh and Dutch navigators. The 3d, 4th, and 5th Books contain the hiſtories and deſcriptions of Iceland, Nova Zembla, Kamſchatka, and Groenland. The 6th and laſt gives a compendious account of the lateſt voyages of the Engliſh navigators in the South Sea, and particularly that of the unfortunate and immortal COOK, who obſerved or diſcovered more unknown lands in that immenſe ocean, than all who went before him.

We muſt obſerve, that at the end of each of theſe Four Parts there is a natural hiſtory of the countries it comprehends; that the plates, repreſenting the manners, cuſtoms, dreſs, and ceremonies of the Aſiatics, Africans and Americans, are elegantly executed; and the work is concluded by an excellent *Atlas* in a quarto form, which contains 73 maps of the countries deſcribed.—Upon the whole, this is a very elegant, entertaining, and inſtructive publication:—the Abridgment is made with taſte and judgment, and the ſtyle is ſuch as might naturally be expected from the pen of M. DE LA HARPE.

III. *Recherches Phyſiques ſur le Feu*: i. e. *Philoſophical Inquiries concerning Fire*. By M. MARAT, M. D. Phyſician to the Comte d'Artois's Guards, &c. 8vo. with Cuts. Paris. 1780.——The difficulty of examining fire in its pure and ſeparate ſtate, and abſtracted from its combination with other bodies, has hitherto baffled all the attempts of philoſophers to aſcertain the nature of that element, its true principle, its manner of

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acting; &c. This difficulty M. MARAT has attempted to surmount by a method of proceeding which has the appearance of being equally simple and ingenious, and of which we formerly gave some account *. He has, by this method, endeavoured to render visible the principle of heat, disengaged from the inflammable principle, at the very moment that it escapes with violence from the combustible bodies with which it was combined. M. MARAT has not only thus undertaken to ascertain the existence of the igneous fluid; he proceeds still farther in the work before us: he examines its essential properties, and compares it with those fluids to which it has the greatest affinity. The result of his researches and experiments here is, that the igneous matter (or the fluid which produces what we call fire) is a substance essentially different from the electrical matter, and from luminous matter, or light, with both of which it has been confounded; and our Author moreover proves, that the principle of heat is not in the rays of the sun. According to him, heat and fire are produced by the more or less rapid motion of the igneous matter, which is a separate fluid; and he not only examines the nature of this motion, but even undertakes to render it visible to the eye of an attentive observer. He afterwards considers the quantity of the igneous fluid that is diffused through the universe, shews the necessity of the concurrence of the air in order to its deflagration; proving, however, at the same time, that the air does not serve as an aliment to fire, as the philosophers hitherto have almost unanimously asserted. These discussions are followed by a series of experiments on the expansive force of the igneous fluid, its sphere of activity, its manner of acting, and the different states and modifications through which those bodies pass, that are subjected to its action. The Article, relative to the *aliment of fire*, is curious: but less remarkable, perhaps, for its perspicuity, than the other parts of this ingenious work. In treating of the degree of heat of which different bodies are susceptible, M. MARAT proves, that flame is most ardent, and always the more ardent in proportion as it is purer and lighter; so that rectified spirit of wine, which is looked upon as scarcely possessing any heat, is in the first rank of hot bodies. This is true, but not new, or contrary to the commonly received opinion, as our Author observes. At least, any lady, while she boils her tea-kettle, may perceive that M. MARAT is in the right. From the ardour or heat of flame, this ingenious *Physician* (in the double sense of that word) proceeds to consider the causes of the

* See, in the Appendix to our 62d volume, 1780, the account given of a preceding work of our Author, entitled, *Discoveries concerning Fire, Electricity, and Light.*



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refrigeration or cooling of bodies, of the inflammability of combuſtibles, of the colours of fire, and of the form of flame. All theſe diſcuſſions render this work ſingularly curious and inſtructive; and the novelty of our Author's opinions cannot fail of rendering it ſtill more entertaining.

IV. *Hiſtoire Generale et Particuliere de la Grece*, &c. i. e. *A General and Particular Hiſtory of Greece, containing an Account of the Origin, Progreſs, and Decline of Laws, Science, Arts, Literature, and Philoſophy in that Country. To which are prefixed, a Geographical Deſcription of its various Provinces, and a Series of Diſſertations on its Chronology, Mythology, Meaſures*, &c. *as alſo a Parallel between its ancient and modern Inhabitants.* By M. COUSIN DESPREAUX, Member of the Academy of Sciences, Arts and Belles Lettres of Rouen, &c. 16 Vols. in 12mo. Price 2 Livres 10 Sols (*i. e.* about 2 Shillings) each Volume.—The firſt *four* volumes of this conſiderable work are juſt publiſhed; the *three* following are to be publiſhed in the courſe of the preſent year; and we propoſe giving our Readers farther information with reſpect to their merit and contents on another occaſion.

V. *Memoires de Mathematique et de Phyſique*, &c. i. e. *Memoirs, relative to Mathematics and Natural Philoſophy, preſented to the Royal Academy of Sciences by learned Foreigners.* Vol. IX. 4to. 780 Pages. Paris. 1780.——This valuable collection is continued with ſucceſs, and the Academy has rendered it ſtill more acceptable to the Public by a new regulation, that commences with the volume before us, which conſiſts in augmenting it with the Diſſertations that have obtained the prizes propoſed by the Academy. This 9th volume contains 33 Memoirs: the learned and elaborate treatiſe of Profeſſor *Van Swinden* of Franeker occupied the principal part of the preceding volume; and a conſiderable proportion of the preſent one is taken up by a Memoir of Monſ. *Coulomb*, who treated the ſame ſubject, ſhared the prize with the Dutch Profeſſor, and, by a moſt intereſting ſeries of obſervations and experiments, opens new points of view with reſpect to the cauſes of the phenomena of the loadſtone, explains the principle of the diurnal variations of the magnetic needle, and indicates the means of greatly improving the mariner's compaſs.—The other Memoirs in this volume are as follows:

Three on the Cultivation and Manufacture of *Indigo*, by Meſſrs. *Quatremer*, *D'Orval*, and *Bergman*, which are full of curious reſearches, chemical and œconomical—Three on *Fixed Air*, by Monſ. *Bucquet* and the Duke *de Chaulnes*, in which, among other things, ſeveral of the experiments and obſervations of Dr. *Black* are critically reviewed—Ten on a variety of Chemical ſubjects by Meſſrs. *Bayen*, *Laborie*, *Bucquet*, *de Morveau*, *Veillard*,

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*Veillard*, *Monnet*, *Dubamel*, *Jars*, *Antick*, and *Valmont de Bomare*—Five on ſubjects of Natural Hiſtory, four on different branches of Geometry, and a Memoir of Mr. *Geoffroi* on Elaſtic Bandages.

VI. *Entretiens Philoſophiques ſur la Religion*, i. e. *Philoſophical Converſations concerning Religion*. By the Abbé GUIDI. Paris. 1780. 3 Vols. 8vo.——This work has conſiderable merit: it unites ſolid argumentation with decent pleaſantry, and expoſes equally the folly and falſehood of ſcepticiſm and infidelity.

VII. *La Chymie Domeſtique*, i. e. *Domeſtic Chemiſtry*. Paris. 8vo. 1780.—This chemical eſſay for the uſe of families, is, in effect, a very uſeful pocket-companion: it treats of different ſubjects, relative to the preſervation of health, ſuch as the temperature and variations of the air, the effects of heat, exhalations, food, baths, the ſituation of dwelling-houſes, the aſſiſtance proper for perſons that are ſuffocated, the methods of diſcovering adulterated wines, &c.

VIII. *Recherches ſur les Initiations Anciennes et Modernes*, &c. i. e. *Inquiries concerning Ancient and Modern* INITIATIONS. By the Abbé ROBIN. 12mo. Paris. 1780.——It is rare to ſee an Author diſpenſing erudition with a ſparing hand on ſubjects of this kind. Such is the caſe of the ingenious Author in the work before us; and his diſcretion and parſimony, in this reſpect, have been rather carried too far. The ſubject he treats is curious and important, and deſerved to be illuſtrated by more ample details of facts, and a more plenteous diſtribution both of critical and philoſophical elucidation. His work, nevertheleſs, though it takes in but a curſory view of the ſubject, ſhews plainly, that the Abbé *knows* more than he *ſays*; it offers hints, that may throw a ſagacious inquirer upon a new ſcent, and lead him to diſcover new ſtreaks of light in the cloudy and dubious regions of mythology. The firſt Part of theſe *Reſearches* relates to the *origin* of Initiations, which he places in that remote and early period, when diſorders and crimes began to degrade humanity; and it is ſcarcely poſſible to go farther back than this.—The vicious, *ſays he*, were urged by the terror and dejection of guilt to ſeek interceſſors with the Deity among the virtuous and the good; who, retiring into ſolitude, to avoid the contagion of growing corruption, devoted themſelves to a life of contemplation, which led them to various branches of uſeful knowledge. The periodical return of the ſeaſons, the revolutions of the ſtars, the productions of the earth, and the various phenomena of nature, ſtudied with attention, rendered them uſeful guides to men, both in their induſtry and in the duties of ſocial life. Theſe guides invented certain ſigns to recal to the remembrance of nations the times of their feſtivals and rural labours: and hence the origin, according to our Author, of thoſe hieroglyphics



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glyphics and ſymbols, that were in uſe among the prieſts of all countries. 'Theſe leaders, in order to aſſociate with them in their labours and functions, only ſuch as had merit and capacity adequate to them, appointed ſtrict courſes of examination and trial; and this muſt have been the origin of thoſe *Initiations* that are ſo famous in antiquity.' The Magi, Druids, Brahmins, and Gymnoſophiſts, lived in ſequeſtred habitations, and the Egyptian prieſts fixed their dwellings in deep ſubterraneous grottos and caves, acquired a high reputation by their diſcoveries in aſtronomy, chemiſtry, and mechanics, by the purity of their doctrine and morals, by their knowledge of the ſcience of legiſlation; and it was to their myſterious *Initiations*, that they were indebted, partly, for the fame they poſſeſſed in ſuch a high degree. After preparing the candidates for theſe revered offices by a long and auſtere courſe of trial, in which the moſt frightful and hideous objects were exhibited to their view in ſubterraneous and gloomy regions, they were inſtructed in the knowledge of ſymbols and hieroglyphics, of the exiſtence and unity of God, of the immortality of the human ſoul, and of the pureſt doctrines and precepts of morality. It was in this ſchool, according to our Author, that the firſt ſages and legiſlators of antiquity were formed, and it was from theſe myſteries and initiations that the exuberant fancy of the Greeks drew a great part of their mythology; while the ſymbols and hieroglyphics, employed in them, gave riſe to the moſt pernicious errors. But, on the other hand, our Author obſerves, that important diſcoveries in religion, morality, and ſcience, and the preſervation of theſe diſcoveries from oblivion, were owing to theſe myſterious initiations. From theſe alſo he deduces, in the ſecond Part of his work, the orders of ancient chivalry, whoſe branches produced the inſtitution of *Free-Maſonry*. But here his arguments are more ſpecious than ſolid.

IX. *Eſſai ſur l'Art d'imiter les Eaux Minerales*; i. e. *An Eſſay on the Art of imitating Mineral Waters, or, concerning the Knowledge of Mineral Waters and the Manner of procuring them in all Times and Places, by a certain Compoſition.* By M. DUCHANOY, Doctor-Regent of the Medical Faculty at Paris, &c. 8vo. 402 Pages. Paris. 1780.—As mineral waters are of great conſequence in the art of healing, this publication muſt give pleaſure to the curious in that art; and this more eſpecially, as, in ſome reſpects, the imitation, he propoſes, ſurpaſſes the original, and his artificial waters are not ſubject to the varieties that are obſervable, at different times, in the natural ones. The detail, into which our Author enters, relative to the different ſorts of mineral waters, and the ingredients that compoſe them in the bowels of the earth, is learned and perſpicuous; his experiments more particularly on ſulphureous waters

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are ingenious and deciſive; and his work, upon the whole, will be certainly acceptable to the philoſopher, the chemiſt, and the phyſician.

X. *Recherches et Obſervations ſur les Loix Feodales.* i. e. *Inquiries and Obſervations concerning the Feudal Laws, the Condition of the Inhabitants of Towns, and of the Country, in ancient Times, and their Poſſeſſions and Rights.* By M. DOYEN, Advocate. Paris. 8vo. 1781.—This work is full of erudition: and this erudition is employed with judgment. The Author's diſcuſſion of the divine origin and inſtitution of eccleſiaſtical tithes, which he flatly denies, is acute and learned.

XI. *Obſervations Critiques et Philoſophiques ſur le Japon et ſur les Japonois.* i. e. *Philoſophical and Critical Obſervations on Japan and its Inhabitants.* 12mo. (Amſterdam and) Paris. 1780. This compiler has gathered together from a conſiderable variety of ſources, a large quantity of facts and materials, relative to the government, power and opulence, of the Emperor of Japan, the productions of his country, the ſtate of agriculture, commerce and manufactures in that diſtant region; and the character, education, dreſs, manners, religion, genius, pleaſures, virtues, and vices of the Japaneſe. There is a kind of enthuſiaſm in the encomiums he beſtows on this people; and a conſiderable portion of ſatirical malignity in the parallels he draws between them and the Europeans, to the diſadvantage of the latter. In ſome of theſe parallels the Author diſcovers ſometimes want of judgment, ſometimes want of knowledge, and, more than once, we have met with contradictions in his accounts of the Japaneſe government. As to his ſtyle, it is flat, and ignoble. It muſt be, however, acknowledged, that his work contains a variety of inſtructive and entertaining materials.

XII. *Memoire ſur l'Acier*, &c. i. e. *A Diſſertation concerning Steel, its Qualities, and the Methods of forging and tempering it*, &c. by J. J. PERRET, *Correſpondent* of the Royal Academy of Beziers, and Honorary Aſſociate of the Society of Arts at Geneva. 8vo. Paris. 1779.—This Memoir, or *Diſſertation* (the ſubject of which was propoſed with a prize annexed by the Society of Arts at Geneva, and whoſe Author obtained the prize), is ſingularly entitled to the peculiar attention of all thoſe claſſes of artiſts, who either work in ſteel, or uſe inſtruments made of that metal.



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# MONTHLY CATALOGUE,

## For APRIL, 1781.

### POLITICAL.

Art. 12. *Conſiderations ſubmitted to the People of Ireland*, on their preſent Condition with regard to Trade and Conſtitution. In Anſwer to a Pamphlet lately publiſhed, intitled, *Obſervations on the Mutiny Bill*, &c. Dublin printed, London reprinted. 8vo. 1 s. 6 d. Stockdale. 1781.

IN our Review for March, p. 199, we gave ſeveral ſpecimens of the inflammatory publication to which theſe conſiderations refer; with remarks on the miſchievous tendency of the doctrines advanced in it. That the judgment we then formed is not ſingular, will appear by the following general reflections from the Writer now before us:

'The effuſion of human blood, ſays he, which has deſolated a conſiderable part of the Britiſh empire, may in a great meaſure be aſcribed to the effuſion of political ink; and when in this country, and at this time, a pamphlet is put forth, inſpiring the people with ſentiments of diſtruſt and of diſcontent; endeavouring to prove to them that their trade and conſtitution, which had been lately enlarged and ſecured in a degree exceeding the example of all former times, are again *thrown back into ſuſpence*, by the treachery and venality of the parliament; and laying before the people as matter of notoriety and unqueſtionable fact, the Author's own ſuggeſtions of corrupt and criminal intercourſe between the Caſtle and perſons of the firſt rank and confidence in the country; exhibiting at the ſame time, under the affectation of general deſcription, portraits individually characteriſed—ſuch a publication, I ſay, however it might be neglected in times of national ſecurity, is now a ſerious matter.'

Again:

'The kingdom of Ireland is no leſs appendant to the Crown of England by law and conſtitution, than her fate is by ſituation to the fortunes of Great Britain. She cannot riſe or fall but with them. This appendancy of Ireland to the Crown of a greater country, in which country too the executive authority of both kingdoms, with its pomp and patronage, reſides, does neceſſarily create, without any malicious intent, a comparative inferiority; and this comparative inferiority has unavoidably appeared upon ſome occaſions in ſymptoms of partiality, no leſs perhaps in point of conſtitution than of trade—but does any man look for an Iriſh revolution?—does any man wiſh that Ireland were out of the protection of England?'

Once more:

'Our moſt gracious ſovereign, his miniſters, and the Britiſh nation, muſt not be deceived, nor muſt the loyal kingdom of Ireland be traduced. Impreſſions concerning our people, and particularly our glorious volunteers, muſt not be permitted to be taken from the paintings of a man who views our political concerns through the medium of intemperate zeal; and who, impracticable himſelf, would give

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give to our politics the same inflexibility which characterises his own mind. Eager to accomplish the freedom of Ireland, he seeks it in extremes, and, in the severity of an unaccommodating spirit, he loses the very end he would die to obtain. His arguments and his sentiments are retailed by others who have an interest in agitating the people, and who, without virtue and talents themselves, endeavour to find the road to public favour by a light reflected from his credit.'

After these general remarks on the "Observations," our Author enters into a particular examination of the reasoning in that publication; and this he conducts with a degree of temper that does not avail itself of the glowing colours employed by his antagonist. But after the notice we have already taken of the subject, it will be needless to trace an argument over again, which appears to derive more importance from the popular reputation of the pen that took it up, than from any other circumstance.

Art. 13. *State of the Finances of France*, laid before the King, by Mr. Necker, Director General of the Finances, in the Month of January, 1781. Translated from the Paris Edition, printed by Order of his Most Christian Majesty. 8vo. 3 s. Becket, &c. 1781.

The Public have heard much of the abilities of M. Necker, and of the flourishing state of the revenues of France under his management. His representations, regulations, and plans, appear very fair according to his own statements; and this is the most that can be said on a subject, the data and vouchers of which are not intimately before us. They are, however, according to report, under review at Paris; from whence we may in due time learn, whether the finances of our most inveterate enemy are in the clear and improving condition that has often been so confidently boasted; and whether the financier is justly intitled to the applause so liberally bestowed on him.

Art. 14. *A Letter from Cicero to the Right Honourable Lord Viscount H—e*, occasioned by his late Speech in the H—e of C——s. 8vo. 1 s. Bew. 1781.

Lord H—e, in the speech here alluded to, had *contemptuously* mentioned this Author's impeachment of his conduct, in his *Letters to Catiline the Second**. This was to the Letter-writer a fresh provocation; and hath, accordingly, brought on his Lordship this new attack—in which all the Author's former charges against the noble Admiral, and his brother Sir W——m, are repeatedly urged, with the most severe aggravations of acrimonious expression. Some new matter of accusation is likewise brought forward (but first started in the Letters to Catiline), viz. certain private intrigues, alleged to have taken place between his L——p and Dr. Franklin, before the Doctor left England and, consequently before the noble L—d and his Brother were entrusted with the command of our naval and land forces in America: a trust which this Writer boldly charges them both with having most flagrantly, shamefully, and wickedly betrayed.—'When,'

* See Review for last month, Art. 1. of the Catalogue.



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says he, 'I take only a *summary view* † of the conduct of your Lordship and your Brother, the whole appears, from the beginning to the end, replete with wicked and deep intrigue against the interest and safety of your country.'—This is a dreadful charge; but it is nothing new, every public paper, and pamphlets innumerable, having rung with it for a long time past: and this active, indefatigable Writer seems determined that the alarm bell shall never be silent, while he can use his hand to pull the rope ‡.

## DUTCH WAR.

Art. 15. *Reflections on our Rupture with the Dutch.* In two Letters from a Gentleman at the West End of the Town to his Friend in the City. 8vo. 1 s. Cadell. 1781.

This Writer, who claims an intimate knowledge of the Dutch, blames both parties; the Dutch, for relinquishing that ancient attachment to the English, which was the foundation, and has hitherto been the support, of their independency, for the prospect only of temporary commercial advantages; and England, for attempting to restrain their trade in articles not prohibited by treaties subsisting between the two nations. But if the former censure is well founded, it is to little purpose to insist on our share in the deviation from mutual attachment; for what is to be expected from a people represented as so devoted to the spirit of trade, as to make every other principle give way to the balance of immediate pecuniary interest? The United Provinces are not so *united* in measures as in name, being under the influence of two parties; the Stadtholder's, or what may be termed the English party, and the French party, supported by means that will gain a party in any soil where factions have opportunity to thrive. The present weakness of the Stadtholder's party is evident from the impunity of the late private negotiations of the town of Amsterdam, without the concurrence of the States General; and this fact points out the necessity in all governments, of having a presiding centre of authority, under whatever name it appears, to connect the different members of a state into one consistent united power.

## EAST-INDIES.

Art. 16. *An Account of an Arrest made at Dacca in Bengal*, under Sanction of the British Supreme Court; and a Rescue made by the Head Fouzdar of the Place: with an Introductory Letter, some Official Papers, and a Brief Glossary adapted to the Narrative. 4to. 1 s. 6 d. Kearsley. 1781.

In political transactions, it is very hazardous to venture too far on

† Cicero is sufficiently *particular*, in his pamphlets: Vid. the several publications commonly ascribed to Mr. G—w—y.

‡ 'Cicero loves just and legal government, because it is that by which alone the civil rights and freedom of men can be preserved; and he detests faction, under what name, or in what shape soever it appear, as a Hydra the most monstrous, and an enemy the most dangerous, to human freedom and happiness. Upon this principle alone, unemployed, unsolicited, and unconnected with any party, he has opposed and exposed your faction; *and will continue to do so, while his spirit shall be permitted to interfere in the affairs of men.*'



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the credit of ſpeculation. Mr. Locke is, very juſtly, a firſt-rate authority in the theory of Government; yet the code of laws which he drew up for the Carolinas, would not ſtand the teſt of *uſe*; for after the Colony had experienced their inconveniency for a few years, under ſeveral amendments, the inhabitants petitioned to be taken under the protection of the Crown. A conſtitution muſt grow with a people, like a ſhell with the ſnail, or it will never fit and protect them. Thus grew the conſtitution of Britain, which, with all its excellencies, is no better adapted to the banks of the Ganges, than the government of Indoſtan is to the banks of the Thames. To import a ſtrange form of government, and impoſe it on a grown people, will require a kind of violence ſimilar to that which Procruſtes uſed to his gueſts *; all their hereditary religious and civil uſages muſt be lopped or racked to fit it: Mahometans and Gentoos muſt eventually be converted into Engliſh Chriſtians; their native caſts, tribes, and other perſonal diſtinctions, with all the uſages that apply to them, abrogated; their Moſques and Temples overturned; and above all, the doors of their Harams and Zenanas muſt be thrown open!

Governor Verelſt, in his valuable account of the *State of Bengal*, hath made ſome excellent remarks on the miſchievous conſequences that muſt naturally flow from the adoption of Engliſh laws in that quarter of the world: it would, he obſerves, *ſpeedily operate both to the deſtruction of the people, and the ruin of the government.*—Vid. Monthly Review, vol. xlviii. p. 89.

The Britiſh Agents of our India Company, who are ſettled in the Eaſt, have a clear right to as much benefit from their native laws, as can be conſiſtently exerciſed at ſo remote a diſtance. The Indian natives there, have their own long eſtabliſhed laws and uſages; and theſe are ſufficient for their uſe, and for *ours* too, ſo far as we have introduced ourſelves among them. But to ſubject theſe poor natives to the juriſdiction and proceſſes of an Engliſh provincial court, is to ſhock their feelings in every inſtance, beyond the power of the moſt rapacious European adventurer that ever extracted a princely fortune from that unhappy country. It is letting looſe a ſwarm of legal harpies, in the character of attornies and their myrmidons, the refuſe of the profeſſion at home, veſted with powers to take full diſcretional advantage of ignorance, aſtoniſhment, and terror!

Such at leaſt is the reſult of the beſt information tranſmitted to us of the operation of the Supreme Court of Judicature lately eſtabliſhed in the provinces of Bengal, Bahar, and Oriſſa: and which, by being extended over all the natives connected with, or tranſacting buſineſs under, the Eaſt India Company's eſtabliſhments there, is by conſtruction ſtretched to the utmoſt extent. So that when, in dubious caſes, an Indian has been ſeized by proceſs, conveyed a long journey from his buſineſs and family to Calcutta, put to great expence, and, after much loſs of time, is declared to be exempt from the juriſdiction; what enſues? He is diſmiſſed indeed, and is happy to return home without thinking of what is frequently impoſſible to procure,

* On recollection, we believe that the ſufferers on the bed of Procruſtes were not his *gueſts*, but ſuch *ſtrangers* as were unhappy enough to fall into the hands of that tyrant.



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*indemnification.* A ſpirit of litigation is encouraged among the people; thoſe who have been caſt in their own courts, or in the Mayor's court at Calcutta, are invited to proſecute appeals in this Supreme Court; ſo that this court is, by ſwift ſtrides, ſwallowing up every juriſdiction round it: the meaneſt Indians are ſtimulated to take revenge on their ſuperiors for uſages that were never eſteemed criminal among them until made ſo by introducing and enforcing Britiſh laws; which, as interlopers, we have no right to attempt, and, however we may ſpread diſtraction among them, never can accompliſh. What, as an able repreſentation againſt this meaſure expreſſes it, muſt a judge, ſworn to execute law, do, if an Indian or Mahometan wife ſhould be inſtructed to ſue out a *habeas corpus* to releaſe her from confinement; or on any domeſtic quarrel to demand ſureties of the peace againſt her huſband? What would be the conſequences, if proſecutions ſhould be inſtituted for bigamy, or for inheritances that may bring this practice in queſtion?

The pamphlet now under conſideration is a defence of the conduct of Samuel Peat, who united in his own perſon, at Dacca, the profeſſion of an *attorney*, and the offices of deputy ſheriff, and maſter extraordinary in chancery; by the inconſiſtent combination of which characters he is enabled to make the moſt of them. The ſtory of the arreſt is briefly this, according to other repreſentations: An Indian watchman of a village had been proſecuted by one of his countrymen in the Indian court at Dacca for ſome miſdemeanor, and ſentenced to fine and impriſonment. On recovering his liberty, he, by advice, commenced an action in the Supreme Engliſh court againſt Jaggernaut, treaſurer of the court at Dacca, for falſe impriſonment, ſtating his damages at 1200*l.* Engliſh. A writ iſſued from Calcutta was ſent to be executed at Dacca by Peat; who commiſſioned his men to arreſt Jaggernaut while ſitting in court. This inſult produced a riot, in which ſome Indians were wounded, and during which Jaggernaut eſcaped. On the alarm of the diſturbance, Peat arrived, and with his piſtol ſhot Jaggernaut's ſon-in-law; who fortunately however did not die of the wound. Peat in his narrative repreſents it as a legal arreſt and a violent reſcue; and gives a detail of his diſputes with Mr. Rous, the Revenue Chief at Dacca (now in England), and his provincial Council, relative to his powers, which has thrown the whole province, natives and Engliſh, into the utmoſt diſtraction.

This affair is now taken under conſideration of the Britiſh Parliament, from whoſe wiſdom it is ardently to be hoped the quiet of the provincial government there may be ſecured, and the natives protected in their own laws and uſages from the interference of a foreign juriſdiction, as much as poſſible; this appearing to be the beſt line for reaping the advantages of ſo remote an eſtabliſhment with ſecurity.

Art. 17. *A Journal of the March of the Bombay Detachment*, acroſs the Mahratta Country, from Culpee to Surat, in 1778; commanded by Lieut. Colonel Goddard. Together with the Proceedings of the Bombay Army, under Colonel Egerton, in their March towards Poonah. With a Sketch of Colonel Goddard's Route. 4to. 2 s. 6 d. Faden.

Theſe meagre details may be ſomewhat intereſting to thoſe who are acquainted with the Mahratta country, and with the tranſactions which

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which occaſioned the military excurſions here journalized; but to the mere Engliſh reader, this publication will be inſipid, and in a great meaſure unintelligible.

Art. 18. *The Manifeſto or Remonſtrance of Hyder Ally Cawn*, to the Rajahs and Princes of India; in a Letter to Sir Richard S——n on the Bengal Petitions. 8vo. 1 s. Kearſly. 1781.

From the ſtrongeſt internal evidence, it becomes an act of only common juſtice to acquit Hyder Ally from any concern in, or knowledge of, the curious compoſition with which a London knight of the gooſe-quill has here preſumed to charge him.

## DRAMATIC.

Art. 19. *The Humours of an Election.* A Farce. As it is performed at the Theatre-Royal in Covent Garden. Written by F. Pilon. 8vo. 1 s. Kearſly. 1780.

We have been too remiſs, though quite accidentally, in giving no account of this Farce, till the Elections are over; for the humour of the piece, if it may be allowed to have any humour, is evaporated along with them. A ſubject, ſo interwoven in the Britiſh Conſtitution, ought to afford ſcenes of ſome permanency; but the *Humours of an Election* now before us, are ſo very *temporary*, that it is now rather too late to ſpeak of them.

## POETICAL.

Art. 20. *Select Odes of Pindar and Horace tranſlated*; and other original Poems, together with Notes Critical, Hiſtorical, and Explanatory. By the Rev. William Taſker, A.B. Vol. I. 8vo. 7 s. 6 d. Exeter, printed for the Author, and ſold by Dodſley. 1780.

Mr. Taſker, we find, by his own confeſſion, was not naturally addicted to poetry. He charges not, like ſome other ſinners, this evil propenſity to the account of innate depravity, or original ſin——

> To ſuits litigious, ignorant and raw,
> Compell'd, by an unletter'd brother-in-law,
> Oppreſſion blaſted all my golden views,
> And penury inſpir'd my daring muſe!

*Daring* indeed!—for Horace (a very intimate acquaintance of Mr. Taſker's) informs us, that he muſt be a bold man who *dares* to mount old Pindar's fiery ſteed. But what of that? Here's one, who, like another Regulus, would preſs through thick ranks of oppoſing friends, to meet death or glory in the bold attempt! Valiant hero!—See, he mounts!—Unlucky!—" he o'erleaps himſelf, and falls o' th' other ſide." Up again! Who's afraid? Now for it!—On he daſhes! whip and ſpur!—through thick and thin!——By 'the charioteer ſupreme of foot-unwearied thunder,' out of ſight in an inſtant!———Back again!—here he comes, 'ſcouring the naked courſe along:'———

> 'And—now he ſudden ſhines—now ſudden diſappears!'

Art. 21. *The Fatal Kiſs*, a Poem. Written in the laſt Stage of an Atrophy; by a beautiful and unfortunate young Lady. 4to. 2 s. 6 d. Becket. 1781.

An improbable ſtory, written in the florid manner of Mrs. Aphra Behn.



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Art. 22. *The Aſcenſion:* a Poetical Eſſay. By Thomas Hughes, M. A. of St. John's College, Cambridge. 4to. 1 s. Becket, &c. 1780.

Killingbury corn, all bran and no *flour.*

Art. 23. *Conflagration:* a Satire. 4to. 1 s. 6 d. Richardſon, in the Strand. 1781.

All ſmoke and no flame. A dull and ſpiritleſs attack on the leading members of Adminiſtration.

Art. 24. *The Traitor.* A poetical Rhapſody. 4to. 2 s. 6 d. Bew. 1781.

A furious and feeble invective againſt Dr. Franklin. This Rhapſodiſt, though an uncandid and prejudiced reaſoner, generally expreſſes himſelf in tolerable verſe.

Art. 25. *The Eviad:* A Burleſque Poem. In Two Cantos. 4to. 2 s. 6 d. Almon, 1781.

Dull, ſlippant, and obſcene.

## MATHEMATICS.

Art. 26. *Elements of Geometry.* Tranſlated from the French of J. J. Roſſignol, Profeſſor of Mathematics in the Univerſity of Milan. 8vo. 3 s. 6 d. Boards. Johnſon. 1781.

Having formerly (Rev. vol. lv. p. 308. Art. III.) directed the attention of our Readers to M. Roſſignol's Elements of Geometry, as a book of uncommon merit, the fruit of twenty years labour, reflection, and ſtudy, employed on a ſcience which the learned Author hath long taught, with applauſe, in ſeveral foreign univerſities,—it is now only neceſſary to add, that this work, of which a correct tranſlation is here given, will, in our judgment, be found exceedingly uſeful, if not as a ſubſtitute for the Elements of Euclid to thoſe who wiſh to become adepts in Mathematics, yet as an *Introductory Manual* to facilitate the young geometrician's firſt attempts in this difficult branch of ſcience.

## MISCELLANEOUS.

Art. 27. *An Epiſtolary Treatiſe:* addreſſed to the Rev. Richard Watſon, D. D. F. R. S. &c. &c. &c. Containing curſory Remarks on the Code of Gentoo Laws, publiſhed by the Eaſt-India Company, and on the original Shanſcritta Language, in which they are written. To which is added, a Diſſertation, by Martinus Scriblerus, on the Utility and Importance of the Oriental Languages. By the Author of the Heroic Epiſtle, and Heroic Addreſs, to the ſame Reverend Perſonage. 4to. 2 s. Becket. 1780.

The chief object of this ſelf-complacent Writer, in his preſent production, is to expoſe that extravagant partiality for Oriental literature, in which it hath been the faſhion with ſome late writers to indulge themſelves. The diſſertation by Martinus Scriblerus, though written in a ſtyle by no means reſembling that which diſtinguiſhed the earlier productions of this venerable critic, contains many ſtrokes of legitimate ridicule.

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## RELIGIOUS.

Art. 28. *An Humble Attempt* to inveſtigate and defend the Scripture-Doctrine concerning *the Father, the Son, and the Holy Spirit.* The Method new, but plain and eaſy to be underſtood. With *an Appendix:* In which ſuch Objections as are commonly urged by ſome, againſt ſome Things here advanced, from the Hebrew names אלהים Aleim, and יהוה Jeue, &c. are more particularly conſidered, and the Imports or Significations of theſe Names pointed out. By Φιλος Αληθια, *a Friend to Truth.* 8vo. 1s. 6d. *Edinburgh:* Printed for the Author. Sold by Cadell in London. 1780.

The general ſcope of this Treatiſe is to prove, that the names, attributes, characters, and works, aſcribed in ſcripture to the Son, imply diſtinct perſonality, derivation, and ſubordination; but that thoſe which are aſcribed to the Holy Spirit do not imply diſtinct perſonality, and yet are ſuch as cannot be aſcribed to any creature; conſequently that the Holy Spirit, in the Author's own terms, 'is the outgoing of the perfections of the inviſible God, or his effective energy, in and through his only begotten Son.' With reſpect to Jeſus Chriſt, he adopts what may be termed the high Arian opinion, aſſerting, that 'he was brought forth, as the image of the inviſible God, before any creature was made;'—that 'he being the Alpha and Omega, the firſt and the laſt, in all the exertions of divine agency in or upon creatures, he ever hath been, and will continue to be, the medium of intercourſe and communication between the infinite, unoriginated, and ſelf-exiſtent Being, and every finite creature, even the moſt noble and excellent that exiſts;'—that 'the firſt outgoings of the Father's perfections, of power, wiſdom, and goodneſs, in and upon creatures, were by him;'—'and that by him theſe perfections continue to be manifeſted in their preſervation and government.' He carries his ideas ſo far as to declare (with what propriety or conſiſtency we leave our Readers to determine), 'that the being and perfections of the only begotten Son are infinite in relation to creatures; that is to ſay, his being and perfections exceed the being and perfections of all finite creatures that it is poſſible for infinite power to produce; for he is the great agent, through whom alone that power is exerted;—that he is 'the Creator, Preſerver, and Governor of the univerſe;'—and, ſtartle not, Reader! that he is 'conſtitute the Supreme God, the Judge, the Lawgiver, and King, to all created nature.' Having ſtated what appears to him to be the ſcripture doctrine concerning the Father, the Son, and the Holy Spirit, our Author proceeds to anſwer ſome Trinitarian objections that may be made to it (of any other he takes no notice); and then, after the old faſhion of ſermonizing, points out 'the uſes of information, admonition, and comfort, that may be deduced therefrom.'

The Appendix contains, among other things, ſome remarks on the import of the names אלהים, which, in the Author's opinion, denotes one or more who bring into the covenant, and יהוה, which he renders 'he that cauſeth to be, or is the cauſe of being;' a fanciful explanation of the *cherubim*, and of ſome analogy which may be traced, according to his doctrine, between fire, light, and heat, and

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and Father, Son, and Spirit: a criticism on that famous passage ουχ αρπαγμον ηγησατο, &c.; and some observations on a few other texts, by way of further reply to the objections that may be raised against the doctrine which he has advanced.

A publication of this kind, being a new thing in Scotland, may be of service to excite the attention of the people, and to engage them to think for themselves, and to consult other more plain, full, and satisfactory treatises on the subject. But in this part of the island, in which the doctrine of the New Testament, respecting the Father, the Son, and the Holy Spirit, has been so often discussed by much more able pens, we cannot think that it is calculated to afford any considerable information or satisfaction to the more intelligent reader.

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## SERMONS *on the late* GENERAL FAST.

I. *Preached before the Lords Spiritual and Temporal, &c. Feb.* 21, 1781. By John Lord Bishop of Bangor. 4to. 1s. Robson.

A plain and pious discourse on 2 Chron. xv. 2.

II. *Before the House of Commons, &c.* By Andrew Burnaby, D. D. Vicar of East Greenwich, Kent. 4to. 1s. T. Payne.

The text is rather uncommon [viz. "Except these abide in the ship, ye cannot be saved," Acts xxvii. 31.], but the preacher deduces very good doctrine from it, namely, that 'though the providence of God doth superintend and controul the affairs of the world, yet it operates for the most part, not by suspending or violating the course and order of Nature, but by bending and accommodating this course to its own divine purposes; that it effects its dispensations by natural and ordinary, not by supernatural and extraordinary, means.' It is easy to foresee the application which is made of this position to the present situation and circumstances of this country. We cannot avoid transcribing one of the incidental remarks which occurs in this discourse. 'I must pass one stricture upon an evil which is lately introduced amongst us, and which, it is to be feared, cannot fail of being productive of the most pernicious consequences. The evil I mean is the *Institution of debating societies*. Here every subject is discussed that can affect the welfare of mankind; and while arguments are adduced (I will have the charity to hope with no other view than that they may be confuted) approximating to *atheism* on the one hand, and to *treason* and *sedition* on the other, the weak and tender mind, unable to discriminate between them, returns home bewildered with sophism, and divided between good and evil.' To apply an effectual remedy to such an evil as this, might possibly in the event be injurious to the liberty of the subject; but yet these *schools of eloquence* (as they are vainly called by those coxcombs who abet them) are grown such a nuisance to religion, morality, and civil polity, that we should not be at all surprised if the legislature made even an incroachment on what hath been called *popular privilege*, to suppress and exterminate them. If we lose our liberty of speaking and writing, we shall have as much reason to execrate the licentiousness of faction, as the oppression of power.

III.

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III. *Preached before the University of Oxford at St. Mary's.* By George Horne, D. D. President of St. Mary Magdalen College, and Chaplain in Ordinary to his Majesty. 4to. 1s. Rivington.

Equally elegant, serious, and affecting. The following quotation must please every pious and judicious reader, both for the justness of the thought and the beauty of the expression. 'The first chastisements are of a mild and gentle nature. as it were, whispering repentance and reformation in our ears. To generous and well-nurtured spirits, the slightest appearances of displeasure are sufficient. When the heart is hardened, more rigorous measures must be taken, and heavier punishments brought forward. Majestic and tremendous God arises to judgment; the sound of his thunder is heard at a distance, and all the prognostics appear of an approaching storm. Divine justice, though sure, is slow; and now, as of old, the long-suffering of God waits with so much patience and forbearance, that as in the life of man there is a certain part, when for some years together, perceiving little or no alteration in himself, or those about him, he almost disbelieves, at least he seems willing to forget, that he shall grow old and die; so by the firm establishment and long subsistence of a nation, remaining nearly the same through the repeated vicissitudes of peace and war, we are tempted to exclaim, "Where is the threatening of his coming? for all things continue as they were." But let us not deceive ourselves. The nation, as well as the man, is verging apace to that period of life which is to be labour and sorrow; the motion, however gradual and imperceptible for some time, will be dreadfully accelerated in its latter stages; and perhaps after incessant warnings and admonitions, the grim spectre will suddenly appear in all his terrors at an hour when we look not for him.'

IV. *Preached at York.* By James Scott, D. D. Rector of Simonburn, and late Fellow of Trinity College, Cambridge. 4to. 1s. Baldwin.

We wish we could pay the same compliment to this discourse that we did to the last * which this Author published. But this is not Dr. Scott's *charity*-sermon!

V. *Addressed to a Congregation at Hackney, &c.* By Richard Price, D. D. 8vo. 1s. Cadell.

This discourse contains a vindication of the *natural* and *moral* evidences of a future state, and the use which we ought to make of the doctrine in the season of personal distress or national calamity. In the conclusion the Author vindicates, with a spirit of equal frankness and moderation, the part he hath taken in the great American controversy. 'There is nothing (says the Doctor) in the course of my life that I can think of with more satisfaction, than the testimony I have borne, and the attempts I have made, to serve the cause of general liberty and justice, and the particular interest of this country at the present period: a period!—big with events of unspeakable consequence, and perhaps one of the most momentous in the annals of mankind.'

* Vid. Rev. for August 1780.

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In a poſtſcript to this diſcourſe, the learned Author ſelects ſeveral ſtriking paſſages from his various publications, which almoſt look like predictions; for every event reſpecting the war with the colonies, and the conſequences which reſulted from it, hath fully confirmed them. They were ridiculed when they were firſt publiſhed, as the dreams of a ſplenetic viſionary; or execrated as the malignant effuſions of a heart that only wiſhed what it pretended to foreſee. But however divided the world may be about Dr. Price's motives, there is ſomething which all muſt agree in,—what *was* ſpeculation, is now a *fact*.

VI. *Preached to a Congregation of Proteſtant Diſſenters in St. Saviour Gate, York.* By Newcome Cappe. 8vo. 1s. Johnſon.

This excellent ſermon contains a very judicious vindication of divine Providence amidſt the varieties of human events. The argument is conducted on a liberal and enlarged plan; and the reflections (though in one or two places they be deemed ſomewhat romantic, and to ſavour too much of *Utopia*, yet on the whole) are ſtriking and ingenious, and do great credit to the Author's underſtanding and heart. They are ſuch as are worthy of the Chriſtian, the Philoſopher, and the Friend of human kind.

VII. *The Guilt and Danger of ſuch a Nation as this!* A Sermon preached in the Pariſh Church of St. Mary Woolnoth, on the late Faſt. By John Newton, Rector. 8vo. 6d. Buckland.

A ſerious diſcourſe, which may prove very edifying to that claſs of readers whom Mr. Newton ſeems moſt ambitious of recommending himſelf to. Amongſt the prevailing ſins of this nation, the preacher reckons that proſtitution of the Lord's ſupper which followed the *Teſt* and *Corporation Acts*, as one of the moſt atrocious and provoking. 'While gain (ſays he) is preferred to godlineſs, and the law of diſtinction is ſtronger than the dictates of conſcience, we frequently ſee *profeſſed infidels* and *notorious libertines* approach the Lord's table as *a matter of courſe*—proſtituting the moſt ſolemn ordinance of Chriſtianity to their ambition or intereſt. The great number and variety of appointments civil and military, which cannot be legally poſſeſſed without this qualification, render the enormity almoſt as common as it is heinous.' We join in lamentation with the preacher; and really think with him, that this perverſion of the holy ſacrament is indecent in itſelf, and inſulting to "the body and blood of the Lord!" The pretence of a *teſt* is trifling. Would not an *oath* anſwer every purpoſe of that teſt, which may be thought a neceſſary guard on the religious eſtabliſhment of this kingdom? It may be ſo framed as to keep out Diſſenters from office (if they *muſt* be kept out) more effectually than the injunction of the *ſacrament*. Though it is an aſtoniſhing thing to us that Diſſenters can ſwallow *that*. It cannot ſit eaſy on the conſcience. If it doth,——ſo much the worſe!

VIII. *A Diſcourſe on the Faſt appointed by Authority* to be *kept on Feb.* 21. 1781. By a Clergyman of the Church of England. 8vo. 6d. Philips.

The Author, after declaiming on the wickedneſs of the times in general, and of this country in particular, hopes that there is 'in this land a holy hill of Zion, a precious remnant, a choſen generation of

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of holy persons, perhaps as highly *graduated* in the divine life as in any other nation; besides many *other* beloved servants of the Lord, men and women, fearing God, and working righteousness, according to their several degrees of holiness, in their several classes, one under another, who pray for those who pray little or never for themselves, and *stand in the gap* for our preservation.' We wish it may answer. But the gap is so wide, *so very wide*, that we fear there are not godly people enough to fill it up!

IX *For the General Fast Day.* By the Rev. James Murray of Newcastle, Author of Sermons to Asses, &c. 8vo. 1s. Axtell.

The Preacher takes his text from Ecclesiastes, x. 16. "Wo to the land! when thy King is a child, and thy princes eat in the morning!" From these words he hath dished up such a feast of wit, and let out such a flow of humour, that we soon lose sight of the fast, and in our merriment forget devotion! The Preacher (resolved on as much fun as the occasion would allow him) introduces his discourse with a remark that does equal credit to his sagacity and his wit, namely, that 'as the sovereign of the British empire has a numerous and beautiful family of children, he is in *one* sense cleared from the imputation of being a *child*.' Mark the emphatical *one*——'*one sense!*' O! the glorious use of *Italics!* If it were not for their assistance, in a critical period, how much humour would be lost!—how much impudence too would be obscured for want of being singled out from the crowd!

But though the King is not a child——O Reader! for the preacher's sake, forget not his '*one* sense;' for if thou shouldst deprive him of *that*, he will be ready to exclaim, "You have taken away my god, and what have I more?"——Though the King, with fourteen children, and another coming, is allowed to be a man, and his claim to the character is even accepted by the Presbyterian Preacher of Newcastle, and in a sermon too! yet for all that, the princes may not be less guilty of the crying sin of "eating in the morning." Now this, as the Preacher says, 'is a most woful practice for both soul and body;' for 'this woful practice disorders the judgment; secondly, it inflames the imagination, and pushes on the whole man to irrational and forbidden gratifications.' Besides, 'thirdly, there is another woful thing that happens when princes and privy counsellors eat in the morning; and that is, that it gives the world reason to infer, that the sovereign, though he may be a man in point of age, is but a child in conduct, when he employs such irregular and slothful servants to manage the business of the empire; for it seldom happens, that the first and latter part of this woe is separated.' But the Author has not informed us why writers frequently vent their malice against their betters, and open their foul mouths so very wide, as if they meant to devour kings, princes, privy counsellors, bishops and all!—It is because '*one* sense is so very keen!' They are hungry, and can find no one so kind and good-natured as to give them any thing to 'eat in the morning.' Now this is *the* woful thing!

*** *The remainder of the Fast Sermons in our next.*

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## SERMON, &c.

*The Duty of a Chriſtian Miniſter recommended*, in a Charge delivered at the Ordination of the Rev. Samuel Evans, Dec. 27, 1780, at Wedmore, Somerſetſhire. By Job David. Together with a Sermon on *Chriſt's Compaſſion on the Multitude*. By Joſhua Toulmin, M. A. To which is prefixed, an *Introductory Diſcourſe*, by Philip Adams. 8vo. 6d. Johnſon. 1781.

Theſe performances have little to recommend them but the good end they were meant to anſwer. Our edifying preachers will, we hope, find their reward in the piety of their motives, though their diſcourſes ſhould not be read.

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## CORRESPONDENCE.

IN our *Review* for January laſt, page 3, we expreſſed a wiſh to receive from the Rev. Mr. Lyon, with a view to communicate them to our philoſophical Readers, any explanations he ſhould be pleaſed to favour us with, relative to the ſingular experiment which he had produced, with a view to demonſtrate the *permeability of glaſs* to the electric fluid. He has been ſo obliging as to favour us with a letter on this ſubject, of which the following is an extract:

——'To obviate as far as I am able all obſcurity, I will endeavour, with brevity and clearneſs, to deſcribe the neceſſary preparations for performing this experiment with ſucceſs.

'Take a pane of crown-glaſs, of any dimenſions (even as far as four feet ſquare, or as many in diameter if round); let it be dry, warm, and clear; place it flat upon the table, with a common fized jar upon the centre of it, and the knob of the jar in contact with the prime conductor. Put one end of the chain under the centre of the glaſs next the table (and, to avoid the trouble of fixing the points, as mentioned p. 20 of my work), place one end of a narrow ſlip of tin-foil upon the upper ſurface of the pane, oppoſite to the chain, and bend the other part of it to the outſide coating of the jar. Take the other end of the chain in your left-hand; then, after a few turns of the cylinder (if the apparatus be in proper order), ſtrike the conductor with your right-hand with a very ſudden motion; and if you do not hear the exploſion, ſee the ſpark, and feel the ſhock in both arms, though the ſuppoſed impenetrable barrier lie at the bottom of the jar, I ſhall only ſay, my ſenſations of hearing, ſeeing, and feeling, are very different from yours.

'You are apprehenſive, and therefore have taken it for granted, my prejudices have bewildered and deceived me in this caſe: as a proof that your charge, though ſevere, is not founded in truth, I ſhall readily give you my reaſons, why I think I am not bewildered; and I ſhall be as willing to retract my opinion, as I was to adopt it, the moment I am convinced it was founded in error.

'When the ſhock is taken through the glaſs, and without perforating it (for I doubt not in the leaſt but it may be perforated with a large jar charged very high), the noiſe of the exploſion is quite different, the velocity of the ſpark is checked, neither is the ſenſation near ſo pungent as in the common diſcharge.

'If

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'If the atmosphere be favourable for electrical experiments, and every part of the apparatus in proper order, I hardly ever fail of giving the shock, with the pane as before directed at the bottom of the jar.

'I have tried this experiment a great many times, and since your animadversions I have repeatedly taken the shock; as have several gentlemen, who are as well satisfied as myself, that the spark passed through them, and through the pane.

'When I first made a trial of this kind, I did not succeed, neither in my first, my second, nor my third attempt; yet this was not owing to the supposed impenetrability of the glass, but to my not knowing how to conduct the experiment. I do assure you, I have not trusted to one experiment frequently repeated, I have different methods of conveying the shock through glass; if this should be objected to by electricians.

'I have a method of my own invention to cause the electric spark to mark its course over a body, and it may probably afford me a clear and decisive proof, that electricians have been deceived on the supposed directions of the star and the brush.

'I have also a variety of new experiments both in magnetism and electricity, to support what I have only hinted in my publication; but what I can do, or how I do it, the scanty limits of your Paper will not permit me to enlarge on.

'If I should happen to meet with a very moderate degree of encouragement from the Public, and a little liberal treatment from the real friends of science, I may probably be induced, in due time, to publish my farther experiments, remarks, and observations on these subjects.'

Notwithstanding these further explanations, Mr. Lyon has not made us converts to his opinion; though we are far from being disposed to question his assertion, that himself and many other gentlemen have received shocks from a charged jar circumstanced in the manner above related. Though it is not our business to account for the appearances described by the Author, we shall throw out a hint which has occurred to us on reflecting upon this subject; by means of which the phenomena may possibly be explained.

Supposing the Author's pane of glass to have been coated on each side, even somewhat imperfectly, there can be no doubt that an explosion must take place: as the case would then be similar to that of a person bringing the wire of a charged jar held in one hand, into contact with the wire of an uncharged coated jar held in the other. In this case the charge is divided between the two jars; and the person receives a shock, from the *natural quantity* of electricity belonging to the outside surface of the uncharged jar held in his hand. Now, Mr. Lyon's pane of glass, by lying on the table, and by having a chain placed under it, is, in some measure, coated on its under side: and, by the jar's being placed upon it, is partially coated on its upper surface. We should not wonder therefore that a discharge should take place, when all the circumstances are favourable; particularly when the glass is very dry, and warm, and the air favourable to electrical experiments. Under these circumstances a glass vial may be completely charged, though its outside surface has not a particle



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ticle of coating upon it; and in the dark the electric fire will be seen passing from every part of its surface, in numerous branches, towards the table.—On the whole, we apprehend that Mr. Lyon would find it difficult to succeed in his experiment, were he to deprive his pane of glass, of four feet square, of every kind of coating; or, in other words, were he to place it in a vertical situation, with his two points placed opposite to each other, in the middle of it, and in contact with the two surfaces.

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## *To the* MONTHLY REVIEWERS.

GENTLEMEN,

AS you have been pleased to honour the Author of the Epistle to the Magisterial Reviewers of Modern Literature with your attention, in your Review for March last, he presumes that he has a right to ask you why you censure *him*, instead of confining your animadversions to his *composition?*—He is, Gentlemen, very much your humble servant,

*April* 12th. A. B.

## ANSWER.

Because the Reviewers are unwilling to trouble the Public with altercations respecting their own performances, unless where the interests of TRUTH, on scientific, or other important, subjects are concerned.

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Mr. Beuzeville has, in a respectful manner, made some objections to the account which has been given of his *French Catechism* *. Having taken notice of 'this Author's solicitude that the descendants of French refugees might preserve the language of their ancestors,' we have possibly been mistaken, though quite undesignedly, in adding, *without adopting the English*. He assures us that this is no part of his meaning, and that he only intended to express his wish that his countrymen would not affect to lay aside their own native language. In regard to what this gentleman farther observes, that his Scripture-Catechism is an original, or intended to be such, we cannot absolutely pronounce. Publications of, at least, a similar kind, have been numerous. We have taken notice of his work as tending to implant and strengthen the love of truth, piety, and goodness; to which we may add, that it is also calculated to furnish the youthful mind with Scripture knowledge, and give a more exact view of Sacred history.

* Vid. Review for Jan. 1781.

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*** An accident has prevented our concluding the account of Dr. Moore's Travels this month.

††† H. is received; but too late to be noticed in this month's Review, by 'the Gentleman who reviewed *Thelyphthora*.'

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# THE

# MONTHLY REVIEW,

## For MAY, 1781.

ART. I. *Account of* Dr. Kennicott's *Bible, and general Diſſertation,* CONTINUED. See Rev. March.

THE Jewiſh teſtimonies which are produced by our learned Editor, and of which we have already taken notice, are ſucceeded by the teſtimonies of the Chriſtian writers; the firſt of whom are the Evangeliſts and Apoſtles. And here Dr. Kennicott enters upon a very intereſting diſquiſition, as to the quotations made in the *New* Teſtament from the *Old*. With regard to theſe quotations, he inſiſts, that whenever they are brought for *proofs* (as for inſtance that Jeſus was the Meſſiah), they were always made juſtly, and agreeably to the true ſenſe of the Old Teſtament. He obſerves, that theſe firſt diſciples of Chriſt claim from us great reſpect as *very ancient* writers; but as writers inſpired, and confirming their doctrine by their *miracles*, they demand our aſſent and veneration. That they ſometimes only alluded to, and merely accommodated, the words of the Old Teſtament, he allows; but he will not allow, that *any one* prophetic paſſage, when urged by an Apoſtle as *proof*, is urged in a ſenſe different from the true ſenſe of the prophet. As to the contrary opinion, he maintains, that it has been founded on the ſuppoſed purity of the printed Hebrew text: whereas a juſt correction of that text, grounded on the authorities of Hebrew manuſcripts, the Samaritan Pentateuch, and the ancient verſions, will in many places reſtore to the *Old* Teſtament that harmony with the *New* which it has long wanted.

The firſt example produced is Gen. ii. 24.; where the Samaritan text, and the four ancient verſions, confirm the reading quoted twice by St. Paul; and twice alſo by our Saviour, who gives the words as ſpoken by *God* himſelf. Another example is



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the word in Pſalm xvi.; where 180 Hebrew copies eſtabliſh the reaſoning of two Apoſtles. A farther inſtance is Pſalm xl. where a reading, neceſſary to the argument in the 10th chapter to the *Hebrews*, is confirmed not only by the Greek verſion, but by ſome copies, likewiſe, of the Syriac and Arabic. In confirmation of *St. John* (xix. 36, 37.), Dr. Kennicott has recovered to us a prophecy, before very obſcure, if not quite unintelligible, by correcting a word now ſingular into the plural number, in *Pſalm* xxxiv. 22.; in conſequence of which, we ſee (in verſe 21.) *the Juſt One*, that is the Meſſiah, *a bone of whom was not to be broken*: and the ſecond quotation of the Apoſtle is authoriſed by forty Hebrew copies. The laſt example is *Jeremiah* xxxi.; where, though the New Teſtament (*Heb.* 8.) quotes it as ſpeaking of a law then future, the printed Hebrew ſpeaks of a law before given: yet twenty Hebrew manuſcripts juſtify the Apoſtle. A Jewiſh Rabbi had remarked, that *the paſt ſenſe makes againſt the Chriſtians*.

There can be no doubt of the rage of the Jews, ſoon after the deſtruction of Jeruſalem, againſt all who embraced the religion of Jeſus. As the Chriſtian doctrine, in particular, of the call of the Gentiles was very odious to the Jewiſh nation, the corruption of *Amos*, chap. ix. in oppoſition to *Acts* chap xv. is eaſily accounted for: whilſt the true reading, *reſidue of men*, inſtead of *remnant of Edom*, is confirmed by the context, by the Greek verſion, and by ſome manuſcripts of the Syriac. During the ſecond and third centuries, the Hebrew text was almoſt entirely in the power of the Jews: and as the old Greek verſion was uſed by the Chriſtians, we ſee the reaſon why three new Greek verſions were made by the Jews, in order to diſgrace the old one. Thus, in the new verſions, they put νεανις for παρθενος in *Iſaiah* vii. 14. Nor was greater attention paid to the prophetic deſcription of the Meſſiah's *birth*, than of his *death*: for a ſtriking proof is given, that the Hebrew text, in *Iſa.* liii. is corrupted to that very ſenſe which the Jews wanted, but could not produce, in their diſpute with Origen. After giving four inſtances of the old Greek verſions being corrupted out of oppoſition to Chriſtianity, Dr. Kennicott remarks, that ſome important alterations have been made only by *tranſpoſing* the Hebrew words or letters; as *Pſal.* lxviii. 19. *Hoſ.* xiii. 14. *Amos* v. 26. *Deut.* xxxii. 5. and *Hab.* ii. 4.—on which laſt place it is obſerved, that the New Teſtament is confirmed by Hebrew manuſcripts five times in the compaſs of ten words.

Our able critic next proceeds to the *Chronology* from the Creation to Abraham; where the Jews have either taken away, or added, 1300 years. Here many arguments are offered to prove, that this great corruption is not in the Greek verſion, in the Hebrew text, and that it was contracted in the ſecond century.

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century. The following is the reaſon given by Oriental writers: It being a very ancient tradition that the Meſſiah was to come in the ſixth Chiliad, becauſe he was to come in *the laſt days* (founded on a myſtical application of the ſix days creation), the contrivance was—*to ſhorten the age of the world from about* 5500 *to* 3760; *and thence to prove, that Jeſus could not be the Meſſiah, becauſe at his birth the time for the Meſſiah's Advent was not come.* As to the time of this great corruption, Dr. Kennicott hath afterwards ſhewn, with wonderful preciſion, that it was made between the years 175 and 200. To the authorities firſt quoted, namely, *Joſephus*, *Demetrius*, *Origen*, *Abul-Pharajius*, the *Samaritan* Pentateuch (after the Deluge), and the *Jews* themſelves, it is added afterwards—that ſome *Hebrew* copies, having the larger chronology, were extant till the time of Euſebius, and ſome till the year 700.

The old *Italic* verſion, made from the Greek about the year 100, is ſhewn to be of great uſe in confirming ſome ancient readings of the Greek verſion; particularly, as to the larger chronology. After ſome remarkable quotations from *Ignatius*, *Juſtin Martyr*, and *Irenæus*, notice is taken more at large of *Tertullian*. It relates to *Iſa* liii. 4. in proof, that in his time this verſe expreſſed the very ſenſe aſcribed to it in the 8th chapter of St. *Matthew*, where the Evangeliſt quotes it as foretelling that *the Meſſiah ſhould heal bodily diſeaſes*. It is here ſhewn, that the preſent Hebrew words fairly admit this ſenſe; that they are ſo expreſſed by Tertullian; and therefore, that they were ſo expreſſed in the old Greek verſion, though ſince ſtrangely altered there out of oppoſition to the Goſpel.

*Origen* furniſhes many intereſting notices, as to the differences in the Hebrew copies, and the true readings of the Greek verſion. Great uſe is alſo made of *Euſebius*, *Theophilus Antiochenus*, and *Ephraim Syrus*; but more copiouſly ſtill, of *Jerom*. Indeed, our ſagacious Author's obſervations on this eminent Father are as intereſting as they are copious; though they fill nearly ſix folio pages, few parts of which can be here ſpecified. Remarks are made on Jerom's ſtudy of the Hebrew language; on his acquaintance with learned Rabbis, and his deference to them; on the hatred of the Jews to the Chriſtians; on the wilful alterations of the Jews in their Hebrew text, and the variations of their copies; and on the excellence of the Samaritan manuſcripts, from which this Father cited ſome valuable readings, ſince loſt: particularly the numbers 187 and 182, now 67 and 53, in *Gen.* v. 25. and 28. With regard to *Deut.* xxxii. 43. quoted in *Rom.* xv. 10. many obſervations are here made on manuſcripts, confirming the Apoſtolical quotation. It is added, that Jerom himſelf muſt have had the ſame reading (though ſince altered) in Deuteronomy, becauſe he elſewhere


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twice ſays, *Lætamini gentes cum populo ejus*; and that he muſt have conſidered this as a *prophecy*, becauſe he adds, IMPLEBITUR *illud Deuteronomii, &c.*

It is impoſſible to avoid taking particular notice of the 8th ſection, which contains matter of ſingular moment, with reſpect to the confirmation of a quotation in Matth. xiii. 35. According to the Evangeliſt, it had been *foretold* that the Meſſiah ſhould ſpeak in parables; and he infers, that Jeſus, ſpeaking in *parables*, gave one proof of his being the Meſſiah. But where is ſuch a prophecy to be found? No where, at preſent, but at the head of a *Pſalm*, which is void of every thing parabolical, and entirely hiſtorical: ſo that whilſt ſome have doubted, others have denied that this introduction to ſuch a *Pſalm* could have any relation to the Meſſiah. But that theſe two verſes are now out of place, and that they belong to *Iſaiah*, is here proved on the authority of PORPHYRY; for he ſpeaks of the word *Iſaiah* as the true reading in the Goſpel. So wonderfully doth this famous unbelieving philoſopher confirm the Evangeliſt! Theſe, with many other remarks upon Jerom, are followed by the teſtimonies of *Epiphanius*, *Auguſtin*, and *Sulpicius Severus*. The firſt period of the Chriſtian Writers finiſhes with the oldeſt manuſcripts of the Greek verſion; particularly the Vatican and Alexandrian manuſcripts, written about the year 400.

The period from 500 to 1000 begins with the *Milan* manuſcript; which is a Syriac verſion from the Greek, with the marks uſed by Origen. It is ſuppoſed to have been written about the year 800, and is in the Eſtrangelo character. In the ſame hiſtory, and the ſame character, is another Syriac manuſcript, tranſlated from the Hebrew, and probably of equal antiquity. But another Syriac manuſcript is mentioned, containing *Kings* and *Daniel*, which is ſtill older; having the date 704, one of the oldeſt dates affixed to any manuſcript by the writer of it. The utility of theſe manuſcripts is here proved, by obſervations on *Pſal.* xl. 6, 7. 9.; and alſo on 2 *Kings* viii. 16. In this laſt place, three words are now interpolated in the Hebrew text; which words, though found alſo in the Vatican and Alexandrian manuſcripts, are not in the Complutenſian and Aldine editions. The Hexaplar manuſcript of *Kings* before mentioned has not theſe words; nor are they in ſome of the beſt manuſcripts and earlieſt editions of the Vulgate. The excellence of this manuſcript appears farther from ſome remarks on 2 Kings, vii. 13. and xxiii. 16. Theſe obſervations on the importance of the Greek and Græco-Syriac manuſcripts, are concluded with *Pſalm* lxv. 2.; where the words, *in Jeruſalem*, omitted now in the Hebrew copies, and alſo in the Vatican manuſcript, are preſerved in fourteen other Greek manuſcripts.

About

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About the year 700 flouriſhed venerable *Bede*, who was conſidered as an heretic, for defending the Hebrew chronology againſt the Greek: and the Greek continued, long after that time, to have very powerful advocates; ſuch as *Syncellus*, in 792; *Eutychius Alexandrinus*, about 900; and *Ebn-Raheb*, in 1257. Laſtly, the *Vulgate* verſion of Jerom was greatly altered, about the year 800, by command of Charlemagne; and it was probably much corrupted, by being brought nearer to the Hebrew text, where that text was become erroneous. This verſion, after ſuffering other ſimilar corrections, was altered in 8000 places by Iſidore Clarius, in 1542. Its final corrections were made in the editions of Sixtus and Clement.

From the year 1000 to 1450 the teſtimonies of Chriſtians are few. Yet ſoon after the Jews fled from the Eaſt into Europe, in 1040, the Hebrew language was learned by ſeveral Chriſtians; and particularly by *Lanfranc* and *Anſelm*, *Groſthead* and *Roger Bacon*. This laſt great man, with his Franciſcan brethren at Oxford, bought many Hebrew manuſcripts, when the Jews were expelled from England in 1289. In the 13th century lived *Raymund Martini*, who accuſed the Jews of corrupting the Hebrew text. As this Author ſpeaks of the manuſcripts differing in *Zach.* xii. 10. Dr. Kennicott takes notice, that forty copies have here the very reading expreſſed in *John* xix. 37. The other writers here quoted are *Nic. Lyranus*, *Radulph. Armachanus*, *Toſtatus*, *Perez de Valentia*, and *Marſilius Ficinus*.

Under the laſt period, from 1450 to 1780, the firſt eminent teſtimony is that of *Zuinglius*; who extols the Greek verſion, and remarks the corrupt addition of *Jer.* chap. 52. *Luther* is next mentioned, and well vindicated from ſome charges brought againſt his German verſion: becauſe it is here proved, that his own copy of the Hebrew Bible (printed in 1494) agrees with his verſion, where the latter Bibles differ from it. *Bibliander* is celebrated on account of his excellent criticiſm on *Ezech.* xiii. 21. And whoever conſiders the great improbability that the news of *Jeruſalem's being taken* ſhould be nearly eighteen months in reaching Babylon, will be glad to know, on the authority of the Syriac verſion, and eight Hebrew manuſcripts, that it was not more than ſix months. The editions of Sixtus and Clement are next deſcribed. *The preſent Engliſh verſion* is then ſhewn to expreſs frequently, not what the tranſlators found in their Hebrew text, but what they thought ſhould have been there. A remark is added, with regard to the Liturgy of the Church of England, that the fourteenth Pſalm, as there inſerted, contains three verſes, which the Hebrew text of that Pſalm does not contain at preſent; but which, according to our able Critic (in one of his remarks upon Jerom), are probably genuine.



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*Scaliger* (beſides his correction of 1 *Sam.* xiii. 1. 2 *Kings* viii. 16. and xxiv. 8.) accounts for ſome errors in the numbers, from their having been formerly expreſſed by numeral letters. *Buxtorff* the father ſhews the force of prejudice, in aſſerting the abſolute agreement of all the ancient manuſcripts. Even after that corruptions, in the Hebrew text, had been proved by *Cappellus*, by every argument excepting that of manuſcripts, *Buxtorff* the ſon, in his reply, affirmed, that no Hebrew manuſcript in the world contained any various reading which agreed with either of the ancient verſions. Had he been now living, he would have ſeen thouſands of inſtances to the contrary: and yet this critic owned the exiſtence of various readings, and recommended a collection of them. *Glaſſius*, though he allows many variations in the ancient manuſcripts, aſſerts, that all theſe have been corrected; and that our preſent copies are perfect, notwithſtanding one or two corruptions. *Mede* contends, very juſtly, that the Hebrew copies uſed by the Apoſtles may at leaſt as ſafely be followed, as the copies handed down by the Maſorets: and he gives reaſons why ſome chapters, now at the end of Zachariah, probably belong to Jeremiah. His criticiſms are excellent on *Iſa.* xxix. 13. *Zach.* xi. 13. 2 *Kings* xxv. 3. 1 *Chron.* vi. 13. and *Gen.* xi. 32. His Correſpondent de Dieu, on the other hand, makes a very different figure, in maintaining, that the *Keri* were not various readings—that the Hebrew copies all agreed—and particularly, that the very ſame differences, between 2 *Sam.* xxii. and *Pſalm* xviii. exiſted univerſally. *Uſher*, though a favourer of the Hebrew integrity, allowed—*Hebræum Veteris Teſtamenti codicem ſcribarum erroribus non minus eſſe obnoxium, quam novi codicem et libros omnes alios.* After him are celebrated *Morinus*, *Beveridge*, and *Walton*; whoſe ſentiments are well known. *Hammond* conſiders a compariſon of parallel places as a ſafe method of correction; particularly in 2 *Sam.* xxii. and *Pſal.* xviii. which he ſuppoſes to have been originally the ſame. *Bochart* ſtrongly confirms the Samaritan text, as to the number 145 in *Gen.* xi. 32.; and accounts for the corruption in the Hebrew, from the miſtake of a numeral letter. *Hottinger's* opinion, in favour of the Hebrew text, is contraſted with that of *Huetius*; who allows, that marginal gloſſes may have crept into the Hebrew text; and he ſhews, how *the ſame* miſtakes may exiſt in the *Samaritan* text, and in the Hebrew.

*Pocock*, though he did not hold the abſolute integrity of our Hebrew text, was ſo ſtrongly prejudiced in favour of it, that in his edition of Maimonides, where he prints the old and true reading of Jeremiah (xxviii. 8.) as preſerved by that Rabbi, he has put oppoſite to it the Latin word of the preſent falſe reading—printing *malum*, inſtead of *fames*. And becauſe this Profeſſor did

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did not know what to make of the *Keri*, and yet considered them as marks of profound erudition, the futility of this opinion is proved by six decisive examples. *Jablonski* was the first editor of an Hebrew Bible, who spoke of any Hebrew manuscripts; specifying their contents, with the places where preserved; and he names four, by the help of which he made a few corrections. But, though he was convinced that the Masoretic text is sometimes wrong, he omitted the two necessary verses in *Joshua*: and as he recommends an examination of Hebrew manuscripts in the most distant countries, Dr. Kennicott observes, that, in consequence of this examination, these two verses are established by 149 copies. After the mention of *Le Clerc*'s sentiments, on improper separations made by the points, and wrong combinations of the letters into words, *Opitius* is taken notice of, who declares, that in his edition he obeyed the Masora, in defiance of all the manuscripts and editions of the world united. *Vitringa* satisfactorily accounts, how a mistake, made in one manuscript, may obtain afterwards in many, from the practice of correcting many manuscripts by *one* as their standard. His conjectural emendation of 2 *Chron.* xxvi. 5. is confirmed by fifty copies: and his reading of *Isa.* xix. 18. is established by the Talmud and sixteen Hebrew copies.

In the Bible printed at Hall, in 1720, *John Hen. Michaelis* published various readings, extracted from five manuscripts at Erfurth: but it has lately been discovered, that he omitted many variations of great moment; perhaps out of tenderness to the advocates of the Hebrew integrity. One of these advocates was *Wolfius*; who maintained, that mistakes might exist in some copies, but not in all; because some one manuscript, or some one edition, always (he thinks) had the true reading. *Carpzovius* contends, that the Hebrew text is come down to us in the same purity with which it was first penned: not, indeed, so pure now in all the copies, but in those of the better sort: not, indeed, in these separately, but in these altogether. Nor yet does he think it necessary that all these be collected from every quarter of the globe; because those which are near at hand will do the business. By this concession his former doctrine is abolished.

In the year 1729, were published *Notes on the Holy Scriptures* by Mr. *Hallet*, whose opinion is here given; which is—that the reason, why the New Testament frequently differs from the Old, as to the quotations, is, because the Hebrew copies have been altered since the days of the Apostles. Our learned Editor's catalogue of the Christian writers ends with the testimony of Bishop *Hare*, who contends earnestly for admitting the Hebrew text to be much corrupted; rejects the titles of many of the Psalms, as not from the authors of these Psalms; condemns the practice of varnishing over, instead of correcting, the



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corrupted readings; and laments, that the chief support of criticism was here wanting, namely, *Hebrew Manuscripts.*

Such have been the sentiments of the most learned men, both JEWS and CHRISTIANS, concerning the state of the Hebrew text. And though the weight of evidence, *against* the integrity of that text, so much preponderates; yet certain it is, that the perfection of the printed Hebrew text was generally believed till the middle of the present century.

[*To be concluded in another Article.*]

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ART. II. *A Dissertation on the Summation of infinite converging Series with algebraic Divisors.* Exhibiting a Method not only entirely new, but much more general than any other which hath hitherto appeared on the Subject. Translated from the Latin of A. M. Lorgna, Professor of Mathematics in the Military College at Verona. With illustrative Notes and Observations. To which is added an Appendix, &c. by H. Clarke. 4to. 10s. 6d. Boards. Murray.

ART. III. *Observations on converging Series,* occasioned by Mr. Clarke's Translation of Mr. Lorgna's Treatise on the same Subject, by J. Landen, F.R.S. 4to. 1s. 6d. Nourse.

THE latter of these two publications is rather a severe review of the former, and the design of it is to shew, that the late Mr. T. Simpson, in his Mathematical Dissertations, published in 1743, has pointed out a very ready method of computing the sums of a great number of series, comprehending, at least, all that can be done by the method exhibited in Mr. Lorgna's book.

Mr. Lorgna begins his Dissertation with the summation of the series of fractions, that have unity for the common numerator, and whose denominators are $p+q$, $p+2q$, $p+3q$, &c.

These sums he shews to be equal to the fluent of $\frac{1}{q}\cdot\frac{x^{\frac{p:q}{}}}{1\mp x}$, and which, placing $m$ in the denominator instead of unity, he shews at his 5th proposition, will be the sum of the series, when each respective denominator above, is multiplied by its corresponding term of the geometrical progression $m$, $m^2$, $m^3$, &c.

In his second section he proposes to find the sum of a series, when the terms have either unity, or any other common numerator, and when the denominators consist of any number of simple *factors*, or have the form $p+qz\cdot m+nz\cdot r+sz\cdot t+uz\cdot$ &c. $z$ being the index of the terms, the sum of such a series he shews to arise, from the fluent exhibiting the sum as in the first section, when it is first multiplied by $\frac{1}{n}\cdot x^{\frac{m:n-p:q-}{}}$ and

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and the fluent taken, which fluent will be the sum of the series when the denominators consist of two factors; and this fluent in like manner multiplied by $\frac{1}{s}.\ \frac{x}{r:s-m:n-1}\dot{x}$ and its fluent taken, will be the sum when the denominators consist of three factors; and so we may proceed on without limit. He then in a *Lemma* considers these compound fluxions, as members of the fluxion of a compound product of unknown variable quantities, on this foundation, that $x\dot{y}+y\dot{x}$ being the fluxion of $xy$, if the fluent of $x\dot{y}$ be known, or can be expressed, that of $y\dot{x}$ may be expressed also, being equal to $xy$ *minus* that fluent; and thus he resolves compound fluentials, meaning those fluents so found one from another, into simple ones. And this is the foundation of his whole method of procedure, not only in this section, the remainder of which is taken up in illustrating the method when applied to series having two factors in the denominators, but through the whole book.

The *third* is employed in the application of this method, to series with three simple factors in the denominators. The fourth section treats on those with four. The fifth, on those whose numerators constitute an arithmetical progression, the denominators being as before. Now, as these numerators would be the indices of a series of powers in geometrical progression, it is manifest, that such a *series* will be produced, by taking the fluxions of the several terms of *one* that has its numerators in geometrical progression, and dividing each of them by the fluxion of the common ratio. And thus fluential expressions for the summation of these series are produced. And the exemplification of *this*, in series whose denominators consist of two factors, either drawn into the terms of a geometrical progression or not, is the subject of this fifth section.

The sixth is an exemplification of the same, when the denominators consist of three simple factors.

The seventh proposes to find the sum of a series, whereof the numerators consist of two simple factors, which would form two arithmetical progressions: the denominators being as before.—And here it is manifestly necessary to double the operations in the fifth section, twice taking the fluxions, and dividing by $\dot{x}$ that of the common ratio. The application of this to series with three factors in the denominators takes up the remainder of this section; and the subject of the eighth is those with four factors.

The ninth section proposes to investigate the sums of series being the reciprocals of the powers of the natural numbers, by means of the areas of transcendent curves, found by the method of Mr. *Cotes* in his Tract on the Newtonian differential Method, published at the end of his *Harmonia Mensurarum*.



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The method followed by Mr. Lorgna in his eight firſt ſections is certainly curious, regular, and extenſive; but whether it has any peculiar advantages, ſo as to warrant Mr. Clarke in extolling it to the ſkies, can only be ſeen by comparing it a little with others.

The moſt ſimple and perſpicuous method that has hitherto been given for the ſummation of theſe ſeries, is doubtleſs that of Mr. James Bernoulli; who, in his Tract on Infinite Series, publiſhed about the beginning of this century, explains an artifice, by which we may find as many ſeries of this kind, all ſummable, as we pleaſe; and, moreover, ſhews how, in moſt caſes, a regreſs may be made from a given ſeries to its ſum, in finite terms when thus determinate, and without quadratures or fluxions; and when not determinable in finite terms, he ſhews how to do it with quadratures or fluxions. This artifice conſiſts in aſſuming ſome certain ſeries beginning with unity (whether it be accurately ſummable or not, it does not ſignify, provided its terms continually converge to nothing), from which he ſubtracts the ſame ſeries when its firſt term unity, or its two firſt terms, or its three firſt, &c. are wanting; from whence it follows, that the remainder, or ſeries produced by ſuch ſubtraction, ſhall either be equal to the firſt term of the aſſumed ſeries, or to the two firſt, or to the three firſt, &c. And the operation may be repeated with the ſeries produced by ſuch ſubtraction, from whence new ſeries at pleaſure will ariſe, and all of them ſummable. M. *De Moivre* has given a way to contract the work in very complicated caſes, but it is neither ſo ſimple nor perſpicuous; nor is it more extenſive, as the author ſeems to intimate, ſince whatever can be done by it, may likewiſe be done by Mr. Bernoulli's method, a little improved by ſome additional ſimilar artifices and contractions, which would doubtleſs have been given by the author himſelf if he had lived. And it will be found, that the foundation of Mr. Lorgna's method is near of kin to it, *Mr. Bernoulli* ſubtracting the ſeries themſelves, and *Mr. Lorgna* the fluxions whoſe fluents, when $x = 1$, expreſs the ſame ſeries. All this will be clearly underſtood, from what it is quite neceſſary for us to add, in order to ſhew the comparative merit of the Diſſertation before us.

Mr. Lorgna at Art. 26, Sect. 2, ſays, 'We might produce a great many more examples, from ſeveral eminent mathematicians; but theſe we have already given, it is preſumed, are abundantly ſufficient to evince the ſuperiority of our method to thoſe who can judge of the ſubject, in reſpect of its elegancy, ſimplicity, and generality; for it is obſervable, that it is applied with the ſame facility to ſeries of which the ſigns change alternately from poſitive to negative, as to thoſe affected with conſtant

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ſtant ſigns. And from the four laſt examples it is obvious, that it is not neceſſary for the factors in the denominators of the terms of the ſeries to be immediately conſequent to each other, neither need they be in the ſame arithmetical progreſſion; but all the authors we know of, that have conſidered this ſubject, have thought one or other of theſe conditions abſolutely requiſite, for the ſummation of the ſeries to be exhibited in an algebraic expreſſion.' Certainly then, if there be any thing particular and extraordinary in this, it will appear by conſidering theſe four examples:

The firſt is $\frac{1}{3.8}+\frac{1}{6.12}+\frac{1}{9.16}+\frac{1}{12.20}$ &c. but this manifeſtly $=\frac{1}{12}$ of the ſeries $\frac{1}{1.2}+\frac{1}{2.3}+\frac{1}{3.4}+\frac{1}{4.5}$ &c. which ſeries by Mr. Bernoulli's method is equal to the difference of the two ſeries $1+\frac{1}{2}+\frac{1}{3}+\frac{1}{4}$ &c. and $\frac{1}{2}+\frac{1}{3}+\frac{1}{4}$ &c. that is to unity, and conſequently $\frac{1}{12}$ is the ſum of the propoſed ſeries. The next example is $\frac{1}{8.18}+\frac{1}{10.21}+\frac{1}{12.24}+\frac{1}{14.27}$ &c. $=$ the ſixth part of the ſeries $\frac{1}{4.6}+\frac{1}{5.7}+\frac{1}{6.8}+\frac{1}{7.9}$ &c. or of $\frac{1}{4}+\frac{1}{5}+\frac{1}{6}+\frac{1}{7}$ &c. $-\frac{1}{6}-\frac{1}{7}$ &c. divided by 2. conſequently $\frac{1}{12}\times:\frac{1}{4}+\frac{1}{5}.=\frac{3}{80}$. The next example $\frac{1}{5.12}+\frac{1}{10.15}+\frac{1}{15.18}$ &c. $=\frac{1}{15}$ of $\frac{1}{1.4}+\frac{1}{2.5}+\frac{1}{3.6}$ &c. where the factors in each denominator having 3 for their common difference, we have by the Bernoullian method $\frac{1}{3}$ of $\frac{1}{15}$ of the difference of the ſeries $1+\frac{1}{2}+\frac{1}{3}+\frac{1}{4}+\frac{1}{5}$ &c. and $\frac{1}{4}+\frac{1}{5}$ &c. conſequently $\frac{1}{45}\times:1+\frac{1}{2}+\frac{1}{3}.=\frac{11}{270}$, is the ſum of the propoſed ſeries. The remaining example is the alternate ſeries $\frac{1}{3.6}-\frac{1}{6.8}+\frac{1}{9.10}-\frac{1}{12.12}$ &c. $=\frac{1}{6}\times:\frac{1}{1.3}-\frac{1}{2.4}+\frac{1}{3.5}-\frac{1}{4.6}$ &c. with 2 for the com-

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common difference of the factors, therefore it is $= \frac{1}{12} \times : 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5}$ &c. $- \frac{1}{3} + \frac{1}{4} - \frac{1}{5}$ &c. $= \frac{1}{24}$.

If now we compare this with the trouble of making each particular series that may occur agree with the general formula, and finding the sums thereby, we shall be judges of the advantages or disadvantages of our Author's method. For as to the criterion of the possibility of summation, mentioned in the article above quoted, Mr. Landen has shewn that there is nothing in it. Let us try then one of the series with three factors, as example the 3d, section 3d, where the series is $\frac{1}{1.2.3} + \frac{1}{2.3.4} + \frac{1}{3.4.5}$ + &c. which is $= \frac{1}{1.3} - \frac{1}{2.3} + \frac{1}{2.3} - \frac{1}{2.4} + \frac{1}{3.5} - \frac{1}{4.5} + \frac{1}{4.5} - \frac{1}{4.6}$ &c. $= \frac{1}{1.3} - \frac{1}{2.4} + \frac{1}{3.5} - \frac{1}{4.6}$ &c. $= \frac{1}{2} \times : 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4}$ &c. $- \frac{1}{3} + \frac{1}{4}$ &c. $= \frac{1}{4} =$ the sum of the series.

Let us try then some of series whose sums cannot be had in finite terms, the first example is $\frac{1}{1.2} + \frac{1}{4.5} + \frac{1}{7.8}$ &c. evidently $= 1 - \frac{1}{2} + \frac{1}{4} - \frac{1}{5} + \frac{1}{7} - \frac{1}{8}$ &c. = by the binomial theorem to the fluent of $\frac{\dot{x} - x\dot{x}}{1 - x^3} = \frac{\dot{x}}{1 + x + x^2}$ when $x = 1$, which is given in all books of fluxions. His next example is the most common and well known series for the Arc whose tangent is unity and radius $\sqrt{3}$. And the following one evidently from what is done above = the hyperb. Log. of 2. In the next example the series is evidently = the fix times $\frac{1}{9.10} + \frac{1}{15.16} + \frac{1}{21.22}$ &c. $= 6 \times : \frac{1}{9} - \frac{1}{10} + \frac{1}{15} - \frac{1}{16}$ &c. $= 6 \times : \frac{1}{3} - \frac{1}{4} + \frac{1}{9} - \frac{1}{10}$ &c. $- 6 \times : \frac{1}{3} - \frac{1}{4} = 6 \times$ fl. $\frac{x^2\dot{x} - x^3\dot{x}}{1 - x^6}$, $- \frac{1}{2} = -\frac{1}{2} + 6$. fl. $\frac{x^2\dot{x} - x^5\dot{x} - x^3\dot{x} + x^1\dot{x}}{1 - x^6}$ $= -\frac{1}{2} +$ fl. $\frac{6x^2\dot{x}}{1 + x^3} -$ fl. $\frac{6x^3\dot{x}}{1 + x^2 + x^4} = -\frac{1}{2} + 2$. L. $2 - \frac{3}{2}$. L. $3 + \sqrt{3}$. Arc sine $\frac{1}{2}$ rad. 1. The fluxionary quanti-

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ties thus expreſſed involve no ambiguous or infinite expreſſions; and the want of this contrivance has led Mr. Lorgna here into an error, he giving, as Mr. Landen obſerves, a falſe ſum to this ſeries; and Mr. Landen himſelf has not given us this manner of ordering the fluxions. . . . . Mr. Lorgna's next example is evidently $= -\frac{1}{3} \times : 1 - \frac{1}{2} + \frac{1}{3}. + \frac{1}{3} \times 2 \times : 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5}$ &c. $= \frac{2}{3}$. L. 2. $- \frac{5}{18}$.

It may be thought perhaps that more complicated ſeries will ſhew the excellency of Mr. Lorgna's method better than theſe ſimpler ones, it may therefore be neceſſary to give an example or two of theſe. Taking then $\frac{1}{4.7.12} + \frac{1}{6.10.16} + \frac{1}{8.13.20}$ &c. Art. 44, p. 47. $= \frac{1}{8} \times : \frac{1}{2.3.7} + \frac{1}{3.4.10} + \frac{1}{4.5.13}$ &c. $= \frac{3}{8} \times : \frac{1}{3.6.7} + \frac{1}{4.9.10} + \frac{1}{5.12.13}$ + &c. $= \frac{3}{8} \times : \frac{1}{3.6} + \frac{1}{4.9} + \frac{1}{5.12}$ &c. $- \frac{1}{3.7} - \frac{1}{4.10} - \frac{1}{5.13}$ &c. $= \frac{1}{8} \times : \frac{1}{2.3} + \frac{1}{3.4} + \frac{1}{4.5}$ &c. $- \frac{9}{8} \times : \frac{1}{7.9} + \frac{1}{10.12} + \frac{1}{13.15}$ &c. $= \frac{1}{8} \times \frac{1}{2} - \frac{9}{16} \times : \frac{1}{7} - \frac{1}{9} + \frac{1}{10} - \frac{1}{12}$ &c. $= \frac{1}{16} + \frac{9}{16} \times : 1 - \frac{1}{3} + \frac{1}{4} - \frac{1}{6}. - \frac{9}{16}$. fl. $\frac{\dot{x} - x^2 \dot{x}}{1 - x^4} = \frac{31}{64} - \frac{9}{16}$. fl. $\frac{\dot{x} + x\dot{x}}{1 + x + x^2} = \frac{31}{64} - \frac{9}{32}$. L. $3 - \frac{3\sqrt{3}}{16}$. Arc ſ. $\frac{1}{2}$. rad. 1. agreeing with Mr. Landen. Mr. Lorgna having here made the ſame miſtake as before, by not dividing the numerator and denominator of the fluxional fraction each by $1 - x$. Let us then try one with four factors in the denominator, as for example, the ſeries at Art. 53, p. 67, which is ſo complicated, that Mr. Lorgna himſelf, as Mr. Landen obſerves, has made more blunders than one in finding the ſum. But this is evidently $= 6$ times the ſeries $\frac{1}{1.2.8.9} + \frac{1}{2.3.14.15} + \frac{1}{3.4.20.21}$ + &c. $= 6 \times : \frac{1}{1.2.8} + \frac{1}{2.3.14} + \frac{1}{3.4.20}$ + &c. $- 6 \times : \frac{1}{1.2.9} + \frac{1}{2.3.15} + \frac{1}{3.4.21}$ + &c. but the firſt of theſe ſeries $= 3 \times : \frac{1}{1.2.4} + \frac{1}{2.3.7} + \frac{1}{3.4.10}$ + &c. is evidently $= 24$ times that in the laſt

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example here given *plus* $3 \times : \frac{1}{1.2.4}$. And the latter $= 2 \times : \frac{1}{1.2.3} + \frac{1}{2.3.5} + \frac{1}{3.4.7}$ &c. $= 8 \times : \frac{1}{2.3.4} + \frac{1}{4.5.6} + \frac{1}{6.7.8}$ &c. $= 8 \times : \frac{1}{2.3} + \frac{1}{4.5} + \frac{1}{6.7} + $ &c. $- 8 \times : \frac{1}{2.4} + \frac{1}{4.6}$ &c. $= 8 - 8 \times : 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4}$ &c. $- 8 \times : \frac{1}{4}. = 6 - 8$. L. 2. consequently $24 \times$ the sum of the series in the last example above $+ \frac{3}{8} - 6 + 8$ L. 2. is the sum of the present series. The method here made use of is far more perspicuous than Mr. Lorgna's, and would be more simple too, if we had a table of fluxions with their fluents in series to refer to. An example of this is Art. 45, p. 47, where the series $\frac{1}{1.2.5} - \frac{1}{2.3.7} + \frac{1}{3.4.9}$ &c. $=$ four times the series whose denominators are 2.4.5, 4.6.7, 6.8.9, &c. where, all the three factors in each having constant differences, it easily and evidently resolves into $1 - \frac{1}{2} - \frac{1}{2} + \frac{1}{3} + \frac{1}{3} - \frac{2}{4} + \frac{2}{5}$ &c. $- \frac{4}{3} \times : \frac{1}{2} - \frac{1}{5} - \frac{1}{4} + \frac{1}{6} + \frac{1}{7} - \frac{1}{9}$ &c. $= -1 + 2 - \frac{2}{3} \times : 1 - \frac{1}{2} + \frac{1}{3}$ &c. $+ \frac{4}{3} \times : 1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7}$ &c. $- \frac{4}{3} \times : 1 - \frac{1}{3}$. where the first infinite series is that for the hyperb. Log. of 2, and the second the well known one for $A$, the arc whose tangent and radius are each of them unity, conseq. $\frac{4}{3}$. L. 2 $+ \frac{4}{3} A. - \frac{17}{9}$ is the sum of the series; and not $- \frac{17}{19}$, which is probably an error of the press at p. 48. Let this be compared with Mr. Lorgna's summation and Mr. Clarke's comment at p. 60 and 61 of his Treatise.

There are several more mistakes in this Treatise, which are neither corrected by Mr. Clarke nor Mr. Landen, but may cause no small perplexity to the Reader. It is no pleasure to us to be finding fault, where we would much rather wish to commend; at the same time we should ill perform our duty as Readers for the Public, not to point out for their service the most material errors we have found, and shew how to correct them. And in doing this it will appear, how the method of Mr. Bernoulli,



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aided by ſome ſimilar artifices, may be applied to the moſt complex ſeries that are ſummable by Mr. Lorgna's method. It is to be obſerved, that the algebraic factors mentioned in the title-page, are not the things that create difficulties in theſe inquiries, but are meant to obviate them; and our Author has made uſe of no algebraic factors, but ſuch as ſerve for elucidating the law obſerved in numeral ones, ſo that it is in theſe alone that all the difficulty is contained; and the method of Mr. Bernoulli is equally applicable to the ſeries when they are thus expreſſed algebraically.

The firſt inſtance we ſhall give is example the 4th, Sect. V. which is evidently = twice the ſeries $\frac{1}{3\cdot4\cdot2} + \frac{2}{5\cdot7\cdot4} + \frac{3}{7\cdot10\,8}$ &c. which is the difference of the two ſeries $1 + \frac{1}{3\cdot2} + \frac{1}{5\cdot4} + \frac{1}{7\cdot8}$ &c. and $1 + \frac{1}{4\cdot2} + \frac{1}{7\cdot4} + \frac{1}{10.8}$ &c. or putting $c =$ the ſquare root of 2, and $a =$ the cube root of 2, the former ſeries becomes $c \times : \frac{1}{c} + \frac{1}{3c^3} + \frac{1}{5c^5}$ &c. $= \frac{1}{2} c \times$ hyperb. log. of $\frac{c+1}{c-1}$; and the latter $= a \times \frac{1}{a} + \frac{1}{4a^4} + \frac{1}{7a^7}$ &c. $=$ fl. of $\frac{a^3\dot{x}}{a^3-x^3} = \frac{a}{6} \times$ L. $\frac{a^2+ax+x^2}{a^2-2ax+x^2} + \frac{4}{6} \times A$ the arc whoſe tangent is $\frac{3ax}{4a+2x}$ and radius $\frac{a\sqrt{3}}{2}$ when $x$ is $= 1$, is the ſum of this latter ſeries, which taken from that of the former, and the remainder doubled, will be the true ſum of the propoſed ſeries, which is wide enough from that found by Mr. Lorgna, who has committed two errors in his operation at p. 71, which are overlooked by both the gentlemen that have done him the honour to comment on his performance; for firſt $\frac{\dot{y}\sqrt{2}}{2-y^2}$ has for its fluent $\frac{1}{2}$. L. $\frac{\sqrt{2}+y}{\sqrt{2}-y}$ or only half the value that he gives it, and ſecondly the fluent of $\frac{\dot{u}}{a-u}$ is not + hyperb. log. of $a-u$, but that ſame quantity made negative. And he commits two ſimilar miſtakes at Art. 91, p. 99; and Mr. Clarke has wrote a comment on that ſame article, containing more than three pages of cloſe letter-preſs in quarto, without diſcovering either of them; for firſt the fraction $\frac{552}{741}$ there given

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should be only $\frac{452}{741}$; and secondly $\frac{\dot{y}}{1+y^3}$ is not $= \frac{\dot{y}}{1+y} - \frac{y\dot{y}}{1-y+y^2}$ as he makes it; but it is $= \frac{1}{3} \times \frac{\dot{y}}{1+y} + \frac{1}{3} \times \frac{2y-y\dot{y}}{1-y+y^2} = \frac{1}{3}.\frac{\dot{y}}{1+y} - \frac{1}{3}.\frac{y\dot{y}-\frac{1}{2}\dot{y}}{1-y+y^2} + \frac{1}{2}.\frac{\dot{y}}{1-y+y^2}$, and the fluent of the second term or $-\frac{1}{6}$. L. $1-y+y^2$ vanishing when $y=1$, the fluent in that case will be $\frac{1}{3}$. L. $2 + \frac{1}{\sqrt{3}} \times$ Arc tang. $\sqrt{3}$ rad. 1. and the true sum of the series which is $= \frac{1}{2} \times : \frac{2.3}{1.5.7} - \frac{4.5}{4.7.9} + \frac{6.7}{7.9.11}$ &c. $= \frac{452}{741} - \frac{187}{247}$. Arc tang. 1 rad. 1. $+ \frac{14}{19.39}$. L. $2 + \frac{14}{13.19\sqrt{3}}$. Arc tang. $\sqrt{3}$, radius 1. And the same will readily appear by transforming the numerators of the series to $\overline{5-3}.\overline{7-4}$, $\overline{7-3}.\overline{9-4}$, $\overline{9-3}.\overline{11-4}$, &c. for by this easy artifice the series will be resolved into others wherein the numerators are all unity. In some cases this is more readily done by an artifice somewhat different; thus taking the series $\frac{1}{1.4.7} + \frac{4}{2.6.9} + \frac{7}{3.8.11}$ &c. at p. 85, the sum of which Mr. Lorgna makes less than the first term itself, though all the signs are affirmative; here the numerators are respectively, $5-4$, $2\times 5-6$, $3\times 5-8$, &c. and the series by division $= 5\times : \frac{1}{4.7} + \frac{1}{6.9} + \frac{1}{8.11}$ &c. $- \frac{1}{1.7} - \frac{1}{2.9} - \frac{1}{3.11}$ &c. $= \frac{5}{3}\times : \frac{1}{4} + \frac{1}{6} - \frac{1}{7} + \frac{1}{8} - \frac{1}{9}$ &c. $- \frac{2}{5} \times \frac{1}{2} - \frac{1}{7} + \frac{1}{4} - \frac{1}{9} + \frac{1}{6} - \frac{1}{11}$ &c. $= \frac{5}{3} \times : 1 - \frac{1}{2} + \frac{1}{3} + \frac{1}{5}. - \frac{2}{5} \times : 1 + \frac{1}{3} + \frac{1}{5}. - \frac{5}{3} - \frac{2}{5} \times 1 - \frac{1}{2} + \frac{1}{3}$ &c. $= \frac{499}{450} - \frac{19}{15}$. L. $2 =$ the true sum of the series. Mr. Lorgna's error seems to arise here from the perplexity of the method, it being difficult to avoid errors, in seeking out so many different quantities, affected with various signs, from general formulæ that are so much compounded. At Art. 92, p. 100, he has committed one error upon another; the series he there proposes, is evidently equal to one half of the following one; namely, of $\frac{\overline{5-1.1+1}}{1.1.5} - \frac{\overline{7-1.2+3}}{2.3.7} + \frac{\overline{9-1.3+5}}{3.5.9}$ — &c. =

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$\frac{1}{2} \times : \frac{1+1}{1.1} - \frac{2+3}{2.3} + \frac{3+5}{3.5}$ &c. $- \frac{1}{2} \times : \frac{1+1}{1.1.5} - \frac{2+3}{2.3.7}$ $+ \frac{3+5}{3.5.9}$ &c. $= \frac{1}{2} \times : 1 + 1 - \frac{1}{2} - \frac{1}{3} + \frac{1}{3} + \frac{1}{5} - \frac{1}{4}$ $- \frac{1}{7}$ &c. $- \frac{1}{2} \times : \frac{1}{5} + \frac{1}{5} - \frac{1}{2.7} - \frac{1}{3.7} + \frac{1}{3.9} + \frac{1}{5.9}$ &c. $= \frac{1}{2} \times : 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4}$ &c. $+ \frac{1}{2} \times : 1 - \frac{1}{3} + \frac{1}{5} -$ $\frac{1}{7}$ &c. $- \frac{1}{2.5} + \frac{1}{4.7} - \frac{1}{6.9}$ &c. $- \frac{1}{2} \times \frac{1}{1.5} - \frac{1}{3.7} + \frac{1}{5.9}$ &c. $= \frac{1}{2}$ L. 2. $+ \frac{1}{2}$ Arc 45° rad. $1 - \frac{1}{3} \times : \frac{1}{2} - \frac{1}{5} - \frac{1}{4} + \frac{1}{7}$ $+ \frac{1}{6}$ &c. $- \frac{1}{8} \times 1 - \frac{1}{5} - \frac{1}{3} + \frac{1}{7} + \frac{1}{5} - \frac{1}{9}$ &c. $= \frac{1}{2}$ L. 2. $+ \frac{1}{2}$ Arc $- \frac{1}{6} \times : 1 - \frac{1}{2} + \frac{1}{3}$ &c. $+ \frac{1}{3} \times : \frac{1}{5} -$ $\frac{1}{7} + \frac{1}{9}$ &c. $- \frac{1}{8} \times : 1 - \frac{1}{3}. = \frac{1}{3}$ L. $2 + \frac{5}{6} \times$ Arc $- \frac{1}{3}$ $+ \frac{1}{8} \times : 1 - \frac{1}{3}. = \frac{1}{3}$. L. $2 + \frac{5}{6}$ Arc 45° rad. $1. - \frac{11}{36} = .$ 530081 &c. the true ſum of the ſeries, which Mr. Lorgna makes leſs than the four firſt terms connected under their proper ſigns. At p. 110, Examp. V. he has fallen into an error of another nature, by miſtaking the form of his own ſeries; for that, the ſum of which he has there given, is very different from the propoſed one: but it is high time to draw towards a concluſion, we ſhall therefore finiſh our exemplifications with Mr. Lorgna's finiſhing example at p. 111, where the great perplexity of his general formula has again led him into errors, and made him give the ſum of the ſeries much greater than it ought to be. The ſeries is manifeſtly $= \frac{1.8}{1.2.5.6} + \frac{3.18}{2.3.7.8} + \frac{5.28}{3\,4.9.10}$ &c. the numerators of which are reſpectively $\overline{6-5}.\ \overline{25-17}$, $\overline{8-5}.\ \overline{35-17}$, $\overline{10-5}.\ \overline{45-17}$, &c. and then the ſeries divides at ſight into $\frac{25-17}{1.2.5} + \frac{35-17}{2.3.7} + \frac{45-17}{3.4.9}$ &c. $-$ $\frac{25}{2} \times : \frac{1}{1.2.3} + \frac{1}{2.3.4} + \frac{1}{3.4.5}$ &c. $+ 85 \times : \frac{1}{1.2.5.6} + \frac{1}{2.3.7.8}$ $+ \frac{1}{3.4.9.10}$ &c. But the ſecond of theſe ſeries is $= \frac{25}{2} \times \frac{1}{4}$ found above, and $\frac{25}{1.2.5} + \frac{35}{2.3.7}$ &c. $= 5 \times 1$. moreover the third ſeries is evidently $= 85 \times : \frac{1}{1.2.5} + \frac{1}{2.3.7} + \frac{1}{3.4.9} +$ &c.



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&c. $-\frac{85}{2}\times\frac{1}{1.2.3}+\frac{1}{2.3.4}+\frac{1}{3.4.5}$ &c. and the latter of these $=\frac{85}{2}\times\frac{1}{4}$, hence the original series $=5-\frac{25}{8}-\frac{85}{8}+68\times:\frac{1}{1.2.5}+\frac{1}{2.3.7}+\frac{1}{3.4.9}$ &c. $=-\frac{70}{8}+272\times\frac{1}{2.4.5}+\frac{1}{4.6.7}+\frac{1}{6.8.9}+$ &c. $=-\frac{70}{8}+\frac{272}{2}\times\frac{2}{2.4}+\frac{2}{4.6}$ &c. $-\frac{272}{3}\times:\frac{1}{2}-\frac{1}{5}+\frac{1}{4}-\frac{1}{7}+\frac{1}{6}-\frac{1}{9}$ &c. $=-\frac{70}{8}+\frac{272}{2}\times:\frac{1}{2}-\frac{1}{4}+\frac{1}{4}-\frac{1}{6}+\frac{1}{6}$ &c. $+\frac{272}{3}\times:1-\frac{1}{2}+\frac{1}{3}-\frac{1}{4}$ &c. $-\frac{272}{3}\times:1+\frac{1}{3}.=-\frac{70}{8}+\frac{272}{4}-\frac{272}{3}\times\frac{4}{3}+\frac{272}{3}\times$ L. 2. $=\frac{272}{3}\times$ hyp. log. of 2. $-\frac{2219}{36}=$ 1.206457, &c. the true sum of the series, which Mr. Lorgna makes more than six times as great as it should be.

Mr. Clarke seems to have been strangely prepossessed in favour of his *author*, and his method; for he has filled many pages of close quarto letter-press, in commenting on several of the series, whose sums we have given above; and that, without discovering any one of the errors here specified.

It may be proper to observe, that the method by which we have transformed the numerators and denominators above, is subject to some certain rules, and reasons; which to give here would be taking up too much room.

Mr. C. has indeed greatly extolled the method made use of by Mr. Lorgna, in his 9th section; but, for the even powers of the reciprocals of the natural numbers, it is certainly much inferior to that made use of by Mr. John Bernoulli, in the fourth volume of his Works, and by Mr. L. Euler, in the 1st volume of his Introduction to the Analysis of Infinites; and as to the odd powers, it is far from being the thing that is wanted. The method is taken from Mr. Cotes's account of the Newtonian differential method, published at the end of his *Harmonia Mensurarum*. On the whole, Mr. Lorgna's is a very unequal performance, some things in it being curious and accurate, and others as much the contrary.

To his Author's Dissertation, Mr. C. has added a long Appendix, intitled, the Summation of Series, exhibiting general formulæ, for the summing of both a finite and infinite number of terms, *of all possible numeral or literal series whatsoever*, &c. Surely this is saying a great deal, and more than Mr. C. or the greatest mathematician living, could be certain of the truth of.

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He has, however, written an advertisement, by way of preface, to qualify this boasting title; and then given 53 forms of the most usual series, and added some examples, which may be useful and entertaining to all lovers of these speculations. But there are many kinds of series whose sums are attainable both in finite terms, and by means of the conic sections, of very different forms from any contained in Mr. C.'s table.

Mr. Landen's *Observations* are an excellent elucidation of the method of summing series given in Mr. Simpson's Dissertations, which, of itself, is obscure and intricate enough; and, like most other general forms, much wants that perspicuity, which, next to truth, is, in our opinion, the chief beauty of the mathematics.

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ART. III. *Chemical Observations and Experiments on Air and Fire:* By Charles William Scheele, Member of the Royal Academy at Stockholm, &c. Translated from the German by J. R. Forster, L.L. D. F.R.S. and S.A. &c. 8vo. 3s. 6d. sewed. Johnson. 1780.

THE Public is much obliged to Dr. Priestley, to whom this valuable treatise is very properly dedicated by the Translator, Dr. Forster, for the pains which, we learn, he has taken to procure a translation of it from the German into our language. It is the production of a philosophical chemist, to whose genius and industry we are indebted for several excellent analyses of mineral substances; particularly for the discovery of the sparry or *fluor acid*, or the analysis of the sparry fluor, or Derbyshire spar. A translation of his curious memoir on that subject was formerly given to the Public, by the Translator of the present performance.—[See M. Review, Vol. xlvii. December 1772, pag. 460.]

One of the most striking discoveries contained in this work, and which the Author appears to have made before he could have received any intimation of Dr. Priestley's prior discovery of the same substance, is that of *dephlogisticated*, or, as Mr. Scheele has called it, *Empyreal* air. Alluding to this and other discoveries, the Translator, addressing himself to Dr. Priestley, says, 'the Northern philosopher has treated the subject as a chemist, you as a philosopher: he came in many respects to the same conclusions, grounded however on different premises. You knew nothing of his experiments, and he was ignorant of your great and numerous discoveries when he made his experiments: and you both, independent of one another, contributed by very different ways and methods to enlarge the field of science.'—It appears further, from the Author's preface, that he 'had already elaborated the chief part of his essay, when he first got sight of the excellent experiments of Mr. Priestley.'



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The Author's intention being to inquire into the true nature of *fire*, he commenced this arduous undertaking by firſt attempting to inveſtigate the nature of *air*; without the preſence of which, or its agency in ſome manner or another, no fire will burn. From a ſeries of experiments here related, in which air was diminiſhed no leſs than *one third* (by including *hepar ſulphuris*, burning phoſphorus, &c. in a given quantity of it), he concluded, that atmoſpherical air conſiſted of two kinds of fluids; —one, reſpirable and wholeſome, and which he ſuppoſes to be the one third part that diſappeared in the abovementioned experiments;—and the other portion, or the two thirds remaining in the veſſels, perfectly noxious. To the firſt of theſe fluids, or that peculiar part of common air by means of which *fire* burns, he gives the name of *Empyreal* air [*Fire*-air]; and to the remaining two thirds he gives the appellation of *foul air.* We ſcarce need to add, that the firſt of theſe is the *dephlogiſticated*, and the latter the *phlogiſticated*, air of Dr. Prieſtley; whoſe experiments, however, of a ſimilar kind to thoſe above mentioned, do not indicate the ſame proportions as thoſe here aſſigned by Mr. Scheele.

The Author does not follow the laudable method employed by Dr. Prieſtley, of relating his proceedings in an hiſtorical manner, and indicating the motives which actuated him in each proceſs. A reader who is really anxious to receive information, particularly reſpecting matters in which the minuteſt circumſtance is frequently of the greateſt importance, cannot ſurely grudge the trouble of peruſing a few pages, or even ſheets, extraordinary, employed in this narrative ſtyle; when the additional trouble thus occaſioned is ſo amply repaid by the advantages it procures towards underſtanding the views and motives of his author; whom he accordingly accompanies with equal ſatisfaction and intelligence, or, as a Frenchman would ſay, *connoiſſance de cauſe*, through every ſtep of the proceſs.—We ſpeak with doubt; but, from the context, we are inclined to infer, that the Author diſcovered, or firſt became poſſeſſed of, *empyreal* air on the following occaſion:

On diſtilling fuming ſpirit of nitre, after the proceſs had continued ſome time, he applied to the end of the retort a flaccid bladder, moiſtened on its inſide with *Lac Calcis*, or lime-water, containing more quicklime than water can diſſolve; in order to prevent the bladder's being corroded by the acid which came over. The bladder becoming inflated by an elaſtic ſubſtance, or air, he transferred the air to a glaſs veſſel: into which, he ſays, 'I put a ſmall burning candle: when immediately the candle burnt with a large flame, of ſo vivid a light that it dazzled the eyes. I mixed one part of this air with three parts of air in which fire would not burn; and this mixture afforded air, in every

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every respect similar to the common sort.'—But the Author's easiest method of procuring *empyreal* air is the following:

'I put one ounce of saltpetre, purified for distilling, into a glass retort, and employed a moistened bladder, emptied of air, in lieu of a receiver. As soon as the saltpetre became red hot, it began boiling; and at that period of time the bladder was expanded from the air that passed over. I continued the distillation, till the boiling in the retort ceased; and the saltpetre was on the point of penetrating through the softened glass retort. In the bladder I found the pure *empyreal air*, taking up the space of 50 ounces measure.—This is the best and cheapest method of obtaining *empyreal air*.'

Several of the Author's experiments, as well as those above alluded to, in which he confined *hepar sulphuris* and other substances in air, and experienced a loss, amounting to a third part, of empyreal air, led him to form a very singular hypothesis with respect to the nature of *fire*; and to conclude that this substance is a *compound consisting of empyreal air, and of phlogiston*, or the universal inflammable principle. In the process with the *liver of sulphur*, for instance, he supposes that the (empyreal) air, which disappears in the experiment, is really *converted* into *heat*, or *fire*, by its union with the *phlogiston* of one of the ingredients; and that it escapes in that form, through the glass or otherwise, into the atmosphere.

It is true, the Author owns, that no *heat* is observed during this process; but it must likewise be observed, that many days, or even some weeks, pass before it is completed: the heat therefore is dissipated as fast as it is generated. In many other processes however, conducted likewise without fire, and in which common air is diminished in a similar manner, an evident warmth is produced. Thus, in a mixture of a strong solution of liver of sulphur with pounded chalk, in which the decomposition of the air took place *in a short time*, the heat generated was soon very sensibly indicated by a thermometer. We may add, to this observation of the Author's, that it is well known that heat is produced in various other *phlogistic processes*, as they are called by Dr. Priestley.

In the two experiments above recited, in which empyreal air is produced (in the distillation of nitrous acid, and of nitre alone), the Author supposes that the empyreal air comes from the chemist's fire, or the ignited charcoal.—This seems to be the substance of his hypothesis in a few words:—*Empyreal air and phlogiston constitute fire or heat: but it is well known that heat passes freely through glass and all other vessels. Having got however into the cavity of the retort, it there meets with substances that decompound it, and resolve it into its two constituent principles, neither of which*, singly, *can pass through glass*; viz. *empyreal air and phlo-*



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*giston*

*giſton.*—In the former experiments, with *hepar ſulphuris*, &c. the empyreal air that diſappeared, together with a portion of phlogiſton, is ſuppoſed to be converted into *fire:* in theſe two laſt trials, the converſe takes place; and the fire in the furnace is ſuppoſed to be converted into empyreal air, on its entering the retort, through its ſides.—Such, at leaſt, appears to us to be the Author's doctrine concerning this matter; which is however nowhere very clearly expreſſed.

This hypotheſis of Mr. Scheele's—that fire is compoſed of two ſuch ſubſtances as empyreal air and phlogiſton—is indeed ſingular: but the mere ſingularity of a philoſophical hypotheſis or opinion ought not certainly to prejudice philoſophers againſt it; eſpecially in theſe days, when the face of philoſophy, and particularly of chemiſtry, has undergone ſuch wonderful changes as we have experienced within even theſe few years paſt. Were *Stahl* or *Boerhaave* to reviſit the earth, and be informed, only in general terms, of the new chemical and philoſophical propoſitions deducible from the writings of *Prieſtley* only, or from the diſcoveries of the ingenious Author of the preſent work, without being informed of the facts on which they were founded; they would conſider them as the dreams of two unenlightened viſionaries, or empyrics. Even *Newton*, with all his candour, would ſcarce condeſcend to liſten to *Franklin*, on his undertaking to knock down a bullock, on bringing a metal rod within a ſmall diſtance of him; or on his pretending to extract lightning from a cloud, juſt then hanging over their heads, and to preſerve it for future uſe in an empty vial which he had brought in his pocket. In fact, we, who have lived in the age when theſe and many other ſtriking diſcoveries have come to our knowledge, in a gradual, though by no means ſlow, progreſſion, can ſcarce properly eſtimate the ſurprize into which the philoſophers of the laſt age would be thrown, on ſuddenly announcing to them ſome of the diſcoveries of the preſent.

But though the ſingularity of the Author's hypotheſis does not juſtify the rejection of it; it will naturally and juſtly render his Readers more nice and difficult, with reſpect to his proofs. The Author relates a variety of experiments and obſervations, which he conſiders as furniſhing 'the moſt incontrovertible arguments' in ſupport of his ſyſtem; for which the philoſophical Reader muſt *ſtudy* the work itſelf. We ſhall obſerve, however, that the greater part, if not the whole, of the phenomena produced by him, will admit of an eaſy ſolution on other principles; without having recourſe to the hypotheſis which he has formed to account for them. Many of theſe are nevertheleſs curious, and merit the attention of the philoſophical inquirer. We ſhall only make one obſervation on one of the trials above alluded



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In the decompoſition of *liver of ſulphur* in a certain quantity of common air, in which, as well as in many other proceſſes, a certain portion of air diſappears; and the remainder is left in the ſtate of *foul air*; it would ſurely have been more natural for the Author to look for the *empyreal* air, which he had loſt, in the remaining *vitriolated tartar*; where he might naturally ſuſpect that it was lodged, and from which poſſibly he might afterwards have ſucceeded in expelling it: rather than have recourſe to the ſuppoſition, that the *miſſing* empyreal air had been converted into *heat*, and had, in that form, paſſed through the glaſs. In the other caſes, likewiſe, where the empyreal air appears to be *generated*, it was ſurely not only the moſt obvious, but the moſt probable conjecture, that it proceeded from ſome of the ingredients contained in the retort; and not that it was a *conſtituent principle* of the fire, which had paſſed through the ſides of the veſſel, and had been decompounded on entering its cavity.

Mr. Scheele's hypotheſis concerning light is equally ſingular; and is founded on the preceding hypotheſis reſpecting heat. He ſuppoſes 'that *each particle of* light *is nothing more than a ſubtle particle of* empyreal air, *which is more charged with* phlogiſton *than an equally ſubtle particle of heat*;'—or, in other words, that light is fire ſuper-ſaturated with, or containing a ſuperfluous quantity of, phlogiſton. On this head he relates ſome curious experiments, to prove that phlogiſton is contained in light, and may be ſeparated from it:

A calx of gold, precipitated from *aqua regia* by means of ſalt of tartar, is reduced to its metallic ſtate, merely by the *ſolar light*, collected into a focus by a burning glaſs.—*Red precipitate* likewiſe, lying on a gold coin placed in the ſame focus, was reduced into running mercury, ſo as to make the gold white. In theſe two caſes, as well as in various others, Mr. Scheele ſuppoſes that the metallic *calces* acquire the phlogiſton, by which they are reduced, ſolely from the light of the ſun.

*Luna cornea* becomes black, or acquires phlogiſton, on being expoſed ſimply to the rays of the ſun; though the ſame ſubſtance, wrapped up in paper, and kept two months on a *warm* earthen-ware ſtove, had not its colour altered. Nay, Mr. Scheele affirms, that there is a diverſity in the action of the differently *coloured* rays on this ſubſtance. Placing ſome *luna cornea* on a paper, and expoſing it to the ſun-beams refracted through a priſm, he found that part of it on which the *violet ray* fell became ſooner black than any other part of the powder; and he hence infers, that the calx of ſilver ſeparates the phlogiſton ſooner from the *violet* ray than from any other.

In the Notes with which Mr. Kirwan has illuſtrated many obſcure parts of this treatiſe, and corrected others, he accounts otherwiſe for theſe and many other reductions, by obſerving,



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that the above-mentioned *calces* of gold, mercury, and silver, still contained either *fixed* or *nitrous* air, or retained a certain quantity of the nitrous or marine acid; and that the fire only expelled the phlogiston adhering to these airs or acids, which uniting with the *calces* effected their reduction. We must observe, however, that the Author in a subsequent passage (pag. 96) affirms, that the *luna cornea*, for instance, will not undergo any change, or become black, though exposed to the *heat* of the sun's rays during many days successively; if his *light* be excluded, by covering the vial containing it with a thick coating of black paint. He makes a similar assertion with respect to the precipitate of gold above mentioned: but we do not see how a similar experiment, made in a vial painted black, could be properly executed with this calx; which, in the trial above mentioned, was not exposed, like the *luna cornea*, to the simple sunshine, but to the solar focus.

Some curious experiments, made on *manganese*, are likewise produced by the Author, to demonstrate that the solar light contains phlogiston. Mr. Scheele has made some interesting discoveries respecting the true nature of this hitherto heteroclite substance; which were published about five or six years ago, in the *Transactions of the Swedish Academy*. On the present occasion it will be sufficient merely to premise, that manganese cannot be dissolved in the nitrous acid without an addition of phlogiston. On adding, however, some inflammable substance, sugar for instance, it is readily dissolved, and the solution is colourless. On adding salt of tartar to this solution, a *white* precipitate falls down, which is manganese united with the phlogiston of the sugar. If this phlogiston be expelled from the white precipitate, by fire, or otherwise, the manganese is left, of its natural black colour.

The Author added a little manganese, reduced to a subtle powder, to a quantity of nitrous acid; and exposed the vial two hours to the *sunshine*. In that time, the mixture lost its black colour, and the manganese was dissolved, in the same manner as if sugar, or an inflammable substance, had been added. Adding more manganese, and again exposing the acid to the sun's light, this portion too was dissolved. Diluting the solution with water, and adding salt of tartar, a white precipitate fell down. This white precipitate, according to the Author, was manganese united with phlogiston, as in the preceding case; but with *phlogiston attracted from the beams of the sun*—with the addition however of some fixed air from the salt of tartar.

That the precipitate had actually thus acquired phlogiston, the Author ascertained—by finding that it had the property of volatilising vitriolic acid, or converting it into volatile sulphureous acid:—by its alcalising nitre; and at the same time re-

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assuming its original black colour:—and by keeping it red hot for a short time, in a vial loosely stopped (in order only to expel the fixed air from it, the presence of which would prevent or check its ignition afterwards), and then, when it was tolerably hot, throwing the still *white* powder on a paper; where it soon afterwards deflagrated or burned, and the manganese again became *black* as before:—or suffering the white precipitate to become quite cold, and throwing it on a hot, but not red hot, metal plate; when it deflagrates, or becomes red hot, and is restored, as before, to its original state.

If we adopt Mr. Kirwan's manner of accounting for the reduction of the calces of gold and silver above mentioned, and of the red precipitate; yet a still more difficult problem remains to be solved, the subject of which has incited some even to question the truth of the Stahlian doctrine of phlogiston—the corner-stone of modern chemistry. We mean the complete reduction of *mercurius calcinatus* in close vessels; apparently without the addition of any foreign phlogistic matter, and which had not, like the calces above mentioned, undergone the action either of acid solvents, or alcaline precipitants, from which it might be supposed, according to Mr. Kirwan's hypothesis, to have acquired the phlogiston requisite to its reduction. This case has appeared so difficult and important, that it has given occasion to various systems; and some respectable philosophers have even been driven to adopt the supposition, that the phlogiston which the mercury must necessarily have lost, during its *calcination*, must, during its subsequent *reduction*, have been supplied to it *ab extra*, from the burning fuel, and have passed through the pores of the glass retort in which it was contained.

Though Mr. Scheele does not particularly treat of this subject, he would find a ready solution of this difficulty in his hypothesis. He would say that *fire* (that is *empyreal air* combined with *phlogiston*) passes through the retort. In its cavity, it is decompounded: its phlogiston restoring the calx to its metallic state; and leaving the empyreal air naked, or uncombined; which is accordingly caught by the operator, in the apparatus constructed for that purpose.—But may not this difficult problem be satisfactorily solved in the following manner?

It is, we believe, generally allowed, that the mercury, in the first part of this process, as it passes from its fluid or metallic state into that of a calx, attracts a certain quantity of *air* from the atmosphere, in the room of the phlogiston which is gradually expelled from it by the heat. To account for its subsequent reduction to a metallic state, is it not sufficient to suppose, that, during its calcination, it does not attract from the atmosphere its *empyreal* (or dephlogisticated) part solely; but likewise *such a portion* of its *phlogisticated*, or impure part, as is *just sufficient* to furnish

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furniſh the proper quantity of phlogiſton requiſite to its ſubſequent reduction: for when the experiment is performed in a clean glaſs retort, the air which is collected is, in general, pure or dephlogiſticated.

According to this theory, as crude mercury is a metallic earth combined with phlogiſton; ſo *mercurius calcinatus* is the ſame earth, which has loſt a part or the whole of its phlogiſton, but has, in its room, attracted from the atmoſphere air *of a certain ſtandard*; that is, not pure or dephlogiſticated, but containing ſuch a portion of phlogiſton as is ſufficient to ſupply that which it had loſt in the calcination. On applying the proper degree of heat, this new combination of mercurial earth, and air *ſomewhat impure*, is deſtroyed. The earth retains the whole of the phlogiſton contained in this air, and accordingly recovers its metallic ſtate and fluidity; and parts at the ſame time with the remaining air, thus completely dephlogiſticated. In a ſomewhat ſimilar manner, plants are ſuppoſed to attract air, more or leſs pure, from the atmoſphere, or from water; and, while they retain the phlogiſticated, they are found to emit the dephlogiſticated part.

We offer theſe reflections on this ſubject, as ſeeming at leaſt to afford a ſimple and ſatisfactory ſolution of this great difficulty: nor do we, at preſent at leaſt, recollect any phenomena that are irreconcileable with it.

The Author's obſervations on *fulminating gold* contain many curious novelties; and, in particular, evince ſtill more ſatisfactorily than even the experiments of the Chevalier Bergman, that the preſence of *nitrous acid* is not a neceſſary circumſtance towards the producing the fulmination of that power. It is true, that the Chevalier Bergman made *Aurum fulminans* from precipitates which did not *appear* to contain any *nitrous* acid. He precipitated gold, for inſtance, from its common ſolvent, *aqua regia*, by a fixed alcali; and then diſſolving this precipitate, (firſt well edulcorated) in vitriolic, or marine acid, or even in diſtilled vinegar, and again precipitating it from theſe ſolutions by a *volatile* alcali, he ſtill obtained fulminating gold. Nevertheleſs, we think that a doubt may ſtill remain, which we very lately expreſſed at ſome length [See *Appendix* to our 63d or laſt Volume, December 1780, pag. 505], that, as nitrous acid had been employed in the original ſolution of the gold in *aqua regia*, ſome of that acid might ſtill be retained in the precipitate, and might obſtinately adhere to it in all the ſubſequent operations upon it. Mr. Scheele's experiments abſolutely remove this doubt. His theory and diſcoveries reſpecting this curious ſubject deſerve to be abridged, and explained.

Gold is a compound of an earth *ſui generis*, and of phlogiſton. It is inſoluble in any acids, till it has parted with its phlogiſton



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to an acid rapacious of that principle. The *marine* acid has the greateſt affinity to its earth, which however it cannot attack till the phlogiſton has been detached from it. This laſt office is performed by the nitrous acid in the *aqua regia*, which evidently acquires phlogiſton in the proceſs; and the marine acid is thus left at liberty to diſſolve the earth.

But the Author having diſcovered a method, not here indicated, of *dephlogiſticating* marine acid (by means, we believe, of *manganeſe*), found that the marine acid, thus deprived of its own phlogiſton, was capable, *ſingly*, of diſſolving gold in its metallic ſtate; in conſequence of the avidity which, by its own dephlogiſtication, it had acquired for phlogiſton. A ſolution of gold, thus effected, being diſtilled in a retort with a ſtrong heat, the gold is reduced without addition: for it recovers back again the very phlogiſton which, during its ſolution, it had before parted with to the marine acid; and the acid accordingly paſſes over into the receiver in its prior dephlogiſticated ſtate.

Gold, thus diſſolved by the *dephlogiſticated marine acid alone*, is actually precipitated, on the addition of a volatile alcali, in the form of fulminating gold. From this proceſs it appears clearly that the peculiar qualities of this powder are not to be accounted for from the preſence of any *nitrous acid* ſuppoſed to be contained in it.

That the *earth of gold* † attracts a volatile alcali more ſtrongly than the latter is attracted even by the vitriolic acid, the Author ſhews by digeſting this calx in a ſolution of *Glauber's ſal ammoniac*. In this caſe, this *neutral* ſolution of volatile alcali and vitriolic acid became *acidulous*; in conſequence of its parting with a portion of its volatile alcali, which had left the vitriolic acid, and united itſelf with the earth of gold; conſtituting with it a true *aurum fulminans*, which, from theſe and other experiments, appears evidently to be nothing more than a combination of the earth of gold and volatile alcali;—particularly from the following:

The Author diſſolved fulminating gold in marine acid, and put ſeveral pieces of copper into the ſolution. The gold was precipitated, on recovering its phlogiſton from the copper; and the volatile alcali which had been a conſtituent part of the fulminating gold, and which had been expelled from it on its reduction, and had entered into the ſolution, was readily recogniſed, on adding ſome fixed alcali to expel it from the ſolution previouſly evaporated to dryneſs.

The Author's analyſis of fulminating gold, particularly with

† By this term the Author denotes the precipitate thrown down from a ſolution of gold, on the addition of a *fixed* alcali; and which is known *not* to poſſeſs a fulminating quality.

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reſpect to its accenſion, furniſhes us, as Mr. Kirwan well obſerves in his Notes, with a new and important diſcovery;—the decompoſition of pure volatile alcali. This calx of gold, at the inſtant of its exploſion, is ſuddenly reduced to a metallic ſtate, by means of the phlogiſton which it attracts from the volatile alcali *: while the other conſtituent part, or parts, of that ſaline ſubſtance appear, from ſubſequent experiments, to aſſume the form of a particular ſpecies of *air*; which Mr. Scheele conſiders as agreeing with *phlogiſticated air* in its principal properties. At leaſt, a candle was extinguiſhed in it; it was not abſorbed by water; nor did it make lime-water turbid. The Author refers on this occaſion to his *Memoir on Manganeſe*, above alluded to; where he has ſhewn, that, whenever a body attracts the phlogiſton which is an integrant part of the volatile alcali, ſuch air is always produced:—particularly in the diſtillation of *crocus martis* and *ſal ammoniac*; the precipitate thrown down from mercury ſublimate by volatile alcali; and in the detonation of *nitrum flammans*, or nitrous ammoniac.

Paſſing over many of the Author's experiments and reaſonings, more or leſs connected with his peculiar theory, we ſhall deſcribe a ſimple and eaſy method propoſed by him, of diſcovering *whether water contains empyreal*, i. e. *dephlogiſticated air, or not.* In a preceding experiment, when he was inquiring into the nature of atmoſpherical air, he found that the green precipitate, formed on adding fixed alcali to a ſolution of martial or green vitriol, ſhut up in a vial containing common air, during a fortnight, had decompounded the air, and had itſelf acquired the colour of *crocus martis:* and at the ſame time, out of 40 parts of common air, 12 were loſt. The air which diſappeared was the Author's *empyreal air*; and the remaining 28 parts were his *foul air*, in which a candle would not burn. By a mode of trial founded on this experiment, he diſcovers whether any particular water contains dephlogiſticated air.

To an ounce of the water, for inſtance, he adds about four drops of a ſolution of vitriol of iron, and adds two drops of a ſolution of ſalt of tartar ſomewhat diluted with water. The dark green precipitate thus formed changes into a *yellow* colour, in a couple of minutes, if the water contain empyreal air: but if the water has been very lately boiled, and cooled without having had free acceſs to the air, or has been lately diſtilled; the precipitate retains its green colour, and does not turn yel-

* There are ſome peculiarities reſpecting *heat*, in the Author's mode of explication, which differ ſomewhat from this account: but they cannot be here eaſily explained, as they are founded on his particular *theory of fire*; and the ſubject is certainly rendered clearer by the omiſſion of them.

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low, unleſs about an hour afterwards; and it never acquires a yellow colour, if it be kept in full glaſſes, ſo that the air have no acceſs to it.

Before we conclude our Review of the preſent intereſting performance, we ſhall gratify our philoſophical Readers by taking notice of a late diſcovery of the Author's; though it be here only incidentally mentioned, with a view to corroborate his particular ſyſtem reſpecting the conſtitution of empyreal air. It has indeed likewiſe induced him to propoſe this ſingular opinion —that metallic and earthy ſubſtances conſiſt only of *acids* combined with phlogiſton. We allude to his diſcoveries relating to that ſingular mineral, *arſenic*; which at once poſſeſſes the characters of a ſaline and of a metallic ſubſtance.

M. Macquer, whoſe analyſis of this mineral is well known to our chemical Readers, had indeed detected an *acid* in it; as forming a conſtituent part of it; or rather had diſcovered that it contained a *certain principle*, capable of conſtituting a *neutral* ſalt, when combined with a fixed *alcali:* but he entertained no ſuſpicion that this heavy metallic ſubſtance had not an *earth* for its baſis. In a Memoir printed in the Tranſactions of the Swediſh Academy, the Author has ſhewn, that the common arſenic of the ſhops conſiſts *only* of an *acid, ſui generis*, combined with a certain quantity of phlogiſton; and that even the *regulus* of arſenic, in which this heteroclite ſubſtance aſſumes the form of a *ſemi-metal*, conſiſts only of the ſame acid, combined with a ſtill greater portion of phlogiſton.

We did not ſpeak at random when, at the beginning of this article, we obſerved that chemiſtry had, in our times, aſſumed a new face. In the inſtance before us, we find a ſober and orthodox chemiſt inferring from his experiments, that all *earths* are a ſpecies of *acids*; and hinting, that even metals in general conſiſt of acid and phlogiſton only. Mr. Scheele founds this opinion not merely on his analyſis of arſenic, but likewiſe on other facts and obſervations; particularly on his former diſcoveries relative to the *ſparry acid.* He ſtill conſiders the *fluor cruſt* or earth, as conſiſting of this acid fixed by an union with water. This concluſion, however, is liable to objections: nevertheleſs, that great chemiſt, the Chevalier Bergman, in an excellent prefatory introduction to this work, ſeems to hold the ſame language with the Author, as well with reſpect to this ſubject, as to his extenſion of the principle to metals, &c. Theſe are his words:

'Since the *acid* of fluor and water, meeting one another in the form of *vapours* †, coagulate into ſiliceous *earth*; and acid of

† This is expreſſed too generally. From Dr. Prieſtley's mode of experimenting, it appears that the water need not be in a ſtate of *vapour*;

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of arſenic with phlogiſton coagulates into ſolid white arſenic'—and with ſtill more phlogiſton (he might have added), into a true *regulus* or ſemi-metal; 'there is ſome indication that *terreous* ſubſtances, as well as *metallic* calces, may be conſidered in their firſt principles as *acids*; which, in the firſt caſe, are become fixed by water, and, in the laſt, by phlogiſton.'

The Reader will meet with many obſcurities in this work, beſides thoſe incidental to a tranſlation; and which ariſe from the Author's great conciſeneſs on many ſubjects, where, it will naturally be wiſhed that he had been more explicit and circumſtantial; and from the want of a proper arrangement of his materials. Though the philoſophical Reader may probably reject the Author's theory of fire; he will here meet with many curious facts, diſperſed in various parts of the work, which may, in future, lead to important conſequences.—'In chemiſtry,' as the Chevalier Bergman well obſerves, 'there are none of the *Veritates Otioſæ*. The leaſt phenomenon, when examined in all its cauſes, is always connected with others of the greateſt importance; in ſuch a manner, that every thing is ſhewn connected in the great œconomy of nature.'

*pour*; as the ſiliceous earth appears as ſoon as the *fluor acid vapour, or air*, reaches the *under* ſurface of the water reſting on mercury: and from many of his experiments, on other occaſions as well as the preſent, it ſeems probable that the *fluor acid air* holds the fluor cruſt or earth in ſolution, *previouſly* to its meeting with the water; which only decompounds this air by condenſing, and uniting with, its *acid*: while the earth, deprived of its former *aerial ſolvent*, is precipitated, and becomes viſible, under the form of *fluor cruſt*.

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Art. IV. *An Examination of Dr. Crawford's Theory of Heat and Combuſtion:* By William Morgan. 8vo. 1s. 6d. Cadell. 1781.

THOUGH we have, in thoſe parts of our work which are ſpecified below *, already given a pretty full account of Dr. Crawford's theory of fire; yet, as the ſubject is rather of an intricate nature, we ſhall endeavour to throw a little more light upon it, by availing ourſelves of the preſent Author's general expoſition of that hypotheſis: the refutation of which, at leaſt in ſome of its moſt eſſential parts, is the profeſſed object of this publication. In ſhort, we ſhall only, except perhaps in a few inſtances, take upon us the office of *Relaters*; and confine ourſelves to ſuch parts of the performance as are not much involved in calculation.

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* See M. Review, Vol. lxi. November 1779, pag. 378; and Mr. Magellan's explanation of Dr. Crawford's theory of fire, in the *Appendix* to our 63d volume [1780] pag. 499.

That

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That two *heterogeneous* bodies (ſuch as mercury and water, for inſtance), of different temperatures, and which are not known to have any chemical action upon each other, ſhould, on their admixture, indicate a temperature, in many caſes, very different from that which would reſult from a mixture of two *homogeneous* bodies, the temperatures of which differed in the ſame *ratio* as the former—is certainly a *fact* of no ſmall importance towards the acquiring ſome knowledge of the nature of that myſterious *element*—if it be an element—called *Fire*. Dr. Crawford accordingly, availing himſelf of this *fact*, has deduced certain important conſequences from it; the juſtice of which however is arraigned by the very acute and ingenious Author of the preſent performance.

According to Mr. Morgan's expoſition of Dr. Crawford's ſyſtem, fire, or heat, 'is contained in a great quantity in moſt bodies, when at the common temperature of the atmoſphere; but being in this caſe *latent*, and producing no effects which render it the object of our ſenſes, he diſtinguiſhes it by the appellation of *abſolute* heat: and if this ſame principle be ſo increaſed that it ſhall exceed the heat of the ſurrounding medium, and become obvious both to ſight and touch, or to the latter ſeparately, he denominates it *ſenſible* heat.' In other words, if fire, conſidered as a component part of bodies, exiſts in them only in ſuch a quantity, as not to render them warmer than the atmoſphere, it is called *abſolute* heat: but if its quantity be ſo large as to produce what is vulgarly called heat, it is then denominated *ſenſible* heat: ſo that Dr. Crawford's diſtribution of fire into two claſſes regards only the *quantity*, and not any difference in the *quality* of this principle. According to this idea, equal weights of heterogeneous ſubſtances may contain unequal quantities of abſolute heat; and the powers which certain bodies poſſeſs, of collecting and retaining the element of fire in greater quantity than others, Dr. Crawford calls the *capacities* of bodies for containing heat.

This capacity is greater, for inſtance, in atmoſpherical, and dephlogiſticated, that is, pure air, than in fixed and phlogiſticated air. Dr. Crawford's experiments lead likewiſe him to maintain, that the earths or calces of metals poſſeſs a capacity of containing, and that they actually contain, more heat than the metals themſelves: and combining theſe two general facts, he deduces from them this conſequence;—"that bodies when joined to *phlogiſton* contain leſs abſolute heat than when they are ſeparated from it;" and therefore, "that if phlogiſton be added to a body, a quantity of the abſolute heat of that body will be extricated; and if phlogiſton be ſeparated again, an equal quantity of heat will be abſorbed." From theſe principles he infers, "that heat and phlogiſton appear to be two oppoſite principles in nature;" and

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and from thence he deduces the whole myſtery of combuſtion.

Such is the ſubſtance of part of Mr. Morgan's explanation of Dr. Crawford's theory of heat, which the latter afterwards applies to account for the production of animal heat. This part of Dr. Crawford's hypotheſis, ſays the Author, 'depends ſo much on the repugnancy of phlogiſton to fire, that if theſe two principles can be ſhewn not to be averſe to one another, a theory founded on this mutual averſion, and ſupported likewiſe by ſo few experiments, will hardly be thought to deſerve much attention.'

The Author then inquires into the principles on which Dr. Crawford has founded his theory; and particularly examines the experiment, which was, we believe, firſt made by Fahrenheit, in which a pint of water at 100° F. is mixed with a *pint* of quickſilver at 50 degrees. In this caſe, we are told that the common temperature of the whole will be nearly 80 degrees; ſo that the water will have loſt 20 degrees of its heat, and the quickſilver will have gained 30 degrees. Hence it is inferred, that the comparative quantities of abſolute heat in water and quickſilver are as 30 to 20; or, that a pint of water has more heat than a pint of quickſilver in the proportion of 3 to 2; and therefore, the Author adds, the ſame quantity of fire, according to Dr. Crawford's reaſoning, which will require only two parts of water to contain it, will not be contained in leſs than three parts of quickſilver.

Mr. Morgan endeavours to ſhew, that the concluſions which have been drawn from experiments of this kind, allowing the truth of the reſults, are not well founded; and illuſtrates his objection by alluding to ſome caſes reſpecting ſaline ſolutions. He does not ſee that the experiment in queſtion proves any thing more than that ſome bodies, as Dr. Franklin has obſerved, are better *conductors* of fire than others; or are more or leſs capable of being acted upon by heat, whatever it is. In ſhort, he does not perceive that facts of this kind are adapted to prove any *particular theory* of heat; and on the whole conſiders the matter as 'a ſubject which is much more eaſily controverted than underſtood.'

The Author afterwards relates various experiments, which ſeem to render very queſtionable the accuracy of the *manner* in which Dr. Crawford's experiments were made; and to invalidate the rule on which they are founded. Thus—to give only a few inſtances—uſing always equal *weights* (not bulks) of mercury and water, of different temperatures; in one caſe, the abſolute heats of mercury and water are found to be to each other in the *ratio* of 1 to 15.9; in a ſecond experiment, of 1 to 34.6; in a third, the *ratio* turns out to be 1 to 32.8. In this experiment,

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ment, the mercury (at 181°) loſt 112 degrees; and the water (at 65°) gained only 3½ degrees. In a fourth trial, the abſolute heat of the mercury to that of the water, was in the ratio of 1 to 21.6. In ſhort, the Author produces many experiments, and offers various other obſervations, to ſhew that the concluſions, deduced by Dr. Crawford from his experiments, muſt be rendered *precarious*, at leaſt, by the inaccuracies, and the various ſources of inaccuracy, which he has pointed out.

Thoſe propoſitions particularly, on which Dr. Crawford has founded his theory of *Animal heat*, are next examined, with the ſame attention and preciſion; as well as the experiments from which Dr. Crawford inferred the very great quantity of abſolute heat contained in atmoſpherical and dephlogiſticated air: while fixed, or impure air, heated, and contained in bladders, is ſaid to have imparted no more heat to water, than would have been communicated to it by the ſame bladder empty, or in a collapſed ſtate.

In our Review of Dr. Crawford's performance, we queſtioned the practicability of deducing any ſatisfactory reſults from this claſs of his experiments, relative to *air*, on two accounts. [See M. Review, November 1779, pag. 385, 386.] Theſe were, the extreme *ſmallneſs* of the *ſcale*; and the miſtake which we conceived he had made, and which we ſtill conceive to be a miſtake, in his confounding *fixed* and *phlogiſticated* air; or, in other words, in conſidering atmoſpherical air, in certain proceſſes, ſuch as reſpiration, combuſtion, &c. to be *changed* into fixed air:—an opinion, which, though maintained by many reſpectable philoſophers, has not, to the beſt of our recollection, been hitherto ſupported by any deciſive or even plauſible experiment; while there are numerous conſiderations that militate againſt it: the appearance of a *ſmall quantity* of fixed air, in certain phlogiſtic and other proceſſes, being eaſily accounted for, by conſidering it as either previouſly exiſting in, and now precipitated from, the atmoſpherical (or even dephlogiſticated) air, in which the experiment was made; or as furniſhed by ſome of the materials employed in the proceſs. With reſpect to this laſt particular—the ſame portion of charcoal, for inſtance, will, for a long time, continue to furniſh fixed air in numerous and various proceſſes; and even, when at length its phlogiſton is all diſſipated, and it is reduced to white aſhes, the ſmall quantity of alcaline ſalt contained in them, is ſtill found to be in a *mild* ſtate, that is, to contain fixed air.—But to return from this ſeeming digreſſion from our *immediate* ſubject;—though it can ſcarce be properly called a digreſſion: as Dr. Crawford, in accounting for the heat produced in combuſtion, founds his reaſoning on the ſuppoſition that fixed air is a combination of common



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air and phlogiſton; and that, in the proceſs of combuſtion, common air is immediately changed into fixed air.

His preſent *Examiner*, who likewiſe controverts this laſt poſition (from which Dr. Crawford had inferred that 'atmoſpherical air, by being ſuddenly *converted* into fixed air, is capable of raiſing the latter 13,400 degrees, or to 12 times the heat of red hot iron') relates ſeveral experiments, made with the aſſiſtance of a particular and commodious apparatus, here deſcribed and delineated. From theſe it appears, that no one kind of air ſeems to have a greater power of heating water than another; nor does one ſpecies of air contain more abſolute heat than another. In ſhort, according to his experiments, to which we cannot avoid giving full credit, the effects of heated air, *pure* or *impure*, mixed with cold water, are nearly imperceptible; or, if perceptible, are ſuch as may very eaſily be accounted for, from the unavoidable inaccuracies in making the experiment.

Dr. Crawford's third propoſition—"that *the capacities of bodies for containing heat are diminiſhed by the addition of phlogiſton, and increaſed by the ſeparation of this principle.*"—is conteſted by the Author; firſt, as being founded only on a few experiments, and theſe too, made on *one* claſs of bodies: they cannot therefore juſtify a general concluſion applicable to *all* bodies.—'To ſay that *every ſubſtance* in nature has leſs heat in proportion as its phlogiſton is increaſed, merely becauſe *metals* may have this property, is to take a vaſt deal too much for granted, and to betray a greater fondneſs for ſyſtems than appears to be conſiſtent with true philoſophy.'—In the ſecond place, admitting even that tin, lead, iron, and antimony, nay that all metallic ſubſtances have their heat diminiſhed in proportion as their phlogiſton is increaſed; or that they contain leſs heat than their calces; the Author proceeds to ſhew, by a few experiments, that this propoſition is *not* true with reſpect to ſome *other* bodies; and concludes from thence that Dr. Crawford's ſyſtem is not founded upon an *univerſal* law of nature. The objects of the Author's four experiments, reſpecting this ſubject, are drawn from the vegetable and mineral kingdom. Saw duſt, or wood, containing all its phlogiſton, is put to the trial with potaſhes, or wood deprived of its phlogiſton; and pit coal is oppoſed to its aſhes. Both theſe ſets of experiments ſeem to bear their teſtimony againſt Dr. Crawford's too general propoſition. The abſolute heat of *crude* wood to that of *calcined* wood was found to be in the *ratio* of 23.6 to 7.8, or of 3 to 1; and the heat of coal to that of calcined coal, in the *ratio* of 5 to 3.4.

The Author's laſt ſection contains many pertinent obſervations, with reſpect to ſeveral remarkable facts relating to heat and combuſtion; and which Dr. Crawford had noticed, as re-



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ceiving an easy solution from his system. Mr. Morgan shews, that the heat which is known to be produced in these cases, and for the production of which Dr. Crawford accounts, by supposing it to be occasioned by a decomposition of the *air*, may be produced likewise *in vacuo*, or in an exhausted receiver, in air containing phlogiston. Thus the heat produced by a paste formed of iron filings, sulphur, and water, takes place even when the materials are exposed to *impure*, that is *nitrous air*. Again, the heat and flame produced on the admixture of essential and other oils with spirit of nitre; the heat occasioned by the attrition of a flint and steel; and that produced by the electric spark, have all been observed to take place *in vacuo*. In the last mentioned case, the Author drew the sparks from a very large conductor, through a *vacuum* one inch long, and $\frac{3}{4}$ of an inch in diameter. The mercury rose in less than a minute two degrees; nor did he find it rise much, if at all, faster, when he made the sparks pass through *common air*, exactly in the same circumstances.

One of Dr. Crawford's observations, or rather deductions from some complicated experiments, which the Author particularly notices, is, that 'the same heat which raises *common air* one degree, will raise *fixed air* 67 degrees.' This assertion appeared so extraordinary to the Author, and at the same time, if true, so easy to be verified, that he determined to put it to the test of a *direct* experiment: for if heat produced effects so immensely greater on fixed, than it does on common air; these effects should be visible in a thermometer suspended in each.

Two thermometers were accordingly suspended in two separate bladders, one of which contained a pint of fixed air, and the other an equal quantity of common air, both at the temperature of 75 degrees. Plunging both the bladders at the same instant into a pail of water at 150°; the mercury was seen to rise as fast in the fixed as it did in the common air. Inflammable air was tried in the same manner; and also phlogisticated and deplogisticated airs; 'in which case, the one ought to have heated 300 times faster than the other:' but the results of all these experiments were much the same.

It may be alleged, says Mr. Morgan, that Dr. Crawford's meaning is only that common air, in a given degree of sensible heat, contains, *in a latent state*, 67 times as much heat as fixed air of the same degree of sensible heat; yet, 'if by the degree of *absolute* heat he meant, what alone it properly signifies, *the different capacities of being heated and cooled*, or *different susceptibilities of the action of fire*; then does this experiment undeniably prove, that there is no difference in the degree of this absolute heat in fixed and common air. Were there any such difference, the thermometer would rise faster in the one than in the other;



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as is known to be the caſe with regard to quickſilver and water, metals and their calces, &c.'

Theſe and many other pertinent reflections and experiments, certainly merit the attention of thoſe who wiſh to inveſtigate this curious ſubject, and particularly of Dr. Crawford; whom we hope they will incite to repeat, diverſify, and extend his experiments. Science cannot fail to be a gainer by an amicable contention of this kind.

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ART. IV. *Conſiderations on the Efficacy of Electricity in removing Female Obſtructions*, &c. By John Birch, Surgeon. The Second Edition. 8vo. 1s. 6d. Cadell. 1780.

IN our Review of the firſt edition of this performance, we obſerved, that the medical reader would naturally wiſh that the Author had been more explicit, in deſcribing the manner in which the electric ſhock was exhibited, in the caſes related by him.——'The number of deſperate caſes,' ſays the Author in the Preface to this edition, 'ariſing from obſtructed menſes, which have been relieved by electricity ſince the firſt publication of this pamphlet, brings a ſatisfactory reflection to my mind, and induces me to give a more particular deſcription of my manner of applying it; that the practice may become general, and that an objection which has been illiberally urged againſt it may be removed: for, if any *indelicacy* attended the mode of treatment, that alone would have been an inſuperable objection to the recommendation of it, and muſt have diſcouraged the uſe of ſo efficacious and ſo beneficial a remedy.'

The Author accordingly, in his Preface to the preſent edition of his Pamphlet, has given a ſhort and general deſcription of his method of tranſmitting the electric ſhock through the parts principally intereſted; in which the operation is ſo conducted, as not to give offence to the moſt ſcrupulous delicacy of the patient. In caſes of this nature, however, as well as in many other medical and chirurgical proceedings and operations, *delicacy* is a term merely relative; and if the Author had been a little more communicative in his firſt edition, he might very probably have prevented what he calls the 'objection which has been *illiberally* urged againſt his practice.' In operations, the ſcope of which is to ſave life, or even to reſtore health, common ſenſe has, by common conſent, even in the moſt refined communities, given its ſanction to certain means to obtain theſe ends; which, conſidered ſingly, and without a view to their object or conſequence, might juſtly be conſidered as indecorous, indecent, or even groſs, in an extreme degree.

No proceeding, however, which can juſtly merit any one of theſe epithets, as we now learn, takes place in the Author's



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method of adminiſtering the ſhock. One of the *directors* (or ſlender metallic rods) is introduced through the pocket, or down the back of the ſtays, ſo as to reach to the lower part of the ſpine, nearly upon the *os ſacrum*, while the other is placed below the peak of the ſtays. When the directors are thus ſituated, the ſhock is expected to paſs immediately through that part of the *pelvis* which is included between the directors. One of them is then removed from under the peak of the ſtays, and placed under one foot, and afterwards under the other. Some lateral ſhocks are afterwards tranſmitted acroſs the *pelvis*, after having introduced a director through each pocket-hole.

This is an abridgment of the Author's deſcription of the method which he has uſed in the generality of caſes that have been ſubmitted to his care; and 'where the diſeaſe has ariſen only from an obſtruction of the uterine veſſels,' and has not been attended with extreme debility, and periodical pains about the region of the *uterus*, he declares, that 'this method has always proved ſucceſsful;' and that he conſiders *electricity* as being 'as certain a ſpecific for the removal of menſtrual obſtructions, as the bark for the cure of intermittents, or Mercury for the *lues Venerea*.'

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Art. V. *Continuation of the Account of Mr. Gibbon's Hiſtory of the Decline and Fall of the Roman Empire.*

MR. Gibbon introduces the nineteenth chapter of his Hiſtory with obſerving, that, as Conſtantius was deſtitute of perſonal merit, either in peace or war, as he feared his Generals, and diſtruſted his Miniſters, the triumph of his arms ſerved only to eſtabliſh the reign of the *Eunuchs* over the Roman world. Thoſe unhappy beings, the antient production of oriental jealouſy and deſpotiſm, were introduced into Greece and Rome, he ſays, by the contagion of Aſiatic luxury. Their progreſs was rapid; and the eunuchs, who, in the time of Auguſtus, had been abhorred, as the monſtrous retinue of an Egyptian Queen, were gradually admitted into the families of matrons, of Senators, and of the Emperors themſelves. Reſtrained by the ſevere edicts of Domitian and Nerva, cheriſhed by the pride of Diocletian, reduced to an humble ſtation by the prudence of Conſtantine, they multiplied in the palaces of his degenerate ſons, and inſenſibly acquired the knowledge, and at length the direction, of the ſecret counſels of Conſtantius. The averſion and contempt which mankind has ſo uniformly entertained for that imperfect ſpecies, appears, our Hiſtorian ſays, to have degraded their character, and to have rendered them almoſt as incapable as they were ſuppoſed to be, of conceiving any generous



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ſentiment, or of performing any worthy action. But the Eunuchs were ſkilled in the arts of flattery and intrigue; and they alternately governed the mind of Conſtantius by his fears, his indolence, and his vanity. Whilſt he viewed in a deceitful mirror the fair appearance of public proſperity, he ſupinely permitted them to intercept the complaints of the injured provinces, to accumulate immenſe treaſures by the ſale of juſtice and of honours; to diſgrace the moſt important dignities, by the promotion of thoſe who had purchaſed at their hands, the powers of oppreſſion, and to gratify their reſentment againſt the few independent ſpirits, who arrogantly refuſed to ſolicit the protection of ſlaves. Of theſe ſlaves the moſt diſtinguiſhed was the Chamberlain, Euſebius, who ruled the monarch and the palace with ſuch abſolute ſway, that Conſtantius, according to the ſarcaſm of an impartial hiſtorian (Ammian. l. 18. c. 4.), poſſeſſed ſome credit with this haughty favourite. By his artful ſuggeſtions, the Emperor was perſuaded to ſubſcribe the condemnation of the unfortunate Gallus, and to add a new crime to the long liſt of unnatural murders, which pollute the honour of the houſe of Conſtantine.

Our Hiſtorian now proceeds to give an account of the elevation and death of Gallus—the danger and elevation of Julian—the Sarmatian and Perſian wars—the victories of Julian in Gaul, he and concludes the chapter in the following manner:

'His ſalutary influence (Julian's) reſtored the cities of Gaul, which had been ſo long expoſed to the evils of civil diſcord, Barbarian war, and domeſtic tyranny; and the ſpirit of induſtry was revived with the hopes of enjoyment. Agriculture, manufactures, and commerce, again flouriſhed under the protection of the laws; and the *curiæ*, or civil corporations, were again filled with uſeful and reſpectable members: the youth were no longer apprehenſive of marriage; and married perſons were no longer apprehenſive of poſterity: the public and private feſtivals were celebrated with cuſtomary pomp; and the frequent and ſecure intercourſe of the provinces diſplayed the image of national proſperity. A mind like that of Julian, muſt have felt the general happineſs of which he was the author; but he viewed, with peculiar ſatisfaction and complacency, the city of Paris; the ſeat of his winter reſidence, and the object even of his partial affection. That ſplendid capital, which now embraces an ample territory on either ſide of the Seine, was originally confined to the ſmall iſland in the midſt of the river, from whence the inhabitants derived a ſupply of pure and ſalubrious water. The river bathed the foot of the walls; and the town was acceſſible only by two wooden bridges. A foreſt overſpread the northern ſide of the Seine; but on the ſouth, the ground, which now bears the name of the Univerſity, was inſenſibly covered with houſes, and adorned with a palace and amphitheatre, baths, an aqueduct, and a field of Mars for the exerciſe of the Roman troops. The ſeverity of the climate was tempered by the neighbourhood of the ocean; and with ſome precautions, which experience had

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had taught, the vine and fig-tree were successfully cultivated. But, in remarkable winters, the Seine was deeply frozen; and the huge pieces of ice that floated down the stream, might be compared, by an Asiatic, to the blocks of white marble which were extracted from the quarries of Phrygia. The licentiousness and corruption of Antioch, recalled to the memory of Julian the severe and simple manners of his beloved Lutetia; where the amusements of the theatre were unknown or despised. He indignantly contrasted the effeminate Syrians with the brave and honest simplicity of the Gauls, and almost forgave the intemperance, which was the only stain of the Celtic character. If Julian could now revisit the capital of France, he might converse with men of science and genius, capable of understanding and of instructing a disciple of the Greeks; he might excuse the lively and graceful follies of a nation, whose martial spirit has never been enervated by the indulgence of luxury; and he must applaud the perfection of that inestimable art, which softens, and refines, and embellishes the intercourse of social life.'

The twentieth chapter does much honour to the judgment and political discernment of the Historian, and contains a great deal of valuable instruction. Mr. Gibbon considers the motives, the progress, and the effects of the conversion of Constantine, together with the legal establishment and constitution of the Christian or Catholic Church.

'The victories and the civil policy of Constantine,' says he, 'no longer influence the state of Europe; but a considerable portion of the globe still retains the impression which it received from the conversion of that monarch; and the ecclesiastical institutions of his reign are still connected, by an indissoluble chain, with the opinions, the passions, and the interest, of the present generation.

'In the consideration of a subject which may be examined with impartiality, but cannot be viewed with indifference, a difficulty immediately arises of a very unexpected nature; that of ascertaining the real and precise date of the conversion of Constantine. The eloquent Lactantius, in the midst of his court, seems impatient to proclaim to the world, the glorious example of the sovereign of Gaul; who, in the first moments of his reign, acknowledged and adored the majesty of the true and only God. The learned Eusebius has ascribed the faith of Constantine to the miraculous sign which was displayed in the heavens, whilst he meditated and prepared the Italian expedition. The historian Zosimus maliciously asserts, that the Emperor had imbrued his hands in the blood of his eldest son, before he publicly renounced the gods of Rome and of his ancestors. The perplexity produced by these discordant authorities, is derived from the behaviour of Constantine himself. According to the strictness of ecclesiastical language, the first of the *Christian* Emperors was unworthy of that name, till the moment of his death; since it was only during his last illness that he received, as a catechumen, the imposition of hands, and was afterwards admitted, by the initiatory rites of baptism, into the number of the faithful. The Christianity of Constantine must be allowed in a much more vague and qualified sense; and the nicest accuracy is required in tracing the flow and al-



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moſt imperceptible gradations by which the monarch declared himſelf the protector, and at length the proſelyte, of the church. It was an arduous taſk to eradicate the habits and prejudices of his education, to acknowledge the divine power of Chriſt, and to underſtand that the truth of *his* revelation was incompatible with the worſhip of the gods. The obſtacles which he had probably experienced in his own mind, inſtructed him to proceed with caution in the momentous change of a national religion; and he inſenſibly diſcovered his new opinions, as far as he could enforce them with ſafety and with effect. During the whole courſe of his reign, the ſtream of Chriſtianity flowed with a gentle, though accelerated motion: but its general direction was ſometimes checked and ſometimes diverted, by the accidental circumſtances of the times, and by the prudence, or poſſibly by the caprice, of the monarch. His miniſters were permitted to ſignify the intentions of their maſter, in the various language which was beſt adapted to their reſpective principles; and he artfully balanced the hopes and fears of his ſubjects, by publiſhing in the ſame year two edicts; the firſt of which enjoined the ſolemn obſervance of Sunday, and the ſecond directed the regular conſultation of the Aruſpices. While this important revolution yet remained in ſuſpence, the Chriſtians and the Pagans watched the conduct of their ſovereign with the ſame anxiety, but with very oppoſite ſentiments. The former were prompted by every motive of zeal, as well as vanity, to exaggerate the marks of his favour, and the evidences of his faith. The latter, till their juſt apprehenſions were changed into deſpair and reſentment, attempted to conceal from the world, and from themſelves, that the gods of Rome could no longer reckon the Emperor in the number of their votaries. The ſame paſſions and prejudices have engaged the partial writers of the times to connect the public profeſſion of Chriſtianity, with the moſt glorious or the moſt ignominious æra of the reign of Conſtantine.

'Whatever ſymptoms of Chriſtian piety might tranſpire in the diſcourſes or actions of Conſtantine, he perſevered till he was near forty years of age in the practice of the eſtabliſhed religion; and the ſame conduct which in the court of Nicomedia might be imputed to his fear, could be aſcribed only to the inclination or policy of the ſovereign of Gaul. His liberality reſtored and enriched the temples of the gods: the medals which iſſued from his Imperial mint are impreſſed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increaſed the council of Olympus by the ſolemn apotheoſis of his father Conſtantius. But the devotion of Conſtantine was more peculiarly directed to the genius of the Sun, the Apollo of Greek and Roman mythology; and he was pleaſed to be repreſented with the ſymbols of the God of Light and Poetry. The unerring ſhafts of that deity, the brightneſs of his eyes, his laurel wreath, immortal beauty, and elegant accompliſhments, ſeem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Conſtantine; and the credulous multitude were taught to believe, that the Emperor was permitted to behold with mortal eyes, the viſible majeſty of their tutelar deity; and that, either waking or in a viſion, he was bleſſed with the auſpicious omens of a long and victorious reign. The Sun was univerſally

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verſally celebrated as the invincible guide and protector of Conſtantine; and the Pagans might reaſonably expect, that the inſulted god would purſue, with unrelenting vengeance, the impiety of his ungrateful favourite.

'As long as Conſtantine exerciſed a limited ſovereignty over the provinces of Gaul, his Chriſtian ſubjects were protected by the authority, and perhaps by the laws, of a prince, who wiſely left to the gods, the care of vindicating their own honour. If we may credit the aſſertion of Conſtantine himſelf, he had been an indignant ſpectator of the ſavage cruelties which were inflicted, by the hands of Roman ſoldiers, on thoſe citizens whoſe religion was their only crime. In the Eaſt and in the Weſt, he had ſeen the different effects of ſeverity and indulgence; and as the former was rendered ſtill more odious by the example of Galerius, his implacable enemy, the latter was recommended to his imitation by the authority and advice of a dying father. The ſon of Conſtantius immediately ſuſpended or repealed the edicts of perſecution, and granted the free exerciſe of their religious ceremonies to all thoſe, who had already profeſſed themſelves members of the church. They were ſoon encouraged to depend on the favour as well as on the juſtice of their ſovereign, who had imbibed a ſecret and ſincere reverence for the name of Chriſt, and for the God of the Chriſtians.

'About five months after the conqueſt of Italy, the Emperor made a ſolemn and authentic declaration of his ſentiments, by the celebrated edict of Milan, which reſtored peace to the Catholic church. In the perſonal interview of the two weſtern princes, Conſtantine, by the aſcendant of genius and power, obtained the ready concurrence of his colleague Licinius; the union of their names and authority diſarmed the fury of Maximin; and, after the death of the tyrant of the Eaſt, the edict of Milan was received as a general and fundamental law of the Roman world. The wiſdom of the Emperors provided for the reſtitution of all the civil and religious rights of which the Chriſtians had been ſo unjuſtly deprived. It was enacted, that the places of worſhip, and public lands, which had been confiſcated, ſhould be reſtored to the church, without diſpute, without delay, and without expence: and this ſevere injunction was accompanied with a gracious promiſe, that if any of the purchaſers had paid a fair and adequate price, they ſhould be indemnified from the Imperial treaſury. The ſalutary regulations which guard the future tranquillity of the faithful, are framed on the principles of enlarged and equal toleration; and ſuch an equality muſt have been interpreted by a recent ſect, as an advantageous and honourable diſtinction. The two Emperors proclaim to the world, that they have granted a free and abſolute power to the Chriſtians, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the beſt adapted to his own uſe. They carefully explain every ambiguous word, remove every exception, and exact from the Governors of the provinces a ſtrict obedience to the true and ſimple meaning of an edict, which was deſigned to eſtabliſh and ſecure, without any limitation, the claims of religious liberty. They condeſcend to aſſign two weighty reaſons which have induced them to allow

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allow this universal toleration: the humane intention of consulting the peace and happiness of their people; and the pious hope, that, by such a conduct, they shall appease and propitiate *the Deity*, whose seat is in heaven. They gratefully acknowledge the many signal proofs which they have received of the divine favour; and they trust, that the same Providence will for ever continue to protect the prosperity of the prince and people. From these vague and indefinite expressions of piety, three suppositions may be deduced, of a different, but not of an incompatible, nature. The mind of Constantine might fluctuate between the Pagan and the Christian religions. According to the loose and complying notions of Polytheism, he might acknowledge the God of the Christians as *one* of the *many* deities who composed the hierarchy of heaven. Or, perhaps, he might embrace the philosophic and pleasing idea, that, notwithstanding the variety of names, of rites, and of opinions, all the sects and all the nations of mankind, are united in the worship of the common Father and Creator of the universe.'

In the further prosecution of his subject, Mr. Gibbon observes, that the Christian religion contains *a pure, benevolent, and universal system of ethics, adapted to every duty and every condition of life.* Such an acknowledgment, and from such a writer too, will, we hope, have due weight with a certain class of readers, and of Authors likewise, and lead them seriously to consider, how far it is consistent with the character of good citizens, to endeavour, by sly insinuations, oblique hints, indecent sneer and ridicule, to weaken the influence of so *pure and benevolent* a system as that of Christianity, acknowledged to be admirably calculated for promoting the happiness of individuals, and the welfare of society. But to return.

In this chapter, Mr. Gibbon enables his readers to form a just estimate of the famous vision of Constantine, by a distinct consideration of the *standard*, the *dream*, and the *celestial sign*; by separating the historical, the natural, and the marvellous parts of this extraordinary story, which, in the composition of a specious argument, have been artfully confounded, he says, in one splendid and brittle mass.

The whole of this chapter is curious and interesting, but we must content ourselves with laying before our Readers the following extract:

'The pride of Constantine, says Mr. Gibbon, who refused the privileges of a catechumen, cannot easily be explained or excused; but the delay of his baptism may be justified by the maxims and the practice of ecclesiastical antiquity. The sacrament of baptism was regularly administered by the Bishop himself, with his assistant clergy, in the cathedral church of the diocese, during the fifty days between the solemn festivals of Easter and Pentecost; and this holy term admitted a numerous band of infants and adult persons into the bosom of the church. The discretion of parents often suspended the baptism of their children till they could understand the obligations which they

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they contracted: the severity of ancient Bishops exacted from the new converts a noviciate of two or three years; and the catechumens themselves, from different motives of a temporal or a spiritual nature, were seldom impatient to assume the character of perfect and initiated Christians. The sacrament of baptism was supposed to contain a full and absolute expiation of sin; and the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation. Among the proselytes of Christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an ineſtimable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyment of this world, while they still retained in their own hands the means of a sure and easy absolution. The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionably declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice, was polluted by the execution, or rather murder, of his eldest son. This date is alone sufficient to refute the ignorant and malicious suggestions of Zosimus, who affirms, that, after the death of Crispus, the remorse of his father accepted from the ministers of Christianity the expiation which he had vainly solicited from the Pagan pontiffs. At the time of the death of Crispus, the Emperor could no longer hesitate in the choice of a religion; he could no longer be ignorant that the church was possessed of an infallible remedy, though he chose to defer the application of it, till the approach of death had removed the temptation and danger of a relapse. The Bishops, whom he summoned, in his last illness, to the palace of Nicomedia, were edified by the fervour with which he requested and received the sacrament of baptism, by the solemn protestation that the remainder of his life should be worthy of a disciple of Christ. and by his humble refusal to wear the Imperial purple after he had been clothed in the white garment of a Neophyte. The example and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe, that the innocent blood which they might shed in a long reign, would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundations of moral virtue.

The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated Christianity on the throne of the Roman world; and the Greeks, who celebrate the festival of the Imperial saint, seldom mention the name of Constantine without adding *equal to the Apostles.* Such a comparison, if it alludes to the character of those divine missionaries, must be imputed to the extravagance of impious flattery. But if the parallel is confined to the

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the extent and number of their evangelic victories, the success of Constantine might perhaps equal that of the Apostles themselves. By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of Christianity; and its active and numerous ministers received a free permission, a liberal encouragement, to recommend the salutary truths of revelation by every argument which could affect the reason or piety of mankind. The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered, that the profession of Christianity might contribute to the interest of the present, as well as of a future, life. The hopes of wealth and honours, the example of an Emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal, by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donatives; and the new capital of the East gloried in the singular advantage, that Constantinople was never profaned by the worship of idols. As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true, that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children; and that a white garment, with twenty pieces of gold, had been promised by the Emperor to every convert. The powerful influence of Constantine was not circumscribed by the narrow limits of his life, or of his dominions. The education which he bestowed on his sons and nephews, secured to the empire a race of princes, whose faith was still more lively and sincere, as they imbibed, in their earliest infancy, the spirit, or at least the doctrine, of Christianity. War and commerce had spread the knowledge of the gospel beyond the confines of the Roman provinces; and the Barbarians, who had disdained an humble and proscribed sect, soon learned to esteem a religion which had been so lately embraced by the greatest monarch and the most civilized nation of the globe. The Goths and Germans, who enlisted under the standard of Rome, revered the cross which glittered at the head of the legions, and their fierce countrymen received at the same time, the lessons of faith and of humanity. The Kings of Iberia and Armenia worshipped the God of their protector; and their subjects, who have invariably preserved the name of Christians, soon formed a sacred and perpetual connection with their Roman brethren. The Christians of Persia were suspected, in time of war, of preferring their religion to their country; but as long as peace subsisted between the two empires, the persecuting spirit of the Magi was effectually restrained by the interposition of Constantine. The rays of the gospel illuminated the coast of India. The colonies of Jews, who had penetrated into Arabia and Æthiopia, opposed the progress of Christianity; but the labour of the missionaries was in some measure facilitated by a previous knowledge of the Mosaic revelation; and Abyssinia still reveres the memory of Frumentius, who, in the time of Constantine, devoted his life to the conversion of those sequestered regions.

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Under the reign of his ſon Conſtantius, Theophilus, who was himſelf of Indian extraction, was inveſted with the double character of Ambaſſador and Biſhop. He embarked on the Red Sea with two hundred horſes of the pureſt breed of Cappadocia, which were ſent by the Emperor to the Prince of the Sabæans, or Homerites. Theophilus was entruſted with many other uſeful or curious preſents, which might raiſe the admiration, and conciliate the friendſhip, of the Barbarians; and he ſucceſsfully employed ſeveral years in a paſtoral viſit to the churches of the torrid zone.

'The irreſiſtible power of the Roman Emperors was diſplayed in the important and dangerous change of the national religion. The terrors of a military force ſilenced the faint and unſupported murmurs of the Pagans, and there was reaſon to expect, that the cheerful ſubmiſſion of the Chriſtian clergy, as well as people, would be the reſult of conſcience and gratitude. It was long ſince eſtabliſhed, as a fundamental maxim of the Roman conſtitution, that every rank of citizens were alike ſubject to the laws, and that the care of religion was the right, as well as duty of the civil magiſtrate. Conſtantine and his ſucceſſors could not eaſily perſuade themſelves that they had forfeited, by their converſion, any branch of the Imperial prerogatives, or that they were incapable of giving laws to a religion which they had protected and embraced. The Emperors ſtill continued to exerciſe a ſupreme juriſdiction over the eccleſiaſtical order; and the ſixteenth book of the Theodoſian code, repreſents, under a variety of titles, the authority which they aſſumed in the government of the Catholic church.

'But the diſtinction of the ſpiritual and temporal powers, which had never been impoſed on the free ſpirit of Greece and Rome, was introduced and confirmed by the legal eſtabliſhment of Chriſtianity. The office of Supreme Pontiff, which, from the time of Numa to that of Auguſtus, had always been exerciſed by one of the moſt eminent of the ſenators, was at length united to the Imperial dignity. The firſt magiſtrate of the ſtate, as often as he was prompted by ſuperſtition or policy, performed with his own hands the ſacerdotal functions; nor was there any order of prieſts, either at Rome or in the provinces, who claimed a more ſacred character among men, or a more intimate communication with the Gods. But in the Chriſtian church, which entruſts the ſervice of the altar to a perpetual ſucceſſion of conſecrated miniſters, the monarch, whoſe ſpiritual rank is leſs honourable than that of the meaneſt deacon, was ſeated below the rails of the ſanctuary, and confounded with the reſt of the faithful multitude. The Emperor might be ſaluted as the father of his people, but he owed a filial duty and reverence to the fathers of the church; and the ſame marks of reſpect, which Conſtantine had paid to the perſons of ſaints and confeſſors, were ſoon exacted by the pride of the epiſcopal order. A ſecret conflict between the civil and eccleſiaſtical juriſdictions embarraſſed the operations of the Roman government; and a pious Emperor was alarmed by the guilt and danger of touching with a profane hand the ark of the covenant. The ſeparation of men into the two orders of the clergy and of the laity was, indeed, familiar to many nations of antiquity; and the prieſts of India, of Perſia, of Aſſyria, of Judea, of Æthiopia, of Egypt, and of Gaul, derived

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derived from a celeſtial origin the temporal power and poſſeſſions which they had acquired. Theſe venerable inſtitutions had gradually aſſimilated themſelves to the manners and government of their reſpective countries; but the oppoſition or contempt of the civil power ſerved to cement the diſcipline of the primitive church. The Chriſtians had been obliged to elect their own magiſtrates, to raiſe and diſtribute a peculiar revenue, and to regulate the internal policy of their republic by a code of laws, which were ratified by the conſent of the people, and the practice of three hundred years. When Conſtantine embraced the faith of the Chriſtians, he ſeemed to contract a perpetual alliance with a diſtinct and independent ſociety; and the privileges granted or confirmed by that Emperor, or by his ſucceſſors, were accepted, not as the precarious favours of the court, but as the juſt and unalienable rights of the eccleſiaſtical order.'

The Catholic church we are told, was adminiſtered by the ſpiritual and legal juriſdiction of eighteen hundred Biſhops; of whom one thouſand were ſeated in the Greek, and eight hundred in the Latin provinces, of the empire.—While the *civil* and *military* profeſſions were ſeparated by the policy of Conſtantine, a new and perpetual order of *eccleſiaſtical* miniſters, always reſpectable, ſometimes dangerous, was eſtabliſhed in the church and ſtate. The review of their ſtation and attributes may be diſtributed, our Author ſays, under the following heads: 1. Popular election; 2. Ordination of the clergy; 3. Property; 4. Civil juriſdiction; 5. Spiritual cenſures; 6. Exerciſe of public oratory; 7. Privilege of legiſlative aſſemblies.—We refer our Readers to the work itſelf for what is ſaid under each of theſe heads.

The perſecution of hereſy, the ſchiſm of the Donatiſts, the Arian controverſy, the character and adventures of Athanaſius, the diſtracted ſtate of the church and empire under Conſtantine and his Sons, and the toleration of Paganiſm, are the ſubjects treated of in the twenty-firſt chapter, and the Reader will no where find them diſcuſſed with ſo much accuracy and ability, within ſo narrow a compaſs.

From the age of Conſtantine to that of Clovis and Theodoric, the temporal intereſts both of the Romans and Barbarians were deeply involved in the theological diſputes of Arianiſm. The hiſtorian, therefore, Mr. Gibbon ſays, may be permitted reſpectfully to withdraw the veil of the ſanctuary; and to deduce the progreſs of reaſon and faith, of error and paſſion, from the ſchool of Plato to the decline and fall of the empire. This is a curious ſubject, and what is advanced upon it will afford ample materials for reflection to every philoſophical reader. But we ſhall conclude this Article with obſerving, that Mr. Gibbon, in the beginning of this chapter, has uſed the word *ſubmitted* in a ſenſe, wherein, we apprehend, it is never uſed.—'The complaints and mutual accuſations which aſſailed the throne of Conſtantine

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Conſtantine, as ſoon as the death of Maxentius had *ſubmitted* Africa to his victorious arms,' &c.—As Mr. Gibbon ſtands in the firſt claſs of modern writers, he will certainly be often quoted as an authority; it is proper, therefore, to endeavour to prevent the ill effects of ſo powerful an example.

[*To be continued.*]

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ART. VI. Dr. MOORE's *View of Society and Manners in Italy*, concluded. See Review for February.

WE have given our Readers ſome idea of the contents of the firſt volume of the publication now before us; and we now come to

VOL. II.

This volume opens with an account of buſts, ſtatues, Heathen deities, &c. on which the Author deſcants in his uſual ſtrain of vivacity and pleaſant humour. We have then a very agreeable ſketch of the late Pope Ganganelli; with an exceeding good ſtory of a Scotch Preſbyterian parſon, who took a journey to Rome, to convert the Pope. The ſtory ends in a way much to the credit of his Holineſs: as doth, likewiſe, the account here given of the ceremony which took place on the D. of H. and our Author being preſented to the Sovereign Pontiff. The forgoing particulars are the ſubjects of Letters XLVI, XLVII, XLVIII, and XLIX.

In Letter L. the modern Romans are diſcuſſed; the ladies are compared with thoſe of England; and we have ſome very pertinent obſervations on portrait-painting.

Letter LI. entertains us with the carnival, the maſquerades, the horſe-races, the amuſements of the theatres at Rome, &c. &c.

In Letter LII. we accompany this agreeable traveller in his journey from Rome to Naples; and in the ſixteen following letters, we have the Doctor's account of whatever he deemed worthy of his particular notice at the court, and in the dominions, of his Neapolitan Majeſty. From theſe particulars we ſhall extract his character of the nobleſſe:

'The hereditary juriſdiction of the nobles over their vaſſals ſubſiſts, both in the kingdom of Naples and Sicily, in the full rigour of the feudal government. The peaſants therefore are poor; and it depends entirely on the perſonal character of the maſters, whether their poverty is not the leaſt of their grievances. If the land was leaſed out to free farmers, whoſe property was perfectly ſecure, and the leaſes of a ſufficient length to allow the tenant to reap the fruits of his own improvements, there is no manner of doubt that the eſtates of the nobility would produce much more. The landlord might have a higher rent paid in money, inſtead of being collected in kind, which ſubjects him to the ſalaries and impoſitions of a numerous train of

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of ſtewards; and the tenants, on their parts, would be enabled to live much more comfortably, and to lay up, every year, a ſmall pittance for their families. But the love of domineering is ſo predominant in the breaſts of men, who have been accuſtomed to it from their infancy, that, if the alternative were in their choice, many of them would rather ſubmit to be themſelves ſlaves to the caprices of an abſolute prince, than become perfectly independent, on the condition of giving independence to their vaſſals. There is reaſon to believe that this ungenerous ſpirit prevails pretty univerſally among the nobility all over Europe. The German Barons are more ſhocked at the idea of their peaſants becoming perfectly free, like the farmers of Great Britain, than they are ſolicitous to limit the power of their princes; and, from the ſentiments I have heard expreſſed by the French, I very much doubt, whether their high nobility would accept of the privileges of Engliſh peers, at the expence of that inſolent ſuperiority, and thoſe licentious freedoms, with which *they* may, though no Engliſh peer can, treat with impunity the citizens and people of inferior rank. We need be the leſs ſurpriſed at this, when we conſider that, in ſome parts of the Britiſh empire, where the equable and generous laws of England prevail, thoſe who ſet the higheſt value on freedom, who ſubmit to every hardſhip, and encounter every danger, to ſecure it to themſelves, never have ſhewn a diſpoſition of extending its bleſſings, or even alleviating the bondage of that part of the human ſpecies, which a ſordid and unjuſtifiable barter has brought into their power.

'The Court of Naples has not yet ventured, by one open act of authority, to aboliſh the immoderate power of the lords over their tenants. But it is believed that the Miniſter ſecretly wiſhes for its deſtruction; and in caſes of flagrant oppreſſion, when complaints are brought before the legal courts, or directly to the King himſelf, by the peaſants againſt their lord, it is generally remarked that the Miniſter favours the complainant. Notwithſtanding this, the maſters have ſo many opportunities of oppreſſing, and ſuch various methods of teaſing their vaſſals, that they generally chuſe to bear their wrongs in ſilence; and perceiving that thoſe who hold their lands immediately from the Crown, are in a much eaſier ſituation than themſelves, without raiſing their hopes to perfect freedom, the height of their wiſhes is to be ſheltered, from the vexations of little tyrants, under the unlimited power of one common maſter. The objects of royal attention, they fondly imagine, are too ſublime, and the minds of Kings too generous, to ſtoop to, or even to countenance in their ſervants, the minute and unreaſonable exertions, which are wrung at preſent from the hard hands of the exhauſted labourer.

'Though the Neapolitan nobility ſtill retain the ancient feudal authority over the peaſants, yet their perſonal importance depends, in a great meaſure, on the favour of the King; who, under pretext of any offence, can confine them to their own eſtates, or impriſon them at pleaſure; and who, without any alleged offence, and without going to ſuch extremes, can inflict a puniſhment, highly ſenſible to them, by not inviting them to the amuſements of the Court, or not receiving them with ſmiles when they attend on any ordinary occaſion. Unleſs this Prince were

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so very impolitic as to disgust all the nobility at once, and so unite the whole body against him, he has little to fear from their resentment. Even in case of such an union, as the nobles have lost the affection and attachment of their peasants, what could they do in opposition to a standing army of thirty thousand men, entirely devoted to the Crown? The establishment of standing armies has universally given stability to the power of the prince, and ruined that of the great lords. No nobility in Europe can now be said to inherit political importance, or to act independent of, or in opposition to, the influence of the Crown; except the *temporal peers of that part of Great Britain called England.*

'As men of high birth are seldom, in this country, called to the management of public affairs, or placed in those situations where great political knowledge is required; and as his Majesty relies on his own talents and experience in war for the direction of the army; neither the civil nor military establishments open any very tempting field for the ambition of the nobles, whose education is usually adapted to the parts in life which they have a probability of acting. Their fortunes and titles descend to them, independent of any effort of their own. All the literary distinctions are beneath their regard; it is therefore not thought expedient to cloud the playful innocence of their childhood, or the amiable gaiety of their youth, with severe study. In some other countries, where a very small portion of literary education is thought becoming for young men of rank, and where even this small portion has been neglected, they sometimes catch a little knowledge of history and mythology, and some useful moral sentiments, from the excellent dramatic pieces that are represented on their theatres. They also sometimes pick up some notion of the different governments in Europe, and a few political ideas, in the course of their travels. But the nobility of this country very seldom travel; and the only dramatic pieces represented here, are operas; in which music, not sentiment, is the principal thing attended to. In the other theatrical entertainments, Punchinello is the shining character. To this disregard of literature among the nobles, it is owing, that in their body are to be found few tiresome, scholastic pedants, and none of those perturbed spirits, who ruffle the serenity of nations by political alarms, who clog the wheels of government by opposition, who pry into the conduct of ministers, or in any way disturb that total indifference with regard to the public, which prevails all over this kingdom. We are told by a great modern historian *, that "force of mind, a sense of personal dignity, gallantry in enterprise, invincible perseverance in execution, contempt of danger and of death, are the characteristic virtues of uncivilised nations." But as the nobles of this country have long been sufficiently civilised, these qualities may in them be supposed to have given place to the arts which embellish a polished age; to gaming, gallantry, music, the parade of equipage, the refinements of dress, and other nameless refinements.'

From Naples we are conducted to Tivoli, Frescati, and Albano; and thence to Florence, where we meet with much to

* Vide Dr. Robertson's History of the Emperor Charles V. Sect. I.



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engage the attention of a curious traveller. We next proceed to Milan, Turin, Beſançon; and ſo to Paris: and the volume concludes with ſome excellent obſervations on 'foreign travel.'

We muſt now take leave of theſe entertaining volumes, with the ſincere tender of our hearty thanks to the ingenious Author, for the information and pleaſure which the peruſal of his Travels hath afforded us.—To this let us add our hope, if the Doctor goes abroad again, that the favourable reception which his publications have met with, will encourage him to continue his very agreeable communications.

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*** Since this article was finiſhed, a letter has been received from a Correſpondent, who ſigns R. D. complaining of Dr. Moore's levity, in his account of Mr. Wortley Montagu's perfuming his beard *. We heartily wiſh that our old facetious friend, *Sterne*, were alive, to aſſiſt us in a *ſerious* inveſtigation of this grave and momentous buſineſs; but Sterne is gone, and has not left a man behind him, qualified, as he was, to touch a hair of Montagu's beard.

But it is not the liberty taken by Dr. Moore with the beard of Mr. Montagu, that hath offended Mr. R. D.—it is the Doctor's profane alluſion to the precious ointment of AARON's beard, which appears to have hurt the piety of our Correſpondent. 'There can be little doubt,' ſays he, 'that the anointing alluded to in the Pſalms, is the Conſecration of Aaron, a divine inſtitution, and ought for that reaſon to have been omitted, or treated with more reſpect by the Doctor.'

Nor is it with Dr. M. only, that R. D. is offended. He ſeems to be angry, alſo, with us, for having tranſcribed the impious paſſage from the Doctor's book.—'Inſtead,' ſays he, 'of inſerting this impertinent, if not impious, digreſſion, in the middle of an entertaining narrative, you ought to have cenſured him for doing ſo;—for I am perſuaded, that there is not one of his numerous Readers, nor of yours, but had rather go on with the narrative, than have it interrupted by this unconſcionable digreſſion.'

Perhaps our Correſpondent may be ſomewhat in the right, with reſpect to what he terms the '*impertinence*' of the Author's digreſſive remarks on the precious ointment, and on the old verſions of the Pſalms; but really the *impiety* of the Doctor's merriment did not ſtrike us. We were in ſuch good humour with the account, taken altogether, of Mr. Montagu, his reverend beard, and his delightful perfumes, that we never thought of mutilating any part of the ſtory, but eagerly ſwallowed the whole, digreſſion and all!

But though our Correſpondent is diſpleaſed with Dr. M. he is not ſo far exaſperated againſt him as to 'wiſh him ſo ſevere a chaſtiſement as was inflicted on ſome people who uſed indecent freedoms with the beards of ſome of David's 'friends;' but, ſays he, 'when the Doctor returns to Edinburgh, if ever he do return, *may ſome wench, from the higheſt window of the higheſt houſe, pour her richeſt*

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* Rev. February, p. 139.

*ointmen*

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*ointment on his head, that may flow down his beard, even the Doctor's beard, and to the skirts of his coat, or cloak, &c.'*

Now, verily, this may, to our friend R. D. appear to be *tender mercy*; but the Doctor, perhaps, would think it *cruelty* sufficient, were it in our Correspondent's *power*, as it seems to be in his *will*, to carry the sentence into execution: as, in order to receive the bonny lassie's favour, showered down 'from the highest window of the highest house,' the unfortunate culprit must *return to his own country!*

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ART. IX. *Monody on Major André.* By Miss Seward (Author of the Elegy on Captain Cook). To which are added, Letters addressed to her by Major André, in the Year 1769. 4to. 2s. 6d. Lichfield printed for the Author; sold by Cadell, &c. London. 1781.

FROM the elegant specimen of poetical abilities already exhibited by Miss Seward in her much admired Elegy on Captain Cook ‡ (a character known to her, it seems, by fame only) our Readers will naturally expect a still higher gratification from her Monody on Major André; a performance, in which, to the motives arising from public regard, are superadded others also, flowing from the tender sensibilities of private friendship and personal esteem. Her former production abounds with splendid and original imagery: in the present, animation and pathos are the predominant characteristics. We mean not, however, to insinuate, that it is any way deficient in the embellishments of fancy; this, indeed, will appear from the following spirited lines with which the poem commences:

'Loud howls the storm! the vex'd Atlantic roars!
Thy Genius, Britain, wanders on its shores!
Hears cries of horror wafted from afar,
And groans of anguish, mid the shrieks of war!
Hears the deep curses of the Great and Brave,
Sigh in the wind, and murmur on the wave!
O'er his damp brow the sable crape he binds,
And throws his * victor garland to the winds;
Bids haggard Winter, in the drear sojourn,
Tear the dim foliage from her drizzling urn;
With sickly yew unfragrant cypress twine,
And hang the dusky wreath round Honour's shrine.
Bids steel-clad Valour chace that dove-like bride,
Enfeebling Mercy, from his awful side;
Where long she sat and check'd the ardent rein,
As whirl'd his chariot o'er th'embattled plain;
Gilded with sunny smile her April tear,
Rais'd her white arm, and stay'd th' uplifted spear;
Then, in her place, bids Vengeance mount the car,
And glut with gore th' insatiate Dogs of War!—

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‡ For our account of Miss Seward's *Elegy*, see Rev. for June last, p. 458.

* *Victor garland.*—Alluding to the conquest by Lord Cornwallis.



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With one pale hand the * bloody ſcroll he rears,
And bids his Nations blot it with their tears;
And one, extended o'er th' Atlantic wave,
Points to his André's ignominous grave!
And ſhall the Muſe, that marks the ſolemn ſcene,
"As fuſy Fancy lifts the veil between,"
Refuſe to mingle in the awful train,
Nor breathe, with glowing zeal, the votive ſtrain?
From public fame ſhall admiration fire
The boldeſt numbers of her raptur'd lyre
To hymn a Stranger?—and with ardent lay
Lead the wild mourner round her Cook's morai;
While André fades upon his dreary bier
And † Julia's only tribute is her tear?
Dear, lovely Youth! whoſe gentle virtues ſtole
Thro' Friendſhip's ſoft'ning medium on her ſoul!
Ah no!—with every ſtrong refiſtleſs plea,
Riſe the recorded days ſhe paſs'd with thee,
While each dim ſhadow of o'er-whelming years,
With Eagle-glance reverted Mem'ry clears.
Belov'd Companion of the faireſt hours
That roſe for her in Joy's reſplendent bowers,
How gaily ſhone on thy bright morn of youth
The Star of Pleaſure, and the Sun of Truth!
Full from their ſource deſcended on thy mind
Each gen'rous virtue, and each taſte refin'd;
Young Genius led thee to his varied fane;
Bade thee aſk ‡ all his gifts, nor aſk in vain;
Hence novel thoughts, in ev'ry luſtre dreſt
Of pointed Wit, that diamond of the breaſt;
Hence glow'd thy fancy with poetic ray,
Hence muſic warbled in thy ſprightly lay;
And hence thy pencil, with his colours warm,
Caught ev'ry grace, and copied ev'ry charm
Whoſe tranſient glories beam on Beauty's cheek,
And bid thy glowing ivory breathe and ſpeak.
Bleſt pencil! by kind Fate ordain'd to ſave
Honora's ſemblance from her § early grave.

Oh!

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* *Bloody ſcroll.*—The Court-Martial decree, ſigned at Tappan, for Major André's execution.

† *Julia.*—The name by which Mr. André addreſſed the Author in his correſpondence with her.

‡ *All his gifts.*—Mr. André had conſpicuous talents for poetry, muſic, and painting. The news-papers mentioned a ſatiric poem of his upon the Americans, which was ſuppoſed to have ſtimulated their barbarity towards him.—Of his wit and vivacity, the letters ſubjoined to this work afford ample proof.—They were addreſſed to the Author by Mr. André when he was a youth of eighteen.

§ *Early grave.*—Miſs Honora S——, to whom Mr. André's attachment was of ſuch ſingular conſtancy, died in a conſumption a few months



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Oh! while on * Julia's arm it ſweetly ſmiles,
And each lorn thought, each long regret beguiles,
Fondly ſhe weeps the hand which form'd the ſpell,
Now ſhroudleſs mould'ring in its earthy cell!
But ſure the Youth, whoſe ill-ſtarr'd paſſion ſtrove
With all the pangs of inauſpicious Love,
Full oft deplor'd the fatal art, that ſtole
The jocund freedom of its Maſter's ſoul!
While with nice hand he mark'd the living grace
And matchleſs ſweetneſs of Honora's face,
Th' enamour'd Youth the faithful traces bleſt;
That barb'd the dart of Beauty in his breaſt;
Around his neck th'enchanting portrait hung,
While a warm vow burſt ardent from his tongue,
That from his boſom no ſucceeding day,
No chance ſhould bear that taliſman away.'

The image of Valour chacing his dove-like bride, &c. if the epithet *enfeebling*, applied to Mercy, be excepted, is ſingularly beautiful. It muſt, however, be obſerved, that the general idea is not altogether new, as will be obvious to any one who recollects the firſt ſtanza of Collins's Ode to Mercy.

If there be any part of this ingenious poem to which we would object, it ſhould be the anathema againſt General Waſhington. If we impartially examine the conduct of the American Chief towards his unfortunate priſoner, we ſhall find, that he could not, conſiſtently with the eſtabliſhed rules of military law, have acted otherwiſe than as he did. Beſides, it does not appear, that he had any abſolute authority to mitigate the ſeverity of the ſentence which is complained of; and even ſuppoſing that he had, there might have been reaſons why it would have been neither ſafe nor prudent to have exerciſed ſuch diſcretionary power. We think it would have given a better turn to the poem, and have placed the character of the gallant Andrè in a more diſtinguiſhed point of view, to have adhered ſtrictly to well-authenticated facts, and to have repreſented his judges, at the ſame time that they were compelled by the unrelenting neceſſity of military juſtice to condemn the criminal, venerating the man, and ſympathizing with the ſufferer.

The Letters ſubjoined to this performance were written at the age of eighteen. They exhibit a picture of an amiable and ac-

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months before he ſuffered death at Tappan. She had married another Gentleman four years after her engagement with Mr. Andrè had been diſſolved by parental authority.

* *Julia's arm.*—Mr. André drew two miniature pictures of Miſs Honora S—— on his firſt acquaintance with her at Buxton, in the year 1763, one for himſelf, the other for the Author of this poem.



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compliſhed mind. To gratify our Readers' curioſity we ſhall lay before them the following:

'*London, October* 19, 1769.

'From the midſt of books, papers, bills, and other implements of gain, let me lift up my drowſy head a while to converſe with dear Julia.—And firſt, as I know ſhe has a fervent wiſh to ſee me a quill-driver, I muſt tell her, that I begin, as people are wont to do, to look upon my future profeſſion with great partiality. I no longer ſee it in ſo diſadvantageous a light. Inſtead of figuring a merchant as a middle-aged man, with a bob wig, a rough beard, in ſnuff-coloured cloaths, graſping a guinea in his red hand; I conceive a comely young man, with a tolerable pig-tail, wielding a pen with all the noble fierceneſs of the Duke of Marlborough brandiſhing a truncheon upon a ſign-poſt, ſurrounded with types and emblems, and canopied with cornucopiæ that diſembogue their ſtores upon his head: Mercuries reclined upon bales of goods; Genii playing with pens, ink, and paper;—while, in perſpective, his gorgeous veſſels "launch'd on the boſom of the ſilver Thames," are wafting to diſtant lands the produce of this commercial nation—Thus all the mercantile glories crowd on my fancy, emblazoned in the moſt refulgent colouring of an ardent imagination—Borne on her ſoaring pinions I wing my flight to the time when Heaven ſhall have crowned my labours with ſucceſs and opulence. I ſee ſumptuous palaces riſing to receive me—I ſee orphans, and widows, and painters, and fiddlers, and poets, and builders protected and encouraged; and when the fabric is pretty nearly finiſhed by my ſhattered pericranium, I caſt my eyes around, and find John André, by a ſmall coal fire, in a gloomy compting-houſe in Warnford Court, nothing ſo little as what he has been making himſelf, and in all probability never to be much more than he is at preſent.——But oh! my dear Honora!—it is for thy ſake only I wiſh for wealth.—You ſay ſhe was ſomewhat better at the time you wrote laſt. I muſt flatter myſelf that ſhe will ſoon be without any remains of this threatening diſeaſe.

'It is ſeven o clock—You and Honora, with two or three more ſelect friends, are now probably encircling your dreſſing-room fire-place.—What would I give to enlarge that circle! The idea of a clean hearth, and a ſnug circle round it, formed by a few ſincere friends, tranſports me. You ſeem combined together againſt the inclemency of the weather, the hurry, buſtle, ceremony, cenſoriouſneſs, and envy of the world. The purity, the warmth, the kindly influence of fire, to all for whom it is kindled, is a good emblem of the friendſhip of ſuch amiable minds as Julia's and her Honora's.—Since I cannot be there in reality, pray imagine me with you; admit me to your converſationes;—Think how I wiſh for the bleſſing of joining them!—and be perſuaded that I take part in all your pleaſures, in the dear hope, that e'er it be very long, your blazing hearth will burn again for me. Pray keep me a place;—let the poker, tongs, or ſhovel repreſent me;—But you have Dutch-tiles, which are infinitely better;—So let Moſes, or Aaron, or Balaam's Aſs be my repreſentative.

'But

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'But time calls me to Clapton.—I quit you abruptly till to-morrow: when, if I do not tear the nonſenſe I have been writing, I may perhaps increaſe its quantity. Signora Cynthea is in clouded majeſty.—Silver'd with her beams I am about to jog to Clapton upon my own ſtumps;—Muſing as I homeward plod my way—Ah! need I name the ſubject of my contemplations!

*Thurſday.*

'I had a ſweet walk home laſt night, and found the Claptonians, with their fair gueſt, a Miſs Mourgue, very well—My Siſters ſend their amitiès and will write in a few days.

'This morning I returned to town——It has been the fineſt day imaginable—A ſolemn mildneſs was diffus'd throughout the blue horizon;——Its light was clear and diſtinct rather than dazzling; the ſerene beams of the autumnal ſun!—Gilded hills,—variegated woods,—glittering ſpires,—ruminating herds,—bounding flocks,—all combined to enchant the eyes, expand the heart, and "chace all ſorrow but deſpair"—In the midſt of ſuch a ſcene, no leſſer grief can prevent our ſympathy with nature—A calmneſs, a benevolent diſpoſition ſeizes us with ſweet inſinuating power.——The very brute creation ſeem ſenſible of theſe beauties;—There is a ſpecies of mild chearfulneſs in the face of a Lamb, which I have but indifferently expreſs'd in a corner of my paper, and a demure contented look in an Ox, which, in the fear of expreſſing ſtill worſe, I leave unattempted.

'Buſineſs calls me away—I muſt diſpatch my letter,—Yet what does it contain?——No matter——You like any thing better than news.—Indeed you never told me ſo, but I have an intuitive knowledge upon the ſubject, from the ſympathy which I have conſtantly perceived in the taſte of Julia and Cher Jean.—What is it to you or me,

If here in the City we have nothing but riot,
If the Spital-field Weavers can't be kept quiet,
If the weather is fine, or the ſtreets ſhould be dirty,
Or if Mr. Dick Wilſon died aged of thirty?

——But if I was to hearken to the verſifying grumbling I feel within me, I ſhould fill my paper, and not have room left to intreat that you would plead my cauſe to Honora more eloquently than the incloſed letter has the power of doing.—Apropos of verſes, you deſire me to recollect my random deſcription of the engaging appearance of the charming Mrs. ——. Here it is at your ſervice——

Then ruſtling and buſtling the Lady comes down,
With a flaming red face, and a broad yellow gown,
And a hobbling out-of-breath gait, and a frown.

'This little French couſin of ours, Delariſe, was my ſiſter Mary's play-fellow at Paris. His ſprightlineſs engages my ſiſters extremely. Doubtleſs they talk much of him to you in their letters.

'How ſorry I am to bid you adieu! Oh let me not be forgot by the friends moſt dear to you at Lichfield!—*Lichfield!* Ah! of what magic letters is that little word compos'd!——How graceful it looks when it is written!——Let nobody talk to me of its original meaning



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" * The field of blood!" Oh! no such thing!—It is the field of joy! " The beautiful City, that lifts her fair head in the valley, and says, I *am*, and there is none beside me!"—Who says she is vain?—Julia will not say so—nor yet Honora—and least of all their devoted

J. ANDRE.

* *Field of blood.*—Here is a small mistake—Lichfield is not the field of blood, but "the field of dead-bodies," alluding to a battle fought between the Romans and the British Christians in the Diocletian Persecution, when the latter were massacred—Three slain Kings, with their burying-place, now Barrowcop-hill, and the Cathedral in miniature, form the City-arms. *Lich* is still a word in use. The church-yard gates, through which funerals pass, are often called Lich-gates.

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ART. X. *Political Conferences* between several Great Men in the last and present Century; with notes by the Editor, Thomas Tyers, Esq; of the Inner Temple. The second Edition, with Additions. 8vo. 3 s. Cadell. 1781.

HAVING already given our opinion of the first Edition of this agreeable and entertaining work (See Rev. for June last, p. 453), we have only to add, that the second contains three conferences more, between persons of the highest political character, and on subjects extremely interesting to the lovers of English history. The conference held at Whittington in Derbyshire, between Lord Danby, Lord Devonshire, and Lord Delamere, immediately before the Revolution in 1688, relates to the most important events in the annals of England. The conference held in St. James's Park, April 25th, 1657, between Cromwell, Fleetwood, and Desborough, exhibits, in striking and faithful colours, three of the most singular characters to be met with in the annals of mankind. The third additional conference is between the Duke of Shrewsbury, and Lord Somers, held the first week of January, 1705.

Beside these additions to the text, the commentary is also considerably augmented. The author shall speak for himself:

'The *Commentary* is become as large as the Text, and the pamphlet is swelled into a volume. A candid critic, in a Monthly Publication, seemed to hint, that more anecdotes would be acceptable: this has produced so large a harvest of them. The sensible author alluded to, is mistaken, if he supposes, that the Editor does not abhor tyranny and corruption as much as any of his readers. He cannot but be an advocate, with hand, heart, and voice, whilst in his senses, for *public Liberty*, for *he is one of the People.* The personages, in these serious political scenes, hold their own language, on liberty, arbitrary power, anarchy, monarchy, fanaticism, a republic, and military usurpation. The reader seems to be as much an auditor, as the interlocutor, and to have the conversation almost contrived for his amusement. Some readers have pronounced, that the diction of these great men is sometimes slovenly and ungrammatical. A proof, if wanted,

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wanted, that it was not fabricated, but the genuine effusions of those times. But which of the most unembarrassed spokesmen of either House, even in these times, though possessed of all imaginable elocution, pretends to speak with correct eloquence? The debates in the Senate of *Lilliput*, composed for them by our great *Philologer*, in his younger days, display the arguments of those deceased orators to the best advantage, and adorn them with the best flowers of rhetoric. But every body *now* acknowledges those speeches to be made *for* them, and *not by* them.—If the following dialogues had been of elaborate composition, and suffered to smell of the lamp, might not another Bentley, who found out the factitious epistles of Phalaris, by the assay of Thericlean cups and Sicilian talents, have discovered their spuriousness, and exposed the Sophist?—But to be more serious, and to have done.—A number of characters pass in solemn review before the Editor: but it is hoped, he has not wantonly, in his annotations, dipped his pen into sulsome praise or defamatory petulance. He means neither to offend the living, nor belie the dead. To take advantage of those who have been snatched away before us, and to pursue their reputations with feigned or false accusations before the tribunal of the Public, for the entertainment of the Writer or the Reader, would demand severe reprehension. Anthony Wood's charge of corruption, in his laborious Biography, against Lord Clarendon, at the distance of more than thirty years, occasioned the burning of his book, by a sentence of the University; who took that method of vindicating their chancellor.—*Ere memory's soft figures melt away*, the Editor tries to look back on some acts and actors who attracted contemporary notice, and to bring forward some persons who have had their day upon the stage; and who, according to the light in which they are placed, will be variously talked of by the present and by future generations.'

We are glad that Mr. Tyers has taken the hint given in our journal, and confirmed the most doubtful passages of his work, by citations from contemporary authors. We rejoice also that the suspicion glanced at in that criticism, has given him an opportunity of justifying his intentions, and of making a profession of his political creed, which might otherwise have been mistaken by several readers as well as ourselves.

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ART. XI. *First Principles of Philosophy.* For the Use of Students. By John Bruce, A. M. Professor of Philosophy in the University of Edinburgh. 8vo. 2s. 6d. Bound. Cadell. 1780.

THOUGH this work is chiefly intended for the use of those students in the University of Edinburgh, who attend the Author's Lectures, and contains only the outlines of those Lectures, yet the philosophical reader may peruse it with considerable advantage, as it may direct his attention to some important subjects, which may possibly have escaped his notice, and point out the proper method of prosecuting his enquiries concerning them.

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As far as we are able to judge from such a specimen; Mr. Bruce appears to have an enlarged and liberal turn of mind, and to be very capable of explaining and illustrating, with no small degree of accuracy and precision, the many curious and interesting points, which are the subjects of his lectures.

The first philosophy or logic class in the University of Edinburgh, is placed, in the academical course, immediately after the study of the languages. Now logic, our Author justly observes, was originally formed, and in a great degree has continued, an art without science. The treatises on this subject, (Lord Bacon's excepted) have been limited to commentaries on the antient systems, or to detached essays on metaphysics and criticism. Hence the present imperfect state of this art, compared with the other branches of knowledge.

'To remedy this defect, says Mr. Bruce, The method of observing and applying the laws of nature is to be explained, as forming a science of logic, which may serve as the rudiments, or first principles of all philosophy.'

The object of philosophy, we are told, is to examine the properties and relations of the works of nature, and to discover the laws which they follow. The general departments of philosophy are, *logic*, or general philosophy; which treats of the method of observing and applying the laws of nature; *physics*, which treat of the laws of material objects; *ethics*, which treat of the actions of mankind. The subdivisions in these departments, are termed sciences.—The knowledge of the laws of nature, in any general or particular department, constitutes a science. The end of science is to create, and to improve the arts. An art is the application of the laws of nature to some useful purpose in life.

The object of the *first principles* of philosophy, is to explain the method of discovering the laws of nature, by observation of phenomena, and of applying these laws to the useful and elegant arts.—The first principles of philosophy divide themselves into two parts: 1. The method of observing and studying nature: 2. The application of this method to the proper subjects of philosophical knowledge. The first part comprehends the following sciences; *pneumatology*, or the history of the powers and faculties of the human mind; *logic*, or the method of directing our faculties in observing and applying the laws of nature; *metaphysics*, or an analysis of the foundations of the other sciences and arts. The second part comprehends the following articles: 1. Application of the first principles of philosophy to the study of nature: 2. The history of philosophy.

We are informed that Part I. which treats of the method of studying nature, is given as an elementary course of philosophy in the University of Edinburgh. And that Part II. is the subject of a separate course, to more advanced students.——

In

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In this courſe, the method of obſervation and experiment is applied to the hiſtory of nature; the ſciences which explain that hiſtory, and the arts which theſe ſciences create and improve, and next to the hiſtory of philoſophy, divided into the periods in which the ſciences and arts aſſume new forms.—The tables for both are plain, and ſimply arranged, and, with proper explanations, ſeem calculated to give the ſtudent a view of the future articles of his purſuit, and to enable his genius and taſte to make their ſelection.

But we muſt now refer our readers to the work itſelf, where they will find the heads of Mr. Bruce's Lectures, together with ſome accurate definitions, and very pertinent general obſervations.

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# MONTHLY CATALOGUE,

## For MAY, 1781.

### POLITICAL.

ART. 12. *The Patriotic Mirror*; or, the Salvation of Great Britain in Embryo. 8vo. 1s. 6d. Faulder, 1781.

A Violent invective againſt the Oppoſition,—the diabolical Congreſs,—the Republicans,—the Œconomiſts,—the Yorkſhire Committee,—American Commanders,—Lee-ſhore Admirals, &c. &c. all in the uſual low, intemperate ſtyle of our common run of pamphleteers, or news-paper politicians; who ſeldom fail to manifeſt more zeal and promptitude, than knowledge or good manners.

'The Oppoſition,' ſays this Mirror of political knighthood, ſhall as ſoon perſuade me a ſhadow can be converted into a real ſubſtance, as that they are not meditating the ſubverſion of the ſtate, and the ruin of old England.' Can our readers require a ſtronger proof of this gentleman's candor?

ART. 13. *A Petition*, written with an Intention that it ſhould be preſented to the Houſe of Lords, concerning Freedom in Religion, wherein are ſtated the Principles of that moſt glorious Inſtitution, the Philoſophical Society in London. It is high Time to break the Fetters of Mankind. Together with Notes, Axioms of Freedom, an Addreſs to the Inhabitants of Great Britain, like Looking-Glaſs, which ſhews a Monſter all its Deformity, &c. &c. &c. &c. 8vo. 1s. Stockdale. 1781.

"The Dog ſtar rages!—Nay 'tis paſt a Doubt.—"

ART. 14. *Remarks on the Dutch Manifeſto.* 8vo. 6d. Cadell. 1781.

Theſe remarks though brief, are pertinent. Brief becauſe the preſent conduct and profeſſions of our old friends the Dutch, require no more than a direct compariſon with their former obligations and engagements; and pertinent, becauſe the looſe juſtification they lately offered in their counter manifeſto, is pointed out to be obviouſly equivocal and fallacious. But it is with bodies of men as with individuals; when a people are wholly devoted to the purſuit of gain,

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no consideration whatever, foreign to the immediate object, is suffered to check the eagerness of their prosecution of a profitable expectation.

Art. 15. *Considerations on the Propriety and Expediency of the Clergy acting in the Commission of the Peace.* 8vo. 6d. Johnson. 1781.

This gentleman, who confesses himself to be both a clergyman and a magistrate, is an able advocate for the eligibility of his reverend brethren to the judicial bench, in every point of view, excepting that which appears even to himself as the strongest objection, namely, the incompatibility of civil offices with the priestly character. We understand their peculiar province to be prayer, exhortation, and persuasion; and how far it may become persons of this mild description to wish to be armed with magisterial power to punish the disobedient, will require some ingenuity to determine! It is indeed urged that 'the interests of civil government affect them equally with other men; and a person whose acquirements, behaviour, and conduct, give him respect in his neighbourhood, and are the grounds of his authority in it, can very essentially extend his usefulness by the additional character of the magistrate. It is not pleaded that the clergy should follow the vain pursuits of pleasure and dissipation, become familiar to the world at large, but increase their usefulness toward mankind in the serious departments and relationship of active life, and the cultivation of science and knowledge, all which tend to civilize the human mind, and make it more ready to receive the awful impressions, and sanctions of religion.' This is however a retrograde mode of reasoning; the operation of religion on the mind having hitherto been understood as necessary to fit us for active duties; and not active duties to prepare us for the reception of religious impressions. The more a person is entangled in worldly affairs, the more his passions are awakened and stimulated; and the more we are actuated by our passions, the less we are influenced by reason: or why is the priesthood released from worldly attentions, and funds set apart for their support? A conscientious diligence in parochial duty, which, in *North* Britain, leads a pastor, not merely into his pulpit at stated times, but into the private houses of his neighbours on many interesting and benevolent occasions, will leave him little room to wish for an enlargement of his sphere of activity, were such a line of utility fashionable in the South. But it may be fairly presumed that there are few clergymen in the commission of the peace, who do not disburden themselves of the troublesome duties of their order, by delegation on easy terms; to qualify themselves for, perhaps, more desireable society, and different objects of pursuit.

Another motive is urged for seating divines on the bench of justice, but we honestly confess, not to our conviction. 'An active spirit must be employed to preserve itself from deviations from the paths of innocence and virtue, and the peculiar duties, offices, and studies of the clergy, do not require of them the confinement of the cloister, or that they should lead the ignoble, debasing, and useless lives of monks. In order that they may be as burning and shining lights among men, they must keep up an intercourse with them, and amidst the variety of temptations presented to them in the course of their warfare,

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warfare, hold faſt their integrity, and be faithful ſtewards of the councils of God, and the ſeveral talents committed to their care.

'However much it may be our duty to reſiſt temptations, our daily prayer is, that we may not be led into them; and a knowledge of human nature, impreſſed with a due ſenſe of our religious duty, will never diſpoſe us to wiſh the number of them increaſed, merely to ſignalize ourſelves in trials of ſtrength. Exchanging ſmall livings for larger, accumulating one to another, and ſeeking diſtinctions and dignities to gain reſpect to wealth; may without queſtion ſpring from a deſire of becoming burning and ſhining lights among men; but when ſuch worldly emoluments are enjoyed without reſerve, how does the chriſtian duty of ſelf-denial appear? When do we ſee the clergyman, oppreſſed with worldly ſavour, draw back the hand of acceptance, and ſay—'No more;—the ſpirit indeed is willing, but the fleſh is weak. My trials muſt not exceed my ſtrength. I am not equal to farther temptations'

The reſult of an argument ſtarted we ſcarcely know why, will terminate in an eaſy deciſion, by adding, that the clergy may not be ſo unfit for acting in the commiſſion of the peace, as the various duties of magiſtracy are unfit for them, while they adhere to the ſpirit of their clerical engagements.

Art. 16. *Laſting Peace to Europe:* the Dream of an antient Coſmopolite. Dedicated to Her Imperial Majeſty the Empreſs of Ruſſia. 8vo. 2s. Stockdale. 1781.

A man's wakeful hours might, we would hope, be more profitably employed both to himſelf and others, than in recording ſuch dreaming reveries, as thoſe of this antient Coſmopolite.

Art. 17. *A Letter from Britannia to the King.* 8vo. 1s. 6d. Stockdale. 1781.

It appears from this publication, that the good old Lady, Britannia, has joined the minority; and in imitation of the orators of the party, has indulged herſelf in—a hearty ſcold at his Majeſty and the miniſtry; whoſe principles and meaſures, particularly in reſpect to the American war, ſhe reprobates in the ſevereſt terms. Her ladyſhip's ſtyle of remonſtrance is rather gothic and awkward; but amidſt a torrent of common-place invective, ſhe throws out now and then ſome notable animadverſions, remarks, and hints, to which government will, no doubt, pay—*very great attention.*

Art. 18. *An Addreſs to the Public,* on the Subject of the late Loan. By Winchcombe Henry Hartley, Eſq. Member of Parliament for the County of Berks. 8vo. 6d. Stockdale. 1781.

The objections urged in the Houſe of Commons againſt the late loan, and from thence copied into every newſpaper, among the reſt of the parliamentary debates, appear once more in a detached form, authenticated by the name of the Member for Berkſhire.

AFFAIRS OF IRELAND.

Art. 19. *A Letter to the Earl of Darnley* on the State of the Poor in Ireland. 8vo. 6d. Payne. 1781.

This letter, which is ſigned W. Tighe, pathetically laments the diſtreſſed ſtate of the unprovided poor in Ireland; whoſe ſupport now reſts entirely on the voluntary benevolence of gentlemen reſiding in the

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the country: and recommends a rate of one shilling in the pound to be levied on the estates of absentees toward their relief.

## EAST-INDIES.

Art. 20. *Authentic Abstracts of Minutes in the Supreme Council of Bengal*; on the late Contracts for draught and carriage Bullocks, for victualing the European Troops, and for victualing Fort William; the Augmentation of Sir Eyre Coote's Appointment, and Continuation of Brigadier General Stibbert's emoluments, though superseded in the chief Command; and a remarkable treaty, offensive and defensive, with the Rajah of Gohud, a Marratta. 8vo. 1 s. 6d. Almon and Debret. 1781.

The dissensions in the Supreme Council of Bengal are the subject of this *very material* publication; which will probably occasion some alarm to the friends and partizans of Mr. Hastings. This may be considered as an introduction to another of still greater consideration, entitled, *The Origin, &c. of the present Marratta War* *, of which some account will be given in our next.'

Art. 21. *A State of the British Authority in Bengal, under the Government of Mr. Hastings*; exemplified in the Principles and Conduct of the Marhatta War, and his Negociations with Moodajee Boosla, Rajah of Berar. From authentic documents. 8vo. 1 s. 6d. Baldwin. 1781.

In our Review for February last, page 153, we inserted in our catalogue, "A state of the British Authority in Bengal, under the Government of Mr. Hastings; exemplified in the Case of Mahomed Reza Khan." The present publication appears to be the work of the same author,—who still pursues Mr. Hastings with unremitted vigor. Having before endeavoured to shew, in one striking instance of *internal* arrangement, that the contempt with which Mr. H. has uniformly received the commands of the court of Directors *is systematical*, and that he bids defiance to his masters *upon principle*;—our author now ventures to produce this gentleman on the scene, in his career of conquest; in order to prove that, in peace and war, Mr. H. is equally the servant of the Company: that he has the same maxims for the field, and for the cabinet; and that he is alike happy in bearing away the palm of civil and military disobedience.'—Doubtless the power and ascendancy of Governor Hastings, have rendered the conduct of that gentleman an object of serious attention to the Court of East India Directors; to whom, as the most competent judges, we refer the farther *review* of this subject.

## MISCELLANEOUS.

Art. 22. *Account of the Prisons and Hospitals in Russia, Sweden, and Denmark*: with occasional Remarks on the different Modes of Punishments in those Countries. By William Coxe, A. M. Fellow of King's College Cambridge, and Chaplain to his Grace the Duke of Marlborough. 8vo. 1 s. 6d. Cadell. 1781.

Mr. Coxe having lately travelled into the northern kingdoms, took occasion, with the view of contributing towards completing Mr. Howard's benevolent plan of reformation in our prisons, to enquire

* Just published, price 2 s. 6d.



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into the state and management of the prisons and hospitals of the countries through which he passed. The facts which he collected, with many judicious observations upon them, are here offered to the Public; they merit the particular attention of those who generously interest themselves in this good work.

In the account of the *Prison of the Police in Moscow*, we meet with the following anecdote.

'Within the court of this prison there is a gentleman confined, and he alone of these prisoners is denied the privilege of ever coming out; a punishment which is scarcely adequate to his crime, namely that of having several of his peasants whipped in so cruel a manner, that they died. This circumstance will shew the power which the lords have over their peasants; and will, at the same time prove, that such crimes, when discovered, do not always remain unpunished.

'One circumstance I cannot omit, which, though foreign to the present purpose, cannot fail interesting every one who has any feelings of humanity. Close to the door of the prison wherein this unfortunate wretch is confined, an old woman of about seventy years of age has built a miserable shed which scarce protects her from the weather: there she lives out of mere compassion for the prisoner; she was his nurse, and she continues with him in order to render him all the service in her power. Such another instance of affection is not to be met with; for it must be entirely disinterested, as the prisoner, considering the greatness of the crime of which he is guilty, can never have any hopes of being released; nor can she ever expect any recompence but what she derives from her own feelings: upon my giving this poor woman a small piece of money, she immediately delivered it to the prisoner.'

Art. 23. *L'Orateur:* Recueil de Pieces Choices, et de Morceaux frappants Tires de Meilleurs Auteurs François; Ouvrage Instructif pour les Personnes qui apprenent le François, et amusant pour ceux qui le savent. 12mo. 3s. 6d. Hooknam, &c.

Of this collection it is sufficient to say, that it contains a great variety of pieces not ill-chosen, and may very well answer the ends which the Editor proposes.

Art. 24. *The Antient and Modern History of Gibraltar*, and the Sieges and Attacks it hath sustained: with an accurate Journal of the Siege of that Fortress by the Spaniards, from February 13, to June 23, 1727. Translated * from the original Spanish, published by Authority at Madrid. By I. S. Dodd, late Surgeon in the Royal Navy. 8vo. 2s. 6d. Murray. 1781.

A loose historical account of Gibraltar, which might have been comprized in much smaller compass, had it not been very needlessly (to the purchaser) extended, by a dry uninteresting journal of the siege of that fortress in 1727.

Art. 25. *Letters from Perdita to a certain Israelite*, and his Answers to them. 4to. 2s. Fielding, Stockdale, &c. 1781.

How rankly do these noxious weeds continue to sprout up! See our account of a *Poetic Epistle from Florizel to Perdita*, Art. 34 of the Catalogue for February last.

* The Journal only.

Art.

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Art. 26. *The Budget of Love*; or Letters between Florizel and Perdita. To which are prefixed some interesting anecdotes of the Fair Heroine. 12mo. 1s. 6d. Bew. 1781.

More *weeds!* a precious crop indeed! why they spring so fast that the hoe of criticism is unequal to the task of cutting them up.—Let them grow,—there are people who like them for sallads: and some poor people live by bringing them to market, as they do water-cresses.

Art. 27. *A Guide through the Royal Academy.* By Joseph Baretti, Secretary for foreign Correspondence to the Royal Academy. 4to. 1s. Cadell.

Signior Baretti has compiled this work chiefly for the use of strangers who visit the apartments of the Royal Academy. It contains a description of the various casts of celebrated statues deposited there; together with a general view of that noble fabric, and an explanation of its elegant decorations, &c. &c.

Art. 28. *The Ear-wig*; or an Old Woman's Remarks on the present Exhibition of Pictures of the Royal Academy; preceded by a *Petit mot pour rire*, instead of a preface, including Anecdotes, &c. &c. 4to. 1s. 6d. Kearsley. 1781.

The Old Woman's or the Ear-wig's remarks are sprightly, but too full of conceits, and not a few *nothing's*; for instance, No. 13. '*Portrait of a Gig Mare, the Property of a Gentleman.*—T. GOOCH.—A gig of Mr. Nevil's, to have his gig and his mare in a picture.'——No. 365, '*A Scotch Highland Dance*, D. ALLAN.—The propriety of Costume, in this picture is defective, the scrubbing-post being left out.'——Of another picture our critic, with nice discrimination, sagaciously determines that it is 'a very poor performance'—of another—'shocking indeed!'—of No. 6:,—'very bad.'—of No. 79,—'Damn'd bad.'—of No. 11. *Rinaldo*,—MARIA,—COSWAY,—or MARIA and COSWAY.——There is a great deal of sweetness in the composition and expression of the figures; it is highly finished, and better coloured than where Cosway colours alone.——Maria beware of puppyism!'——*Old woman!* beware of *puppyism.*

Art. 29. *The Practical Bee-Master:* in which is shewn how to manage Bees either in Straw Hives, or in Boxes, without destroying them; and with more Ease, Safety, and Profit, than by any Method hitherto made public: together with such full and plain Directions, that the meanest Cottager may attain this profitable Art, without Difficulty, and at a small Expence: Interspersed with occasional Strictures on Mr. Thomas Wildman's Treatise on Bees, with several new Discoveries and Improvements, the Result of long Experience, and deduced from actual Experiments. By John Keyes, Bee-Master, at Cheshunt Herts. 8vo. 4s. sewed. Johnson. 1781.

The government and œconomy of bees is truly wonderful! the curious enquirer is continually furnished with entertainment and surprise while he makes his observations: these industrious and useful insects merit our care, and we believe it will prove worth while for those who keep them to peruse the book before us; which appears though modestly written, to be the product of long and exact attention: 'it directs, 1. How to manage bees in straw-hives, with *new constructed* tops,

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tops, at a small expence, as profitably and easily as with boxes: 2. In boxes of an improved and cheap construction, with so little disturbance to the bees, that all the necessary operations may be performed without any danger: 3. To catch and secure the queen, or to fix her, and a swarm, to any place you please: 4. To cause bees to quit a hive, and to be so tractable as to suffer themselves to be handled without stinging: 5. Several methods of swarming bees *artificially:* 6. To cause a swarm to work in separated glasses without *any hive*, or in globular or other glasses, so that pure virgin honey may be taken when in its utmost perfection: 7. To prevent or cause bees to swarm: 8. To take honey, and yet preserve the bees, with *common hives only:* 9. To unite casts, swarms, and stocks: 10. A catalogue of, and observations on, the most proper flowers or pasturage for bees: 11. An easy and certain method of preserving stocks in winter, and cold springs: 12. Several *new*, and improved methods of extracting the wax from the combs; two of them without either straining or pressing, and each by a single operation, but more perfectly, and with far less trouble and expence of fuel, than hitherto practised.'

Thus have we laid before our readers, Mr. Keyes's own account of the contents of his volume: but there are some other articles beside those which he has particularized; viz. 'Concerning wasps, mice, and other destroyers of bees, with the means of prevention; the manner of feeding bees to the best advantage; characteristic, and medical observations on honey, &c.'

On the whole we apprehend, readers in general who have any taste for this kind of knowledge, will be entertained by the present performance; and that those who engage in the management of bees may reap profitable instruction from it.

Art. 30. *The World as it Goes:* Exemplified in the Characters of Nations, States, Princes, Peers, Judges, Senators, Poets, Players, Gamblers, &c. with an exquisite Groupe of Ladies, &c. &c. Selected from the most distinguished English Poets. 4to. 2s. 6d. Fielding. 1781.

SPECIMENS.

'Lord G—— G—RD—N. "His speech was like a tangled chain; nothing impair'd, but all disorder'd." SHAKESP.

True * wit to madness nearly is allied,
And thin partitions do their bounds divide. DRYDEN.

'Mr. WILKES. "Let fortune empty all her quiver on me.
I have a soul that, like an ample shield,
Can take in all, and verge enough for more;
Fate was not mine, nor am I Fate's;
Souls know no conquerors ——— DRYDEN.

'Sir JOHN JEHU. "Aye, that's a dolt indeed, for he doth nothing but talk of his horse; and he makes it a great appropriation to his own good parts, that he can shoe him himself: I am much afraid my lady, his mother, play'd false with a Smith. SHAKESP.

* Falsely quoted; if we rightly remember, Dryden does not say *true* wit. We have not his poems at hand; but we believe the passage is in his *Absalom* and *Achithophel.*



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'Lord NORTH—PTON "A traveller! by my faith you have great reason to be sad: I fear you have sold your own lands to see other men's; then, to have seen much, and to have nothing, is to have rich eyes, and poor hands." SHAKESP.

"'Tis application makes the ass." GAY.

The last line is the Author's *motto*.

Art. 31. *An History of Jamaica and Barbadoes*, with an authentic Account of the Lives loft, and the Damages fuftained in each Iſland, by the late Hurricanes. To which is prefixed, A Sermon, preached on the melancholy occaſion, at St. Clement's, Lombard Street. 4to. 2s. 6d. Davenhill. 1781.

The principal conſideration which recommends this diſcourſe to general notice is, the profeſſed deſign of it's publication; *viz. The Benefit of the Weſt India Sufferers.* Whether the Sermon was ever preached appears doubtful, at leaſt.—There is no St. Clement's church in Lombard-Street; and as to St. Clement's, in Clement's-lane, near Lombard-ſtreet, we cannot find that any ſuch diſcourſe has been delivered there. This however is not ſo material as the certainty that the profits (if any) ariſing from its publication, will be applied to the ſervice of the ſufferers, for whom we are told by the anonymous author, it is intended, and this we are aſſured, on private information, is a truth.

There is ſomething ingenious and ſenſible in the diſcourſe; and the ſtyle is good: it is a mixture of reaſoning and declamation, attended with quotations from the claſſics, &c. But who would expect a kind of philoſophical enquiry into the original and preſent ſtate of *Man*, in a diſcourſe immediately deſigned to awaken and promote a free and liberal contribution to a large number of our fellow-creatures, whoſe diſtreſſes plead for inſtant aſſiſtance and relief? Towards the end a little notice is taken of this purpoſe,—which we ſhould have thought the great object in view, throughout the whole; and the ſuppoſed preacher concludes by urging, with ſome warmth, a liberal donation.

The title page of this pamphlet might induce the reader to think that he ſhould meet with a ſatisfactory account of the two iſlands which have lately been deſolated in ſo dreadful a manner: but this *Hiſtory*, as it is called, conſiſts of no more than eight or nine pages, of common information.

We have thus endeavoured to give our readers ſome idea of this *queſtionable* performance. To aſſiſt the diſtreſſed is a laudable and excellent motive, and far be it from us, in the ſmalleſt degree, to diſcourage a purpoſe of this benevolent kind. Numbers, we doubt not, would be moſt willing to purchaſe this or any other pamphlet which they were certain would promote ſuch a good end; and many may be inclined to think it ſtill preferable to beſtow the whole of what is aſked to the direct purpoſe of the charity, without any deduction for the price of a pamphlet.

Art. 32. *The Life of John Donellan, Eſq*; who was executed at Warwick, April 2d, 1781; for the Murder of Sir Theodoſius Boughton, Bart. Written by Captain Murphy. 8vo. 1s. Wenman.

From this account, it appears that Capt. Donellan, was the ſon of the late Lieut. Col. Donellan,—a gentleman perſonally known

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to

to the writer of this article;—that he was formerly an officer in the 39th regiment of foot;—that he was about two years in the service of the East-India Company, from which he was dismissed under circumstances of disgrace; and that, on his return to England, he was appointed director of the amusements at the Pantheon in Oxford-street, where he became acquainted with the Boughton family.—The rest is sufficiently known to the Public.

Art. 33. *The Trial of John Donellan, Esq.* at the Assizes at Warwick, &c. Taken in short hand by Joseph Gurney. Folio. 2s. 6d. Kearsly, &c.

Art. 34. The Proceedings at large on the Trial of John Donellan, Esq. for the Murder of Sir Theodosius Boughton, &c. Taken in short Hand by William Blanchard. Folio. 2s. Almon, &c.

Both these short-hand writers have the character of accuracy sufficient to recommend their publications.

Art. 35. *The Case of John Donellan, Esq;* impartially considered; abstracted from the Man or the Crime; but only as to the Law, &c. By a Lawyer. 8vo. 1s. 6d. Dodsley. 1781.

It has been often remarked that men's ideas are so much influenced by their peculiar habits and pursuits, that the same chain of facts presented to different persons, will suggest to each of them a very dissimilar, if not an opposite, train of thoughts. The late trial of Capt. Donellan has been the subject of a good deal of conversation. It has likewise been frequently canvassed in print; and it was matter not wholly unworthy of speculation to observe, how much every person considered it *after his own way*. The *moralist* was startled at the depravity of the human heart, that could suggest the perpetration of so foul a crime as the poisoning a near relation,—his wife's brother,—under whose roof the prisoner lived;—making the mother the unconscious instrument of her son's death,—and after his condemnation attempting, with his dying words, to fix the guilt on her, and to render her infamous for ever. The *student of medicine* was led to investigate the different nature of poisons, their operation and their effects: hecatombs of unfortunate animals were sacrificed to prove, by cruel experiments, the most fanciful theories:—while the good *housewife*, on her part, felt the most serious alarm for the whole culinary system, and resolved to put no more *laurel leaves* in her custards;—for the distillation of laurel leaves she found was poisonous and fatal. Lastly, not to multiply instances, the *lawyer* betook himself to the *reports* on cases of murder; in order to contrast or to compare the circumstances that appeared on the prisoner's trial, the conduct of the judge who tried him, and the species of evidence offered to the jury.

The Writer of the pamphlet before us styles himself a Lawyer; and professes "to consider impartially the Case of John Donellan, "Esq; abstractedly from the Man or the Crime." He entertains no doubt of the enormity of the crime, or of the guilt of the man; but is of opinion, that it was not *proved to a jury* by that clear and decided evidence, which the spirit of the English law requires to affect the life of a prisoner, but barely by suppositions and inferences. He censures in very harsh terms the conduct of the judge, both in his charge to the



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grand jury, and in some parts of his summing-up to the petit jury, as having violated the humane and liberal maxim of our law, "that a judge ought to be counsel for the prisoner;" and he quotes some cases to shew how cautious a court should be in condemning any man on the evidence of probabilities only. We have no objection to his doctrine on this subject, provided he means the evidence of *light* or *remote* probabilities. But the whole depends on the degree of weight or strength that is fairly due to the circumstances *aggregately* taken; which can never be precisely ascertained by words; and must therefore be, and very properly is, left to a jury. We think the learned judge's observation to the grand jury is warranted in sound sense, as well as sound law, when, in speaking of the crime with which Donellan stood charged on their calendar, he tells them, "It is a crime of so peculiar a nature, that it is generally committed with the greatest secresy; and over which the offender always makes use of every art and cunning to throw a veil. It is your duty, gentlemen, to throw off this veil, and sift the business to the bottom. You are not to expect visible proofs in a work of darkness: you are to collect the truth from circumstances, and little collateral facts, which, taken singly, afford no proof, yet put together so tally with, and confirm each other, that they are as strong and convincing evidence as facts that appear in the broad face of day."

The whole of the charge to the grand jury however gives great offence to this author; and indeed there does appear in it a more anxious *anticipation* of the circumstances attending the prisoner's case than is strictly proper in a judge, who is supposed to know nothing of the facts to be proved, till they come judicially before him: but as to the writer's numerous cases and quotations that are produced with a good deal of malignity, to fix a stigma on the judge, they are either unfairly quoted, or wholly misapplied. We never heard, nor do we believe any lawyer ever maintained, that a judge in his charge to the grand jury, can be, or ought to be "of council for the prisoner." In this stage of the business it is neither proper nor possible. He is only to lay down the law. *They* are left to apply the facts; and to see whether there is sufficient ground to put the prisoner on his trial. Nor do we imagine, that even when the trial comes on before the petit jury, the judge is under any obligation to strain or warp facts to *save* an offender, of whose guilt satisfactory evidence appears in court, as there most plainly did in this case, both to the judge and jury; for the latter only deliberated a very few minutes before they brought in their verdict.

Art. 36. *A Defence*, and Substance of the Trial of John Donellan, Esq. Published at the Request of his Sollicitors, Messrs. Inge and Webb. Folio. 3s. Bell.

As the Author of the foregoing Pamphlet only takes occasion, from the trial of Capt. Donellan, to draw some judicial inferences, and descant on the *law* upon the subject, abstracted from the *fact*; —this writer, on the other hand, principally discusses the facts; and endeavours to prove that the prisoner was innocent of the crime for which he suffered. He stoutly affirms *in limine*, that there was no proof of the unfortunate young Baronet having been *poisoned*; and that his death ought rather to be attributed to an apoplexy; as an apoplexy would have produced the same symptoms; and that the

young man's father died by that disorder; and that this is hereditary.

We have read this laborious performance (consisting of upwards of 100 folio pages, closely printed) with considerable attention; and except the ingenuity and address of the writer, we see nothing in it to merit the notice of the Public. We confess we are not converted by it. We really believe that Sir Theodosius Boughton did *not* die of an apoplexy: and affirmatively, we believe that he *was* poisoned; and that Capt. Donellan was justly convicted of the murder.

Art. 37. *A Journal of First Thoughts, Observations, Characters, and Anecdotes*, which occurred in a Journey from London to Scarborough, in 1779. 12mo. 2s. 6d. sewed. Bowen.

If we except a little amusing *chit-chat* and *Shandean sentimentality*, this meagre Journal of *thoughts* may be pronounced a trifling superficial publication. The Author, we apprehend, travelled in too much hurry to see what was to be seen, or to learn what was to be known. He does not appear destitute of taste, but rather to have wanted attention, as well as time.

Art. 38. *Friendship strikingly exhibited, in a new Light*, in Letters between Messrs. D. Henry and J. Nichols, Managing Proprietors of the *Gentleman's Magazine*, and D. Bond, late Printer of that Monthly Miscellany, with an Introductory Narrative, Notes, and Observations. 8vo. 1s. Bew. 1781.

Mr. Bond, late Printer of the Gentleman's Magazine (a Miscellany which we have always held in esteem) here exhibits to the Public his complaint against the Proprietors, for having [as he represents it] in an *unfair* manner deprived him of the printing that periodical work: notwithstanding that he had, in full assurance of the work remaining in his hands, taken the house*, and purchased, at a considerable expence, the materials of Mrs. Cave, who printed it formerly. But what is this to the Public?

Art. 39. *Thoughts on the present State of the Prisons of this Country*. Exemplified by a Plan, adapted to the Objects of such Consideration. By J. Leroux, Esq; one of his Majesty's Justices of the peace for the Counties of Hertford and Middlesex. 8vo. 1s. Dixwell.

Contains many just remarks on the very bad construction, and scandalous misgovernment of our prisons, with judicious proposals for remedying both these notorious evils. Mr. Leroux declares, in a Note, at the end of his pamphlet, that since this tract was written, and not before, he 'has seen a very valuable work—by John Howard Esq.—Had he seen it sooner, he perhaps had not ventured to exhibit this feeble attempt'—so he modestly expresses himself,—'on the same subject, to the Public; but as some thoughts are contained herein, not to be found there, and as the plan materially differs, he flatters himself the publication will not be ill-timed.'—It certainly can never be *ill-timed*; for too much attention cannot be paid to the subject; nor can the inconveniences complained of be too speedily removed.

* St. John's Gate.



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## POETICAL.

Art. 40. *Select Portions of Scripture*, and remarkable Occurrences, verſified for the Inſtruction of younger Minds. By Thomas Gibbons, D. D. 12mo. 1 s. Buckland. 1781.

We believe no head but Dr. Gibbons's, or the Ordinary's of Newgate, would have conceived an idea of 'inſtructing and entertaining younger minds' by a relation of ſo many ſhocking ſtories as he hath here put into ſtill more *ſhocking* verſe.

'The King who loſt his thumbs and toes,
Confeſs'd amidſt his bleeding woes,
A righteous God to him had dealt
What ſeventy Kings from him had felt.
Abimelech his brother ſlew,
And heav'nly vengeance on him drew,
A woman ſends a forceful ſtone
Full on his head, and cruſh'd his bone.'

'Cruſh'd his *bone!* The Doctor means, 'crack'd his *ſkull*;' but *ſkull* would not rhime with *ſtone*, and the poet was reduced to Hobſon's choice!

'The *undeſerving* Naboth fell
By Ahab and by Jezebel:
On the ſame ſpot where he was ſlain,
There the dogs drank his guſhing vein;
By Heav'ns juſt doom the eager hounds,
Lapt the blood ſpouting from his wounds.
Haman erects a gallows high
Where worthy Mordecai ſhould die;
But there in infinite diſgrace
The haughty wretch *ſupplied his place.*

This poor Doctor's imagination is haunted with ſpectres of whores and rogues. Amongſt the former, he meets with 'a ſtrumpet dreſs'd in looſe array,' whoſe *vocal* powers are deſcribed by him in a manner ſomewhat peculiar.

'Her ſpeech not honey's ſelf more *ſweet:*
Her accent *loud.*——

As to the gentry of the latter claſs, he ſeems to have ranſacked the *Tyburn Chronicle* for anecdotes of 'curs'd attempts' of 'wretches,' 'monſters,' 'miſcreants,' who were

——doom'd in ſhame to die
And their remains to rot on high:

Or,

——having hung their hour,
The hangman to the ſurgeon's pow'r
Yielded the corpſe——
To ſtrip the fleſh from every bone,
And leave a naked ſkeleton.

Excellent 'inſtruction and entertainment for younger minds!'

But though Dr. Gibbons, when *playing* with Children preſerves an unrelaxed ſolemnity of viſage, and talks, in language truly woeful, of harlots and rakes 'ſuperlatively bad,' thieves, murderers, jails, gallows, gibbets——

'And hell's abyſs of miſcreed;'

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yet, in his instructions to 'the man' and 'his mate', he condescends to relax his reverend muscles, and, opening his cloke, slips out something that looks like a jest:

'Should the wife drop a bitter word
Let not the husband's wrath be stirr'd:
If ever the *fool's cap* appear,
One, and but one, the *bells* must wear.'

The Author seems ready to excuse *one* person's wearing these bells: and we will readily excuse his wearing them *once* in his life-time. But will he be always tinkling them in our ears? Because he himself is fond of the noise, he imagines, no doubt, that it is melodious to others!

Art. 41. *An Heroic Epistle*, from Cunning Little Isaac, to to the Modern Congreve. 4to. 1s. Faulder. 1781.

Intended to ridicule Mr. Sheridan; but the satyrist's abilities are too mean even for the composition of the bellman's annual verses.

Art. 42. *Life reviewed*; a Poem founded on Reflections upon the silent Inhabitants of the Church-yard of Truro, in the County of Cornwall. To which is added an Elegy on the late Rev. Mr. Samuel Walker, who was many Years Curate of that Borough. By E. Smith. 4to. 2s. 6d. Exon, printed for the Author. 1780.

Alas! poor man, thou art going the way of some of thy *brethren*—fast—very fast! Even *Reviewers*, noisy as some of them might heretofore have been, must mix with the 'silent inhabitants of the Church-yard'—and *their works will follow them!*

Art. 43. *The Ancient Briton*, a Poem. Humbly addressed to his Royal Highness George Prince of Wales. 4to. 1s. Kearsley. 1780.

The idea of this poem originated, as the Writer informs us, in consequence of his acquiring the possession of a gold coin, which was found in a field near London, on which is rudely expressed the head of an ancient British Prince. The Author 'personifies the coin, and makes it speak the language which he supposes would be natural to the ancient British Prince it represents, were he now in actual existence.' The whole, or at least the principal, design of this uninteresting piece is to pay a compliment to the present reigning family.

Art. 44. *Philanthropy:* a Poem, inscribed to his Grace the Duke of Northumberland. 4to. 1s. Faulder. 1781.

Common-place ideas methodized and *hitched* into very passable verse. One thought, however, seems to be an exception to the former part of this remark: namely, that *philanthropy* dictated the American war.

Art. 45. *An Hymn to Æsculapius.* 4to. 1s. Faulder. 1781.

A squib, lighted by an electrical spark at *The Temple of Health*, and audaciously thrown at the sublime *Divinityship* himself, who presides there.

## HUSBANDRY, *&c.*

Art. 46. *The Farmer.* Comprehending the several most interesting Objects, and beneficial Practices, &c. &c. By Josiah Ringsted, Esq. 8vo. 2s. 6d. Dixwell

Squire Ringsted is but a bungler at the business of book making.



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The authors he has borrowed from, besides being (many of them) obsolete, are, for the most part, as ignorant and uninformed as himself. His work, in short, is a wretched compilation, put together without judgment, or even a knowledge of the subjects on which he has attempted to treat.

## PHILOSOPHICAL.

Art. 47. *Observations on Dr. Hugh Smith's Philosophy of Physic, and his two first Chapters of Philosophical Inquiries.* 4to. 1 s. 6d. Macgowan, &c.

This gentleman must, we apprehend, have had abundant leisure, and not have set any very high value on his time, when he sat down to do that *voluntarily*, which we may be said to have done through *compulsion*: for it is well known that we have undertaken the task—too often alas the drudgery—of giving an account of *all kinds* of works that issue from the English press.

*If* the author of the *Philosophy of Physic*, and of the *Philosophical Inquiries*, be a very modest man, we think he must blush, and feel somewhat awkward, on perusing the *observer's* dedication addressed to him; in which he accosts him in a style of diffidence, and even with a degree of reverence, that does not appear, palpably at least, to be ironical; or, if he be of an irritable habit, he will not much relish the liberties which he takes in the performance itself, and particularly in the introductory preface to it.—But after what we have already said, and have been *obliged* to say *, on the present subject, we shall not mispend our readers, or our own time any longer, on a matter so very uninteresting and unedifying to every one of them.

## MEDICAL.

Art. 48. *Medical Anecdotes* of the last thirty Years, illustrated with Medical Truths. By B. Dominiceti, M. D. Noble of the Holy Roman Empire, &c. &c. 8vo. 7 s. 6d. Bound. Davis, &c. 1781.

The sole subject of these Medical *Anecdotes* and *Truths*, is Dr. Dominiceti, and his medicated baths, fumigations, &c. He attempts to establish by reasonings, authorities, and histories of cases, their extraordinary efficacy in venereal and scorbutic complaints, the gout, rheumatism, the palsy, dropsy, stone and gravel, fevers, and female disorders in general. The virulent abuse with which he treats the regular members of the faculty, and the excessive and exclusive commendations he bestows on himself, cannot fail to offend every liberal and candid reader, who might otherwise be inclined to afford some credit to the merit and efficacy of his inventions. It is not our province to enquire into the authenticity of his facts. The distrustful and cautious reader may suspect that many of them are at least distorted, and overcharged;—for us, we think enough may be admitted to excite the attention of the Public, towards a class of remedies, which, either in Dr. D.'s or other hands, may produce important effects in many obstinate and inveterate diseases.

* See M. REVIEW, September, 1780, page 237, CORRESPONDENCE.

Art.

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Art. 49. *Heads of Lectures on the Theory and Practice of Medicine.* By Andrew Duncan, M. D. Fellow of the Royal College of Phyſicians, Edinburgh, &c. &c. Second Edition. 12mo. 3s. Boards. Elliot, Edinburgh; Dilly, London. 1781.

The purpoſe of Dr. Duncan in this publication, is to give a brief view of the ſubjects which are treated at length in his courſe of medical lectures. It is indeed, a mere enumeration of topics on which the lecturer is to ſpeak; and therefore, we preſume, is intended almoſt ſolely for the uſe of his pupils. The advantage of ſuch a text book to refreſh the memories, and preſerve a train of thinking in the minds of ſtudents, is obvious. With reſpect to the ſcheme of medical inſtruction here ſketched out, it appears to be formed on the moſt enlarged and ſcientific plan; and we think the ingenious author has, in his introduction, very juſtly ſtated the advantages that may accrue from his ſpirited and laborious undertakings, even in the boſom of academical eſtabliſhments for the ſtudy of medicine.

Art. 50. *Every one his own Phyſician*; or, the preſent Practice of Phyſic. Wherein the Definition and Symptoms of Diſeaſes are laid down, and the preſent Method of Cure delineated. By R. Dalton, Eſq. 12mo. 2s. 6d. Dodſley, &c. 1780.

This worthy Eſquire acquaints us in his preface, that "his genius led him to commence the phyſical ſcience;—that he ſettled at Liverpool, where no ſooner had he got into good repute, ſucceſs, and encouragement, but he was called away by the death of his brother, by whom he became heir to a good eſtate,—that, nevertheleſs, he has ever ſince retained a particular attachment to the ſtudy of phyſic; and that lately the ſudden and unbiaſſed ſuggeſtions of his mind excited him to publiſh this treatiſe, wherein his intention is entirely levelled at the public good.'

We are glad to find, that a gentleman, who apparently means ſo well, has not his fortune to make by the practice of his profeſſion. In what ſenſe his publication is *levelled at the public good* we will not pretend to ſay; but we apprehend it is not likely to *hit* it, *any way*.

Art. 51. *Obſervations on Fevers:* wherein the different Species, Nature, and Method of treating thoſe Diſeaſes are repreſented in new and intereſting points of view. By John Roberts, Surgeon; late of the Royal Navy. 8vo. 2s. 6d. Robinſon, &c. 1781.

The writer of this pamphlet introduces his ſubject with a good deal of vague declamation about antient prejudice, errors in theory, and the like, which are to be all ſet right by the modern faſhionable principle of *common ſenſe*. He gives ſome theory of his own too; but we apprehend he would be much more in his element by a patient's bed-ſide, than in his employment of pulling down and building up medical theories. It certainly can only proceed from unacquaintance with the writings and practice of the moſt eminent modern phyſicians, that the free uſe of bark and wine in malignant fevers is repreſented as a kind of novelty, confined to himſelf and a few of his friends. What ſhall we think of a writer of the preſent day, who aſſerts that 'an opinion of the bark being pernicious in all fevers prevails univerſally among the medical tribe;' and that 'the bark is excluded in putrid fevers?'

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If it were worth while to expend any criticism upon a trifling performance, we might observe, that his division of fevers into two classes only, totally opposite in their nature and cure, the *inflammatory* and *putrid*, is a more dangerous error than any he has attempted to explode, and contradictory to universal experience in this country. Writers much superior to himself have, perhaps, contributed to mislead practitioners, by the application of facts drawn from the observation of diseases in hot climates, and among particular classes of men, to the very different state of morbific causes and effects among us.

Art. 52. *Hints on Diseases that are not cured:* addressed to the Faculty only. 4to. 1 s. 6d. Murray. 1781.

From the cautious address of this piece, it might be imagined that the writer has some mighty secret to communicate to his brethren; but the fact is, that in 40 or 50 quarto pages of flowing gentleman-like language, he has contrived to tell them——nothing. We have heard much of the use of such *negative oratory* in the Senate House, but we do not readily conceive the purpose of addressing the faculty in this manner.

## RELIGIOUS.

Art. 53. *The Progress and Establishment of Christianity*, in Reply to the Fifteenth Chapter of the Decline and Fall of the Roman Empire. By George Laughton, D. D. 4to. 1 s. 6d. Law. 1780.

The only thing that can recommend this performance to the attention of an intelligent and judicious reader, is the Author's regard for the interests of christianity, of which we have no reason to question the sincerity. In every other respect, it deserves very little notice; the style is in general affected, and often obscure; an air of pedantry appears through the whole, and the sentiments, when just (as they commonly are), must have frequently occurred to every competent judge of the subject.

Art. 54. *Comments on the Ten Commandments.* 12mo. 6d. Chichester, Printed. London, Sold by Crowder. 1781.

This small tract is immediately designed to be dispersed by a society in the city of Chichester for promoting Christian Knowledge. The anonymous author pleads for himself, that he should not have added to the numberless publications on the subject, had he not apprehended that something was still wanting, easy to be purchased and easy to be understood, which might instruct the young and inexperienced, without creating disgust or languor. The intention will we hope in some measure be answered by this little performance. The comment is judicious and useful; perhaps, at times *too* concise, as particularly in regard to *oaths* taken before a magistrate. The style, though far from being *low*, is on the whole *plain*; but words and expressions which are quite easy and familiar to persons conversant with books and language, are often difficult, and even unintelligible, to the greater numbers who have very small pretensions to learning. We mean not by this remark, to derogate from the merit of this well-intended production, which, we believe, is in a good degree calculated to answer its design.



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Art. 55. *The Catholic Proteſtant*; in three Parts. By R. Harriſon, M. A. 8vo. 1s. 9d. York, printed for Johnſon. 1781.

This Author hath the vanity to call his ſermons *popular* and *critical*. If by *popular*, he means *ſuperficial, affected, flimſy*, and ſo forth, he hath given a true account of them. If by *criticiſm*, he means any thing more than *plagiariſm*,—the loweſt and moſt hackneyed ſpecies of *plagiariſm*,—he can only be conſidered as the dupe of ſelf-conceit.

Art. 56. *A Companion for the Chriſtian in the Field and Garden*. Recommended by the Rev. Mr. Romaine. 12mo. 1s. 6d. ſewed. Buckland. 1780.

From the *recommendation*, our readers may eaſily imagine what are the prevailing principles of the Author. 'Of *him*, and of his former works (ſays Mr. Romaine to the reader), I need not profeſs to thee my high eſteem. Read and judge for thyſelf. Peruſe his *horæ ſolitariæ*, a treatiſe upon the godhead of the Lord Jeſus Chriſt, far more convincing, eſtabliſhing, and edifying than any thing publiſhed upon the ſubject in our day. If thou art deſirous of knowing the truth, thou wilt find, upon reading it, the true Chriſtian doctrine, and will thank him for writing, and me for directing thee to it. Neither he nor I have any view herein, but the glory of our Great Maſter, and the good of his church. He wants no profit; he ſeeks none. He hath very generouſly given this book on the ſeaſons, to a widow and four little children. Whatever ſum may ariſe from the ſale of it he hath devoted it to her uſe. May it anſwer his charitable purpoſe!

The call of charity is ſo irreſiſtible, that every leſſer call is loſt in it; and was this little manual more reprehenſible than it really is, we ſhould be inclined to ſuſpend the rigor of criticiſm, and join with Mr. Romaine in wiſhing that it may anſwer the Author's charitable purpoſe.

As a ſpecimen of this work, we ſhall preſent our readers with the following reflections. 'Some trees in the garden make a great ſhew, but bear no fruit. They are ſplendid in leaves, and perhaps in bloſſoms, but they yield either nothing fit to eat, or ſomething not worth eating. The largeſt ſpecies of tree, known in the world, is *baobab*, or *calabaſh* tree of Senegal, which often exceeds 70 feet in the circumference of the trunk, and covers with its bows a circle of about 130 feet in diameter; but yields a fruit, which, while it is unfit for food, does not exceed the ſize of a common kidney-bean. With this enormous ſubſtance it hath large and handſome leaves, and looks at a diſtance rather like a grove than a ſingle tree.—O what a picture is here of many a ſpecious ſoul! How many have looked tall, like cedars in Lebanon: how many have promiſed fair like the fig-tree in the goſpel, who, when the maſter looked for fruit, have yielded none?'

The Author diſcovers ſome invention and ingenuity in his reflections on the *ſeaſons*; and though his fancy is not ſo exuberant, nor his obſervations ſo ſprightly and acute as the pious Mr. Flavel's of the laſt age, in his "huſbandry ſpiritualized," yet they are vaſtly ſuperior to ſome late attempts in this way, and may be very edifying to thoſe good Chriſtians for whoſe uſe they were intended.

SCHOOL-

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## SCHOOL-BOOKS.

Art. 57. *An Eſſay on the Engliſh Grammar.* By the Rev. William Martin Trinder, L. B. 12mo. 1 s. 6 d. Faulder. 1781.

We meet with nothing in this Grammar which intitles it to particular notice. The Author has indeed attempted to encumber the Engliſh language by a middle verb; for ſo he calls the preſent participle, combined with the auxiliary *to be*, in its ſeveral tenſes and moods. He has alſo illuſtrated the rules of grammar, by examples from the *poets*. But theſe *improvements* are not of ſufficient conſequence to give Mr. Trinder's Grammar any diſtinction above former publications of the ſame kind.

Art. 58. *Nouvelle Abrégé de la Grammaire Françoiſe, propre pour donner une Idée diſtincte de cette Langue. Ouvrage dans lequel on s'eſt propoſé d'exercer le Jugement, autant que le ſujet en eſt ſuſceptible; et d'exciter à la Piété en choiſiſſant, pour l'Explication des Regles, des Examples propres à inſpirer l'Amour de* DIEU. 12mo. 2 s. 6 d. Dilly, &c.

To attempt to teach a language by a grammar written in that language, is ſo manifeſtly abſurd; and the deſign of blending the doctrines of religion with the rules of grammar, will be thought by many ſo exceedingly ridiculous, that we are apprehenſive the peculiarities of this French grammar are not ſuch as will recommend it to the attention of the Public.

Art. 59. *The Nomenclator*, and Dialogues among School-Boys. With ſelect Fables. In Latin, French, and Engliſh: for the Uſe of Schools. By David Biſchoff. 8vo. 2 s. 6 d. Richardſon and Urquhart. 1781.

A great abundance of words, phraſes, and ſentences, in the Latin, French, and Engliſh languages, are, in this book, diſpoſed in columns correſponding to each other: the collection appears to be judicious, and will, we think, be found very uſeful in teaching theſe languages.

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## SERMONS.

I. *Preached before the Lords Spiritual and Temporal*, in the Abbey Church, Weſtminſter, Jan. 30, 1781. By John Lord Biſhop of St. David's. 4to. 1 s. L. Davis.

This Sermon is admirably calculated to pleaſe the Court. It contains a well-written apology for the unfortunate monarch; and deſcribes in a ſtrain of manly eloquence the horrid effects of faction and enthuſiaſm. '*Reſiſtance* (ſays his Lordſhip) being a deſperate remedy, it is indiſpenſably neceſſary to enquire, whether the diſeaſe, under which the State is ſuppoſed to labour, be deſperate alſo: and if there ſhould remain the leaſt doubt of this, the only ſafe way is to follow the general precept which preſcribes *obedience*: for reſiſtance and diſobedience are conſidered by the ableſt writers on government as *neceſſary* evils at beſt; and we ſhall ſtand condemned by all the rules of prudence and good ſenſe, if we have recourſe to the evil before we are convinced of the neceſſity. But here the queſtion will recur—'Who are to be the *judges* of this neceſſity?' We think the Biſhop hath anſwered it, by calling 'the REVOLUTION, that *glorious period*, when

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when the principles of our Conſtitution were ſettled, and the power of every branch of it marked out with a preciſion and exactneſs unknown to our anceſtors.' 'And as (concludes his Lordſhip) one great ſource of civil *diſcontent* is removed by this means, ſo with regard to matters of religion, we may obſerve, that the wild *enthuſiaſm* which proved ſo very favourable to the deſigns of faction in the laſt age, is now ſubſided; that the religious controverſies about certain points of no great moment, and which were carried on by both parties with the moſt unchriſtian heat and rancour, are laid aſide and forgotten; and laſtly, that they who are diſaffected to our eccleſiaſtical eſtabliſhment, have not the ſame pretence for raiſing *clamours* againſt it, as their predeceſſors had in thoſe unhappy days; ſince no vexatious ſuits can now be commenced for Nonconformity; and all who, on ſcruples of conſcience, diſſent from our diſcipline and worſhip, are ſuffered by law to hold public aſſemblies and to ſerve God in their own way; and in an age ſo favourable to ſpiritual and temporal liberty, as the preſent, every other reaſonable indulgence will certainly be allowed: and for the peace of the Church, and the ſafety of the ſtate, we may be permitted to hope, that *more* than this will never be aſked on the one hand, or granted on the other.'

II. *The Trial of Faith*; or, The Suffering Chriſtian delivered and purified in the Blood of the Lamb: being the Subſtance of a Funeral Diſcourſe, occaſioned by the Death of Mr. John Ruſhworth. To which is added, an Oration, ſpoken at the Grave. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 1s. Johnſon. 1780.

As this was a mere extemporaneous effuſion ('taken down in ſhorthand') it was hardly to be expected that it ſhould have been either correct in its arrangement, or elegant in its language. The *diſcourſe* and the *oration* are very plain performances, and only calculated to pleaſe and edify thoſe who have carried their notions of *imputed righteouſneſs* to the utmoſt extreme of Calviniſm.

Mr. Elliot, indeed, is a very ſingular man; for notwithſtanding he rigidly adheres to the methodiſtic ſyſtem in ſome of its groſſer and more enthuſiatic peculiarities, yet he hath had the courage openly to diſavow his belief of the doctrine of the Trinity; and a few years ſince publiſhed an elaborate treatiſe to prove the ſubordination of the Son to the Father, and to diſprove the perſonality of the Holy Ghoſt. This bold attack on what, for centuries, hath been deemed, not only *the pillar*, but *the ground* of orthodox *faith*, excited the clamours of his brethren, and cauſed a diſſenſion in his church. The alarm of 'a wolf in ſheep's clothing' was ecchoed from Tabernacle to Tabernacle; and a ſtrict charge was given to watch over the flock, leſt the poor ſheep ſhould be ſeduced from the fold! But ſeveral were not to be ſcared by the vociferous alarms of ignorance, craft, or timidity. They followed the wolf, without any dread of being devoured by him: and after many years trial, they found this *hunted wolf*, as harmleſs as a lamb.

Mr. Elliot produces the dying teſtimony of Mr. Ruſhworth in confirmation of the doctrine he hath eſpouſed reſpecting the Trinity. 'When he was extremely ill, and to his own apprehenſions not far from death . . . . . I took an opportunity of aſking him, if he now thought

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thought that the doctrine which he had heard, and for several years past had professed to believe, concerning Jehovah and his Christ, was of God, or of men. He immediately replied to the following effect—"I am fully satisfied, it is the clear and certain doctrine of scripture. I believe it with as much confidence as I do any other truth of the Gospel." On this declaration, Mr. Elliot well observes, that 'it is reasonable to suppose, when a man apprehends himself to be not far from death and judgment, that he will neither disguise nor conceal his sentiments, but will then, if ever, declare them to be what they really are.'

III. *The Christian Doctrine of Ceremonies.* Preached at the Rev. Dr. Fordyce's Meeting, in Monkwell-street, London, Dec. 25, 1780, to the Society that support the Evening Lecture there. By Robert Robinson. 8vo. 6d. Buckland.

This Sermon considers the use and intent of the Jewish ceremonies, and shews the necessity of their abolition by the Gospel. The Preacher was fairly mounted on his *hobby-horse*; but he did not ride at that furious rate which distinguished his career some time since, when he sallied forth to rescue "Dame Religion" from the tyranny of those ecclesiastical giants, who had shut her up in the enchanted castle of the Establishment.

To this Sermon is subjoined an Appendix, to justify the translation which the Author hath given of the text which he hath chosen to discourse on, viz. 2 Cor. iv. 3, 4. In our common version, it is rendered—"If our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not," &c. &c. 'This translation (says Mr. R.) doth not seem to be good English. There is at least inaccuracy enough in it to induce any man to examine the original. The reading we propose, is this:—'The Gospel is hid, *concealed*, or *veiled*, AMONG or BY *the things which are* ABOLISHED; *by which things* the God of this world," &c. &c. The words *may* be rendered thus; and we see nothing in the original or the context but what will justify this translation of them.

IV. *Charity, the Band of Perfection.* Preached at Oxford, Nov. 16, 1780, on Occasion of the Re-establishment of a Christian Church of Protestant Dissenters in that City: with a brief Account of the State of the Society, and the Plan and Manner of their Settlement. By Daniel Turner, A. M. 8vo. 6d. Buckland.

The dissenting church at Oxford hath passed through many perils, and struggled hard against fears within and fightings without. In the beginning of the reign of George I. the meeting-house was pulled down by rioters, who thought outrage would be sanctified by the pretence of religion. For near 40 years the Dissenters of Oxford have had no regular service among them, from a settled minister:—only occasional or accidental. But, amidst all these discouraging circumstances, *per varios casus, per tot discrimina rerum*, 'they have, as Mr. Turner says, preserved some little *semblance* of their original church state. . . . . Within these two or three last years they have been more regularly served; their interest is in a rising state, and the auditory respectable!'

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The Sermon breathes a pious and benevolent spirit, and is by no means calculated to serve the little interests of a party. But it hath nothing elegant or striking to give it the slightest distinction, or to detain us one moment in criticising it.

V. *The Difficulties attending a just Explanation of Scripture, considered, as they have arisen from the gradual Progress of Revealed Religion through a Length of Time:* Preached at St. Mary's, at the Visitation, held by the Archdeacon of Oxford, October 24, 1780. By Joshua Berkeley, B. D. Student of Christ Church. 4to. 1 s. Rivington, &c.

The Author of this ingenious and elegant discourse imputes the difficulties attending a just explanation of Scripture, 'to the progressive plan of Revelation,' and to the length of time which has passed since the final settlement of the canon. He has many just and judicious observations upon the usefulness and necessity of thought and reflection, extensive learning, and rational criticism, in order to a successful defence and explanation of the sacred writings; but we apprehend that he is mistaken, when he speaks of 'Revelation, from its very nature and essence,' containing in it something 'mysterious and obscure,' and of part of it under the Mosaic Dispensation being 'involved in awful mystery.' We do not recollect any passage in which St. Paul represents 'the form of sound words' as 'ever conversant in matters of mysterious depth.' To all such intimations of obscurity and unintelligibility of any part of revelation, we may justly apply an observation of Mr. Berkeley respecting those errors which are recommended under the sanction of divine authority, viz. 'If the light of Revelation be darkness, how great will be that darkness!' The discoveries of revelation were, no doubt, adjusted to the state and circumstances of the people to whom it was given, and consequently were gradual and progressive. But to talk of a Revelation involved in obscurity, or wrapped up in mystery, is little better than a solecism in terms. In our opinion, a much more rational and satisfactory account of the source of the difficulties attending the explanation of the writings of St. Paul, and of the New Testament in general, and which may be extended to the Old, is given by Mr. Locke in his Preface to his Paraphrase on the Epistles. But though we differ from Mr. Berkeley upon this point, and with respect to a few other of his positions, we cannot sufficiently commend the general design of this sermon, to recommend the study of sacred criticism in all its branches to those whose business it is to instruct others in the sense and meaning of Revelation; and we most heartily agree with him in the sentiment with which he concludes his discourse, 'The brightest talents and the most extensive learning cannot be made subservient to so noble and benevolent an end, as that of establishing men in their religious opinions, and confirming them in the truth; nor will any exertions of the powers of the human mind, meet with so distinguished a reward hereafter.'

VI. Preached before the University of Cambridge, Jan. 30th, 1781, at Great St. Mary's. By William Cooke, M. A. Greek Professor of King's College. 4to. 1 s. Cadell, &c.

This Preacher touches on some great questions, such as, 'the mysterious method of God's providence in ordering and controuling the affairs

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affairs of men—how to reconcile foreknowledge in God with free-will in man—fate and liberty—certainty and contingency—event and prophecy.' On these points he offers some sensible, ingenious, and pious observations: but his style is not the most pleasant, and his manner not the most clear and perspicuous. He does not say much of the *Royal Martyr*, but remarks that the steps which led to the confusions of that time have been pursued in the present; and concludes, that our impieties and immoralities give us cause to fear that the threatening against the Jews may be fulfilled on our country, Deut. xxviii. 49. *The Lord shall bring a nation against thee from afar, from the end of the earth:* which words are the text of this discourse.

VII. *On the Nature of Christ's Kingdom.* Before the Protestant Dissenting Ministers of Cumberland; at their General Meeting at Penrith, August 16th, 1780. By Robert Hood, A. M. Minister of the Chapel in Hanover-square, Newcastle. 8vo. 6d. Baldwin.

A sensible, pious, candid discourse, adapted to the occasion on which it was delivered, and calculated to promote a catholic and Christian spirit and practice among those who may peruse it. An Advertisement prefixed informs us, that this is the first discourse of a volume of sermons now in the press, and that it is published *separately* at the particular request of the trustees of the congregation in Hanover-square, Newcastle.

VIII. Occasioned by the Death of the late Rev. John Aikin, D. D. Professor of Divinity at the Academy in Warrington. By William Enfield, LL. D. 4to. 1s. Johnson. 1781.

Dr. Aikin's was one of those characters which have the truest worth, without aiming at being thought to possess it. His abilities, and his improvement of them, were very considerable, his knowledge and learning extensive, his manners gentle and amiable, his conduct useful and becoming a Christian. Dr. Enfield pays a just tribute to his memory in this elegant discourse, in which he recommends an imitation of this model from the words of St. Paul, 1 Cor. xi. 1. "Be ye followers of me, even as I also am of Christ."

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Our Correspondent, R. D. inquires, whether he is to consider as an error of the press, an oversight, or innovation, the following expression in the Review for February last (p. 150, l. 3.), viz. "A point of improvement *in* which we did not perceive the original to stand in much need."—Doubtless the first *in* should have been *of*. But whether this was a slip of the pen or of the press, we cannot now determine.——This Correspondent has also sent us some just remarks on the *Gallicisms* in Mr. Gibbon's celebrated work.

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*An accident obliges us to defer, to our next, the continuation of our account of* SERMONS ON THE LATE GENERAL FAST.

*** FOREIGN LITERATURE, *also, in our next.*

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# THE

# MONTHLY REVIEW,

## For JUNE, 1781.

ART. I. *The State and Behaviour of Engliſh Catholics, from the Reformation to the Year* 1780; with a View of their preſent Number, Wealth, Character, &c. 8vo. 2s. 6d. Faulder. 1780.

THE Author of this liberal and well-written Pamphlet, is an Engliſh Catholic. He poſſeſſes a very conſiderable ſhare of information; and where he only ſtates facts, or quotes authorities, we think he deſerves credit. We are far from eſpouſing that bigotted maxim of ſome narrow-minded Proteſtants, that a Papiſt, upon *principle*, is *peculiarly* diſpoſed to tell lies for the good of the church. But ſuppoſing we had adopted this ungenerous poſition, we ſhould have authority ſuperior to the mere word of this Author, and totally independent of it, to prove the facts to which he appeals. We ſpeak not of thoſe which lie open in the pages of hiſtory; but of thoſe which are ſubjected to the evidence of our ſenſes. Here the Author goes on ſure ground; and if he were inclined, he would find himſelf unable, to deceive the Reader.

The firſt part of this ſenſible and animated Tract, conſiſts of an hiſtorical review of the ſtate and behaviour of the Catholics, from the reign of Hen. VIII. to the year 1780—that memorable æra of faction, frenzy, and outrage!

From the following quotations, the diſcerning Reader may be able to form a complete idea of the Author's *political* ſentiments; in other words, his ſyſtem of *civil convenience* and *accommodation*.

Speaking of the conduct of the Catholics under the Uſurpation of Cromwell, he ſays:

'In the general body of the people, there ever remained a ſtern ſpirit of loyalty, which no threats or allurements could vanquiſh. Yet, by ſome writers, the Catholics have been repreſented as deſert-



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ers from the cauſe. It has been ſaid, they made their court to the Uſurper. It was the wiſh, perhaps, of theſe men, to ſcreen, if poſſible, what they thought the wrong behaviour of ſome of their own friends, by criminating the innocent. Even Clarendon very roundly inſinuates the ſame charge againſt the Catholics. I am confident he knew it was not ſo; at leaſt in an extenſive application: but it ſhould ſeem, as if the noble Author were jealous that the praiſe of loyalty, of which himſelf had ſo ample a ſhare, ſhould be given to a party whom he never liked. It is not from any romantic ideas of the virtues of loyalty that I ſay this; for I really think, that Catholics, as matters then ſtood, would have done well to have joined the Protector, had he given them certain aſſurances of ſupport. They had experienced how little was to be expected from the bounty of kings: and beſides, with the approbation of the major part of the nation, the Form of Government was altered; conſequently the criminality of rebellion was done away. My views then in repreſenting the uniform adhefion of Catholics to King Charles, reſts ſolely on the conviction of its truth. In other reſpects, I am not aſhamed to ſay, that the Government which is beſt inclined to give us protection, has the only right to demand our allegiance.'

The Author's ſentiments of the Revolution are noble and generous; and ſufficiently ſhew, that his religious profeſſion hath not leſſened his veneration for the *conſtitution* of his country.

'Father Petre, a weak, but deſigning Jeſuit, appeared at the court of James the Second, and was ſometime after ſworn member of the Privy Council. An ambaſſador extraordinary was ſent to Rome, to lay at his Holineſs's feet the King's ſubmiſſion, and to ſolicit a mitre and a Cardinal's hat for the brows of Petre. The Romans ſaw the folly of this precipitate conduct: "Your King, ſaid they, ſhould be excommunicated for thus attempting to overturn the ſmall remains of Popery in England." A Nuncio was however ſent; and he was received at Windſor with ſolemn pageantry. He then attempted to obtrude his Catholic minions on the Univerſities; This was oppoſed with becoming reſolution. A ſecond declaration for liberty of conſcience was iſſued, with this particular injunction, that it ſhould be read in all the churches. The biſhops remonſtrated; they were ſummoned before the Council; were ſent to the Tower; were ſoon after tried—and acquitted. The reſentment of the people was now raiſed to the utmoſt. The King began to ſee the folly of his proceedings: he wiſhed to call a parliament, and to effect that by conſtitutional means, which he had vainly attempted by every ſtretch of his diſpenſing power. It was now too late. News was brought him, that William Prince of Orange was preparing a ſtrong force to invade his territories. Diſmayed and terrified, he now ſaw there was no redreſs, for he had forfeited all claim to the love of his ſubjects. The Prince landed; and James forſook a throne, which he was unfit, and I think, unworthy to govern. When he firſt retired from London, the mob roſe, and deſtroyed every Catholic chapel in the city; nor was there a city in England in which they did not leave ſome marks of their indignation.

'Every attempt of James to ſubvert the eſtabliſhed religion, or rather to give toleration to Catholics (for this was all he then aimed at),

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act), was attended with the moſt glaring violation of the laws; and the powers he aſſumed of diſpenſing with them without the conſent of Parliament, broke aſunder that ſacred compact by which the people are bound to their ſovereign. He was no longer entitled to their allegiance. Every patriot ſhould have voted for his expulſion. Kings are made for the people, and the laws of the realm are their only rule of conduct. When they violate theſe (it matters not under what pretence), they become tyrants. It was unfortunate for James to have been ſo ill-adviſed. The inclinations of his own mind, would not, I think, have hurried him on ſo far. But wicked and deſigning miniſters, leagued with weak and infatuated prieſts, muſt at any time prove an over-match for greater abilities than ever fell to the lot of a Stuart. The Catholics, as a body, merited not the reprehenſion I give to Petre and his aſſociates. They ſaw the wretched folly and the weak views of thoſe bad adviſers; and they condemned the precipitancy of meaſures which they knew could only terminate in their ruin. As muſt ever be the caſe with all men in a ſimilar ſituation; they wiſhed to be relieved from oppreſſion; but the undiſturbed practice of their religion, with the enjoyment of ſome few civil liberties, would have ſatisfied their moſt ſanguine deſires. This I know from certain information: but, unhappily for them and for their deſcendents, the voice of prudence and of cool religion was not attended to, whilſt wild zeal and romantic piety were called in to ſuggeſt ſchemes of folly, and to precipitate their execution.'

After a brief and general view of the ſtate of Popery in this kingdom, from the Reformation to the preſent times, the Author juſt touches on the riots of the laſt year, and after ſlightly contraſting the behaviour of the Catholics with that of their enemies, concludes the firſt part of this publication with obſerving, that 'it matters not what all or any of that body (viz. of the Catholics) may have thought or practiſed in former times; nor does it regard us, what may now be the ſentiments of Catholics in other countries; we wiſh information with regard to thoſe few only who actually live among us. The clamours of a mob, or the declamatory diſcourſes of ignorant, ſelfiſh, and bigotted men, deſerve no attention; they muſt ever deceive us: but in a cool and diſpaſſionate temper, we deſire to receive ſuch inſtructions, as can only be ſupplied by thoſe who are themſelves Catholics, and who are thoroughly acquainted with the real ſtate of that body now in England.'

'The Author of theſe ſheets flatters himſelf he can give this information: he was educated in an Engliſh college abroad; he has ſince that, lived and converſed with people of all ranks in that perſuaſion at home: he is himſelf a Catholic, and has long made the ſtudy of their principles a ſerious occupation; and from what hath been already delivered in the foregoing pages, he preſumes, his readers will not think him too much biaſſed to his own party, or improperly warm in his repreſentation of men and things.'



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The ſecond part of this work is entitled, 'a View of Engliſh Catholics, Laity and Clergy; their Number, Wealth, Character, &c. in the preſent Year 1780.' This Part is both intereſting and entertaining. The View, it contains, extends, not only to the objects ſpecified in the Title, but to the *abilities* and *talents*; the *political ſentiments*, *religion*, and *rule of faith*, of the Engliſh Catholics. It contains an examination of the various *charges* brought againſt them, particularly thoſe which tend to affect their characters in a moral and civil light. It gives an account of the number and circumſtances of the Catholic *prieſts* in this kingdom, and the conſtitution of their religious *ſocieties*; their *ſchools*, both in England and in foreign countries; and their *nunneries*, in France and the Low Countries.

With reſpect to the *number* of Catholics in this kingdom, the Author declares, that from the beſt information that he was able to procure, it doth not at this day exceed 60,000; and even this number he ſuſpects to be beyond the mark. He obſerves, that ſome of the great trading towns are known to contain more inhabitants than the whole collective body of the Engliſh Catholics amounts to. 'In many counties (ſays he) and particularly in the weſt, in South Wales, and in ſome of the mid-land counties there is ſcarcely a Catholic to be found. This is eaſily known, from the reſidence of prieſts. After London, by far the greateſt number is in Lancaſhire. In Staffordſhire are *a good many*; as alſo in the northern counties of York, Durham, and Northumberland. Some of the manufacturing and trading towns, as Norwich, Mancheſter, Liverpool, Wolverhampton, and Newcaſtle-upon-Tyne, have chapels, which are rather crowded; but theſe conſtitute the greateſt part of the number I have juſt given to their reſpective counties. In a few towns, particularly at Coventry, their number, I find, is increaſed; but this by no means in proportion to the general increaſe of population in the ſame places. Excepting in the towns, and out of Lancaſhire, the chief ſituation of Catholics, is in the neighbourhood of the old families of that perſuaſion. They are the ſervants, or the children of ſervants, who have married from thoſe families, and who chuſe to remain round the old manſion, for the conveniency of prayers, and becauſe they hope to receive favour and aſſiſtance from their former maſters.'

Under the article of *wealth* the Author obſerves, 'We have at this day, but eight peers, nineteen baronets, and about a hundred and fifty gentlemen of landed property. Among the firſt, the Duke of Norfolk, the Earl of Shrewſbury, and the Lords Arundel and Petre are in poſſeſſion of conſiderable eſtates. But the Earl of Surrey, the eldeſt and only ſon of the Duke, having lately conformed, the large poſſeſſions of that ancient and noble family, will ſoon fall into Proteſtant hands. The eldeſt ſon * of Lord Tyneham hath alſo left

* Now Lord Tyneham, by the death of his father.

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the religion of his father. Among the baronets are not more than three great eſtates. Sir Thomas Gaſcoigne has this year alſo taken the oath. Of the remaining commoners, with an exception of four or five, the greater part have not, on an average, more than one thouſand pounds per annum in landed property. Within this year alone we have loſt more by the defection of the two mentioned Gentlemen, than we have gained by proſelytes ſince the Reformation. In trade very few fortunes have been made; and at this hour, there are not more than two Catholics of any note who are even engaged in mercantile buſineſs. The eldeſt ſons of our gentry never think of trade; and the younger children have ſeldom a ſufficient fortune on which to ground any proſpect of ſucceſs. They, therefore, generally chuſe to remain uſeleſs and dependent beings among their relations and friends, or to eat a hardly earned bread in the ſervice of ſome foreign Prince. England, like a cruel ſtep-mother, refuſes to give them nouriſhment. Should America win the great ſtake ſhe now ſo unjuſtly contends for [*cautiouſly and artfully ſaid!*] good policy will doubtleſs teach her to open her ports to all religions. Some few gain a decent livelihood by the profeſſion of medicine, though in ſtrictneſs of penal juſtice, they may not even be apothecaries: and others in the low walks of the Law.'

Under the article of *Character*, the ingenious Author ſketches a ſtrong outline of that of the Earl of S———. Though truth might hold the pencil, yet we plainly perceive that reſentment hath tinged the colour. 'From Nature (ſays this Writer) he had received talents adequate to the greateſt deſigns; and to theſe talents he had given ſome cultivation. But there is in him a caſt, and a *bizarreric*, which muſt ever give a tinge to the faireſt endowments. With abilities equal to the management of great public buſineſs, his beſt ambition miſ-ſpends itſelf in vain declamation againſt men and meaſures. He was always fond of oppoſition: I knew him when a boy; and at that time, to thwart, if poſſible, by petty controverſies, the views of his maſters; to complain of undue influence; to magnify grievances; and to head a little band of malcontents were objects truly congenial with his humour. With a leſs reſtleſs, leſs inconſiſtent, and leſs diſſipated mind (for diſſipation has now greatly added to his native character), he would have mounted with ardor to the firſt place, at the head of a body of men to which his birth and his abilities called him. Here was a wide field for the diſplay of the greateſt talents. He might have given ſplendor to the Catholic cauſe; would have poſſeſſed their warmeſt affections, and might have aſked relief for himſelf and for them, in a ſtyle that would have commanded attention. If his ſoul was not large enough to have graſped at this high pre-eminence, and if from inſenſibility to the impreſſions of religion, his conſcience is ſincere, I blame him not that he has deſerted the cauſe of his anceſtors; but I pity an Earl of Surrey who can ſink down to the paltry ſervice of a party-declaimer in the Lower Houſe of Parliament.'

The following reflection is no leſs juſt than ſevere and pointed:



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'It is a ſingular circumſtance in the eccleſiaſtical hiſtory of this country, that in proportion as a man loſes all ſenſe of religion and becomes immoral, he ſees before him a better proſpect of enjoying all the privileges of the eſtabliſhed church.'

How far prejudice may have dictated the following remark, we pretend not to determine: 'I never (ſays this Writer) knew an inſtance in which a conviction of the errors of Popery has made one proſelyte. They become Proteſtants as ſoon as they ceaſe almoſt to be Chriſtians. It muſt ſurely be a bad arrangement, which thus expoſes to oppreſſion the ſincere and the virtuous, and which opens to the vicious and diſſipated man the road of eaſe, of honour, and of preferment!'

Under the article of *Prieſts*, the Author informs us, 'that by an arrangement which took place in the reign of James II. England was divided into 4 diſtricts, and a biſhop was appointed to preſide over each. They had then 1000l. per annum ſettled on each of them out of the exchequer; but this only continued till the Revolution, when they were reduced to the neceſſity of ſupporting themſelves by the beſt means in their power. Since that time the ſame regulation with regard to numbers has continued; and as they have no particular place of reſidence allotted, each biſhop generally chuſes to live in the moſt centrical and convenient ſituation. Their office is to attend the ſmall concerns of their reſpective diſtricts; to adminiſter the ſacrament of confirmation, to provide the different congregations with prieſts, and to take care that theſe perform their duties, and behave in a manner becoming the character of churchmen.—One hundred pounds per ann. is more than equal to the revenue of their epiſcopal ſee!

'As far as I can rely on my information, which I think is accurate, the number of prieſts now employed is about 360. Their diſtribution is as follows: In the northern diſtrict, which takes in the counties of Northumberland, Cumberland, Weſtmoreland, Durham, York, Lancaſter, and Cheſter, there are about 167. Of theſe, 48 are Ex-Jeſuits. Three places are now vacant. This diſtrict contains the greateſt number of prieſts, and alſo the greateſt number of Catholics; but not in proportion to the number of clergy, many being private chaplains to gentlemen, where there are no congregations. Since their diſſolution, nine places have been given up by the Ex-Jeſuits, two of which are not likely ever to be revived.

'In the mid-land diſtricts are about 90 prieſts; 28 of which are Ex-Jeſuits. There are now 14 places vacant. This diſtrict declines very faſt, as appears from the great number of congregations now without prieſts. Moſt of them have been vacant for ſome time; and no clergymen unengaged have hitherto been found to ſupply them. It may be noticed, that this diſtrict, though compoſed of the greateſt number of counties, and thoſe moſtly large, to the amount of 16, contains only 8,460 Catholics, which is computed to be about two thirds of what there were about 30 or 40 years ago.

'The weſtern diſtrict contains about 44 pariſhes; 23 are Ex-Jeſuits. There is one place vacant, and has been ſo for ſome time. This diſtrict is the thinneſt of Catholics of any in England, though

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its extent is great, It contains eight English counties, and the whole of N. and S. Wales.

'The London district, comprising nine counties, has 58 priests; 11 are Ex-Jesuits. There are five places vacant. This district hath also diminished, and is declining very fast.

'These priests, whose number and distribution I have given, either live as chaplains in the families of Gentlemen, and have the care of the little congregations around them; or else, they reside in towns, or in some country-places, where funds have been settled for their support. The chapels are in their own houses.——Twenty pounds per ann. is thought a very handsome salary for a Gentleman's chaplain; and if the rural curate hath twenty more to keep himself, his horse, and his servant, it will be said that he is very well provided. Some may have small annuities from their own families; but this is not common. Our priests in their general character are upright and sincere: but narrowed by a bad education, they contract early prejudices, which they very seldom afterward deposite. The theological lumber of the schools supplies, in their minds, the place of more useful furniture.'

With respect to the Popish *schools* in England, the Author avers, that 'it is a real fact, that the Catholics have not opened one new school, since the year 1778. The whole number of those which we have, are I think but three; at least those of any note. There is one in Hertfordshire, one near Birmingham, and a third near Wolverhampton in Staffordshire. In London are some day-schools; and in other parts may be perhaps some little establishments where an old woman gives lectures on the Horn-book, and the art of spelling. At the first mentioned schools, are generally about twenty or thirty boys, who have them about the age of twelve or fourteen. That in Staffordshire is far the most numerous; its design is to give some education to children of a lower class: they learn their religion, and such other things as may qualify them for trade, and the usual business of life. When it can be avoided, they never admit Protestants, from an apprehension that it might give offence; as also from a well-grounded suspicion, that it would lead gradually to weaken the religious principles of the Catholic boys.'

On the subject of the *foreign schools* for English Catholics, the Author remarks that 'in the year 1568, Dr. Allan, afterwards Cardinal, founded a college for the English at Doway, a town in Flanders, then subject to the Spanish King; and in process of time, other colleges and places of education were established in France, Spain, and Portugal..... The college of Doway is most considerable, and is governed by a President, and other superiors, all of the English nation. It belongs to the secular clergy; and the number of students is generally above 100. The revenue of this college is very moderate, and the pension which provides every thing is but 20*l.* per annum.

'The clergy have also other seminaries of inferior distinction at Paris, at Valadolid, in old Castile, at Rome, and at Lisbon. The number of students at these places is considerable,.... While the Jesuits stood, St. Omer was their great school for classical improvements, and they supplied England with many able and active churchmen. At the expulsion of that body from France, their college was given to



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the Clergy at Douay, in whoſe hands it now is, but it anſwers little purpoſe. The Jeſuits themſelves firſt retired to Bruges, in the Auſtrian Netherlands, where they opened another college; but at their total ſuppreſſion a few years after, that houſe was diſſolved, together with every other foundation they poſſeſſed. They then erected an academy at Liege (for their ſpirit of enterprize was not to be broken) under the protection of the Biſhop, and Prince of that place. They are now no longer Jeſuits; but their academy is in great eſtimation, and the children of our Catholic gentry principally reſort thither for education. However as their object is not to form churchmen (for they think the Church has uſed them ill) but to inſtruct youth in the faſhionable arts of poliſhed life, the order of Aaron will receive little aſſiſtance from their labours.'

'The Monks of the order of St. Benedict have alſo houſes abroad, and their prieſts come to England. The Friars of St. Francis's order have likewiſe a college at Douay, which ſupplies ſome prieſts. Within theſe few years they have greatly decreaſed, owing to the wiſe regulations France has adopted, for the reduction of religious orders; as alſo becauſe the true ſpirit of Friariſm is much abated.... There is alſo a third order which now begins rather to encreaſe. The Dominicans ſince the ſuppreſſion of the Jeſuits have grown into more viſible form: they have a ſchool near Bruſſels, and a ſmall convent at Lorrain, in the Auſtrian territories. Some prieſts of this order are likewiſe in England.

'At this day the Engliſh *Nunneries* abroad are no leſs than twenty-one. France and the Low Countries have almoſt the whole number. It is incredible how they have here been able to ſupport themſelves; for though in many houſes their numbers are very thin, yet they go on braving all the ſtorms of adverſe fortune!'

On this ſubject the Author, in a ſtrain partaking of ſerious reaſoning, and lively raillery, obſerves, that though 'he is ſenſible that no mode of education can be leſs adapted to improve the mind, and to inſtil ſuch principles as may form it to the buſineſs of life, yet ſo it happens, that few ladies have higher pretenſions to the palm of female perfection than have many of the Catholic perſuaſion. The Public knows the truth of this obſervation. A diſplay of their characters would I fear offend their modeſty, otherwiſe I would ſay as wives, as mothers, as citizens, and as Chriſtians, they ſtand unrivalled. One is ſometimes tempted to ſuſpect, that in moulding the ſoft texture of their minds, nature, too kindly partial, threw in ſome elements, which otherwiſe might have fallen to the ſhare of their husbands.'

On the whole we have received much information, and much entertainment from the peruſal of this work. As it was the Author's principal deſign to convince the Public that neither the church nor the ſtate have any thing to fear from the Engliſh Catholics, he hath brought forward every ſpecies of materials which his ſources of information could ſupply. 'I have deſcribed (ſays he) the Catholics as they really are, and from this deſcription, if it be not evident to the weakeſt ſight, that all is ſecure, there muſt be a timidity in Engliſhmen, that will ſhudder at the moſt feeble ſuggeſtions of fancy.'

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ART. II. *Letters to a Philoſophical Unbeliever. Part I. Containing an Examination of the principal Objections to the Doctrines of* Natural Religion; *and eſpecially thoſe contained in the Writings of* Mr. HUME. By Joſeph Prieſtley, LL. D. F.R.S. 8vo. 3 *s.* Johnſon.

THESE Letters are, or may be ſuppoſed to be, addreſſed to a traveller of an ingenuous diſpoſition; who has had his mind unhinged, with reſpect to the firſt principles of natural as well as revealed religion, in conſequence of the books he has lately read, and the company he has been obliged to keep. The Author therefore here attempts to give him all the ſatisfaction he is able, towards the ſolution of the difficulties that have been propoſed to him on theſe ſubjects; confining himſelf however ſolely to the arguments which prove the being, and the moral attributes, of a Deity.

In the firſt letter, the Author treats of the nature of *evidence* in general; and, in the ſecond, of the direct evidence for the belief of a God; which is founded on a concluſion, the juſtice of which muſt be acknowledged by every reaſoning Being; viz. that *all effects have their adequate cauſes*, or *nothing begins to exiſt without a cauſe*. And as a table or chair, for inſtance, muſt not only have had a cauſe, but likewiſe a *deſigning* cauſe, capable of comprehending their nature and uſes; ſo the man that conſtructed them muſt likewiſe have had a deſigning cauſe, and a cauſe, or author, capable of comprehending all his powers and properties, of which he himſelf has only a partial incomplete knowledge, acquired by experience and ſtudy. Should it even be allowed, ſays the Author, that the human ſpecies had no beginning, 'it would not follow that it could be *the cauſe of itſelf*, or that it had *no cauſe*; for the idea of a cauſe of any thing implies not only ſomething prior to itſelf, or at leaſt cotemporary with itſelf, but ſomething capable at leaſt of *comprehending what it produces*; and our going back ever ſo far in the generations of men or animals, brings us no nearer to the leaſt degree of ſatisfaction on the ſubject. After thinking in this train ever ſo long, we find we might juſt as well ſuppoſe that any individual man now living was the firſt, and without cauſe, as either any of his anceſtors, or *the ſpecies itſelf*.'

The Author next proceeds to the conſideration of the principal difficulties that have been ſtarted on this ſubject; and ſatisfactorily refutes the objections that have been urged againſt the belief of a Deity. On this head he obſerves, that it is of no avail to ſay that we cannot *conceive* the original exiſtence of ſuch a being as the Deity; for our having no idea at all of a thing does not imply an impoſſibility or contradiction; but ariſes merely from the limited nature of our faculties. This is mere ignorance, and an ignorance which we can never overcome. In this caſe, there

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there is only a *difficulty of conceiving*, but nothing *contrary to our experience*; which relates only to finite ſubſtances, that require a cauſe. We may be dazzled and aſtoniſhed at the idea of an *uncauſed* being, but at the ſame time we are *compelled* to believe in the exiſtence of an *original cauſe of all things*; as an hypotheſis abſolutely neceſſary to be aſſumed, in order to account for evident *facts*.

The Author next demonſtrates the neceſſary attributes of the Supreme Being, particularly his *omnipreſence*; as neceſſarily following from his neceſſary exiſtence. While we admit that no power can act but where it is, it follows that God muſt be *preſent* to *all* his works, and exiſt even through the boundleſs extent of infinite ſpace: 'an idea juſt as incomprehenſible as his neceſſary exiſtence, but not more ſo.'—After this, adds the Author, 'the probability will be, that his *works*, as well as himſelf, occupy the whole extent of ſpace, infinite as it muſt neceſſarily be; and that as *he* could have had no beginning, ſo neither had his works.'

In ſupport of this laſt opinion, the Author obſerves that we cannot poſſibly reconcile ourſelves to the idea that a being, infinitely intelligent and powerful, ſhould remain *inactive a whole eternity*; which muſt have been the caſe, if the creation had any beginning at all.—'An *eternal creation*, being the act of an eternal Being, is not at all more incomprehenſible than the eternal exiſtence of that Being himſelf. Both are incomprehenſible; but the one is the moſt natural conſequence of the other. In fact, there is no greater objection to the ſuppoſition of the *creation* having been eternal, than to *duration itſelf* having been eternal; for there cannot be any aſſignable or imaginable period in duration, in which the creation might not have taken place.'—This opinion, however, the Author offers only as the moſt probable; and does not conceive it as being by any means a neceſſary part of the ſyſtem of natural religion.—He proceeds to demonſtrate, in the ſame manner, the omniſcience, omnipotence, unchangeableneſs, and unity, of the Supreme Being.

It would lead us too far, were we to attempt to analyſe the Author's arguments, and appoſite illuſtrations, produced to prove the general, and probably infinite, benevolence of the Deity; the great, and nearly infinite, preponderance of *good*, notwithſtanding the neceſſary exiſtence of *evil*; the moral government of the world; and the evidence for a future ſtate. We ſhall confine ourſelves to the giving an extract from his eighth letter, reſpecting the laſt of theſe ſubjects; and in which he endeavours to convince even the *Atheiſt*, that, upon his own hypotheſis, that *there is no God*, there yet *may be* a future ſtate.

'I think it of ſome importance to obſerve, that the degree of moral government under which we are (the conſtitution of nature

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ture evidently favouring a courſe of virtue, and frowning upon a courſe of vice) is a *fact* independent of all reaſoning concerning the exiſtence of God himſelf; and therefore ought to determine the conduct of thoſe, who are not ſatisfied with reſpect to the proof of the being and attributes of God; and even of thoſe who are properly *Atheiſts*, believing that nothing exiſts beſides the world, or the univerſe, of which we ourſelves are a part.

'Whether there be any *Author of Nature*, or not, there cannot be any doubt of there being *an eſtabliſhed courſe of nature*; and an Atheiſt muſt believe it to be the more firmly eſtabliſhed, and ſee leſs proſpect of any change, from acknowledging no ſuperior being capable of producing that change. If, therefore, the courſe of nature be actually in favour of virtue'—(as the Author had ſhewn in the preceding Letters); 'it muſt be the intereſt and wiſdom of every human being to be virtuous. And further, if it be agreeable to the analogy of nature, independent of any conſideration of the Author of it, that things are in an improving ſtate' (as the Author had likewiſe before endeavoured to evince); 'and conſequently that there is a tendency to a more exact and equal retribution; it muſt produce an expectation that this courſe of nature will *go on* to favour virtue ſtill more: and therefore, it may be within the courſe of nature that men, as *moral agents*, ſhould ſurvive the grave, or be *reproduced*, to enjoy the full reward of virtue, or to ſuffer the puniſhments due to their vices.

'It is acknowledged that we have no idea *how* this can come to paſs; but neither have we any knowledge how we, that is, the human ſpecies, came into being: ſo that, for any thing we know to the contrary, our *re-production* may be as much within the proper courſe of nature, as our *original production*; and, conſequently, nothing hinders but that our expectation of a more perfect ſtate of things, and a ſtate of more exact retribution, raiſed by the obſervation of the actual courſe of nature, may be fulfilled. There *may*, therefore, be *a future ſtate*, even though there be no God at all. That is, as it is certainly, and independently of all other conſiderations, our wiſdom to be virtuous in this life; it may be equally our wiſdom to be virtuous with a view to a life to come. And, faint as this probability may be thought, it is however *ſomething*, and muſt add ſomething to the ſanctions of virtue. Let not *Atheiſts*, therefore, think themſelves *quite ſecure* with reſpect to a future life. Things as extraordinary as this, eſpecially upon the hypotheſis of there being no God, have taken place; and therefore this, which is ſufficiently analogous to the reſt, *may* take place alſo.'

In one of theſe Letters, the Author endeavours to explain the fallacy of ſome of the ſpeculative principles, on which ſome real friends of religion have, in his opinion, endeavoured to ſupport

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the doctrines of a God and of a providence; and have thereby given cauſe of triumph to perſons atheiſtically inclined. In another, he examines the arguments, and detects the inconſiſtencies, of the celebrated Author of the *Syſteme de la Nature*; a work which has been conſidered as a kind of '*Bible of Atheiſm*:' and, in the four remaining Letters, he enters upon an examination of Mr. Hume's poſthumous dialogues on natural religion; of his eſſay on a particular providence and a future ſtate; and of the influence of his opinion with reſpect to the *nature of cauſation in general*, as applied in ſupport of Atheiſm: concluding with a general examination of the metaphyſical writings of Mr. Hume; in which a ſuccinct and regular analyſis is given of ſuch of his philoſophical eſſays as relate to the preſent ſubject. On all theſe heads, as well as on the ſubjects before treated of, the Reader, who may have entertained doubts concerning the fundamental doctrines of natural religion, will here meet with a ſatisfactory ſolution of theſe doubts, and an elucidation, at leaſt, of the difficulties which attend the ſubject, from the very nature of it. It would be degrading this performance to conſider it as an antidote to the poiſon contained in the publication which is the ſubject of the following article. That poiſon is too weak, and too inartificially cooked up, to require a medicine ſo powerful.

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ART. III. *The Antiquity and Duration of the World*: By G. H. Toulmin, M. D. 8vo. 3 s. bound. Cadell. 1780.

IN the courſe of our reviewing the preceding performance, the laudable intent of which is to prove the being of an infinitely powerful, infinitely intelligent, and eternally exiſtent, Cauſe of the univerſe, whoſe *works* may likewiſe *poſſibly* be *eternal*; we are reminded of the preſent production, which has indeed, as well as the preceding, through accident, been long overlooked. It is a work however of very different merit and tendency; the avowed drift of the Author of it, being, to uſe his own words, 'to grant *eternity* to *Nature*:'—a being, or goddeſs, to whom he aſcribes no moral attributes whatever; nor does he found her power on any other baſis than a ſet of trite obſervations, well known to every philoſopher or man of reading, tending to prove that the planet which we inhabit has all the appearances, forſooth, of being older than it is generally held to be:—a ſlight foundation, ſurely, for a ſyſtem of *Atheiſm!*

In this performance, in ſhort, the deſign of this *Apoſtle of Nature* is,—to uſe his own pompous phraſeology—to ſhew that, on interrogating reaſon, 'ſhe announces, without the ſhadow of heſitation, that the human ſpecies, and the other branches of animated nature, fluctuating in their increaſe and decreaſe, their barbariſm and refinement, actually may have flouriſhed, amid the

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the unceasing revolutions of nature, through endless periods of existence;'—and afterwards, 'that nature must, through endless periods of duration, have acted by laws fixed and immutable; and that the human species have had, and will have, an uniform and infinite existence.'—But this is not all. The drift of this declaimer will obviously appear from the following quotation alone.

'Nor is the magnificence so universal and apparent—the beautiful order and disposition of the several parts that compose the stupendous whole—any objection to an unbounded succession of events. So far indeed from being an objection, they might undoubtedly be brought as the strongest confirmation of such a doctrine. Is it not far easier to conceive things to exist as they are, and to contain eternal order and regular disposition *within themselves*, than to have recourse to MORE MAGNIFICENT CAUSES, which, after all, must be allowed to be *eternal*, and *self-existent?* Were magnificence an objection to an eternal duration of things, is it reasonable to *increase that magnificence*, to remove the objection? If *something* always has existed, or must have been eternal,—why not pay a deference to the magnificent and beautiful objects of whose existence we are certain? Why not grant eternity to *Nature?*'

In the midst of many unmeaning, or at least misapplied, rants against superstition and vulgar prejudices, the Author more than once shews a wish to exhibit himself as one of '*the inestimable few*, endued with superior abilities, who write in a rational and consistent manner, and whose clear discernment and sound understandings raise them *above the ordinary level* of mankind.'—Looking down from these heights, he pretends to have essentially consulted the *interests of the human species*, by thus giving a scope to what he calls cool and liberal investigation:—but what benefits mankind can receive from a conviction that the world is eternal; and that men, animals, &c. are, and have been, from eternity, continually changing into marle and lime-stone, while these, in their turn, are, and have been, changing into men, &c.: or what harm they can incur by believing in a God, the rewarder of the virtuous, and the punisher of the wicked—does not appear from any part of this illogical and declamatory performance.

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ART. IV. *Twelve Discourses on the Prophecies concerning the first Establishment and subsequent History of Christianity.* Preached in Lincoln's-Inn-Chapel, at the Lecture of the Right Rev. William Warburton, late Lord Bishop of Gloucester. By Lewis Bagot, LL. D. Dean of Christ-Church. 8vo. 5 s. bound. Cadell, &c.

THE first of these Discourses contains some general observations on the moral government of God, with a few reflections

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ſections on the proper evidence of a divine revelation; and on that particularly which ariſes from the completion of prophecies.

Having obſerved, in his firſt diſcourſe, that the old prophets unanimouſly aſſert, that the world was preparing for the introduction of a new diſpenſation more general and comprehenſive than the Jewiſh, the Doctor endeavours to ſhew, in his ſecond, that the doctrine of a future and more excellent diſpenſation is not only contained in poſitive and expreſs predictions, but likewiſe neceſſarily implied in the very frame of the Jewiſh œconomy. He then conſiders what are the ſpecial characters by which this diſpenſation is marked, and tells us that the moſt uſual, as well as the moſt ſtriking, deſcription that occurs is, that it ſhould be a kingdom. Accordingly, the prophet Daniel, he ſays, gives it a place among the other kingdoms of the world, and the eſſential characters of ſuch a civil community are every where attributed to it. It is repeatedly declared to be under the government of a ſupreme magiſtrate or king; and it is figuratively ſhadowed by the kingdom of David and Solomon. It is repreſented as having a law and a people peculiar to itſelf; and, like other ſtates too, it is ſhewn to ariſe from ſmall beginnings, and to attain to its full extent by a gradual and progreſſive growth.

Theſe ſeveral particulars he endeavours to illuſtrate in his ſecond and third diſcourſes, and then proceeds, in his fourth, to enquire concerning thoſe marks and limitations by which the Meſſiah was to be known and diſtinguiſhed from all other perſons.—In this diſcourſe, the Doctor ſhews much more zeal than knowledge; and offers nothing new in ſupport of what he labours hard to prove, *viz.* That our Saviour is the one True God, the God of Iſrael, *whoſe name alone is Jehovah, the Moſt High over all the earth.*

The deſign of the fifth diſcourſe is to ſhew, that the deliverance to be wrought by the Meſſiah was of a ſpiritual nature; a deliverance from the power and conſequences of ſin and wickedneſs. And here the preacher, like a true and faithful ſon of the church, is a warm advocate for the doctrine of atonement, by a vicarious puniſhment; but he only repeats what has been often ſaid; and what good purpoſe can be anſwered by ſuch repetition we cannot conceive. Such doctrines appear, to us, to have no foundation in Scripture, and to be utterly repugnant to the principles of common ſenſe. But we muſt not treat them with too much ſeverity out of tenderneſs to our grandmothers, as the good old ladies may poſſibly derive great conſolation from them. Perhaps too, the Doctor himſelf was influenced by ſome ſuch *pious* motives; if ſo, his *piety* will, no doubt, be properly rewarded.—

Having

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Having ſhewn, from the nature of the Jewiſh œconomy, that it could only be appointed as preparatory to ſome other ſcheme, and that the ſcheme wherein it was to receive its completion was no other than the kingdom of the Meſſiah, the Doctor goes on, in his ſixth diſcourſe, to ſhew, that this kingdom muſt have taken its riſe before the Jewiſh polity was at an end; that the Gentiles were to be united with the Jews, and both together be one fold under one ſhepherd; that the Meſſiah's kingdom was to riſe againſt oppoſition from the powers of the world, and be advanced without force by the mild methods of perſuaſion and argument; and that his firſt appearance muſt have happened ſeveral years before the great Jewiſh war, wherein the temple and city were deſtroyed.

The deſign of the ſeventh diſcourſe is to ſhew, that, of all the religions now obtaining upon earth, Chriſtianity alone claims to be the ſcheme foretold by the prophets, and appeals to them for the truth of its pretenſions. In the eighth, the preacher conſiders what the pretenſions of Chriſtianity are, and how far they correſpond with thoſe more general characters which appear from the prophets to be eſſential to the new diſpenſation. In the ninth, he conſiders the nature of Chriſt's kingdom; and ſhews what the appearance of Chriſtianity was, at the time of its greateſt purity; unſophiſticated by the arts, the ambition, and the worldly intereſts, of deſigning men.

In the tenth and eleventh diſcourſes, the Doctor endeavours to ſhew, that the Apocalypſe contains a comprehenſive view of the Chriſtian œconomy, and its various revolutions from beginning to end; that the intent and meaning of this prophetic book is beſt diſcovered from itſelf; that it is its own beſt comment; that though it abounds more in ſymbols than any other book of Scripture, it contains likewiſe the beſt key for the interpretation of thoſe ſymbols, wherever they occur in the word of God. He ſketches out the more material changes of the Chriſtian church, as they appear to be repreſented in this prophecy; and attempts to ſhew an evident accompliſhment of them in the hiſtory of the world. The twelfth contains a ſhort view of what has been advanced in the preceding diſcourſes, together with ſome general obſervations. The Doctor tells us, that our eſtabliſhed church maintains, in its creeds and articles, thoſe very doctrines which have been held forth by the mouth of the prophets ſince the world began, as the eſſential doctrines of that faith by which all men ſhould be ſaved. We ſhould be cautious, he ſays, of admitting any alterations in an eſtabliſhment which has, for ages, ſecured the TRUTH to us, amidſt the repeated and violent attacks of enemies of different complexions and different denominations. He further obſerves, that we have, of late, been loudly called upon; that the principles of the Re-



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formation are pleaded in behalf of farther changes; and that the moderation of ſome among us would lead them to attempt to ſilence clamour, by making conceſſions in points of indifference. But it ſhould be remembered, we are told, that points actually indifferent are never the objects of clamour; whatever its pretenſions may be, it always really means ſomething more. Indeed it hath now ſpoken out, the Doctor ſays; and it is become evident, that the principles on which the Reformation formerly proceeded, plead now with equal force againſt the alterations contended for. The great truths of the goſpel were the objects then, and are ſo now. Moderation, pretended with reſpect to theſe, ſhould be called by another name.

Such is the ſpirit that breathes through this performance.—We have heard of clergymen who were fierce *for* moderation; but Dr. Bagot is fierce, very fierce, indeed, *againſt* it. It may be proper, however, to acquaint him, that ſome of the brighteſt ornaments of the church, in the higheſt ſtations too, for whoſe learning, abilities, and virtues, our Author profeſſes the greateſt regard, make no ſcruple of declaring that both our articles and liturgy ſtand much in need of reformation. Dr. Bagot may call the *moderation* of ſuch perſons by whatever name he pleaſes; in our opinion, it does them great honour. We have an extenſive acquaintance among the clergy, and have the ſatisfaction to know, that almoſt all of them, how much ſoever they may differ in other matters, agree in this, that a reformation is earneſtly to be wiſhed for. There are, no doubt, ſeveral reaſons which may be aſſigned for that indifference to religion, ſo viſible to every eye, and for the wide ſpread of infidelity; but he muſt be little acquainted with the ſpirit of the preſent times, who does not ſee that both the one and the other are, in ſome conſiderable degree, owing to the groſs abſurdity and unintelligible jargon of ſome of thoſe articles of our church, to which an unfeigned aſſent is required by all thoſe who miniſter in it. As men generally take their notions of Chriſtianity, not from the Scriptures, but from creeds, formularies, and confeſſions of faith; if the doctrines contained in our articles, taken in their plain and obvious ſenſe, are the genuine doctrines of Chriſtianity, is it to be wondered at that the number of unbelievers is ſo great?

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ART. V. *Exerciſes in Elocution*; ſelected from various Authors, and arranged under proper Heads: Intended as a Sequel to a Work entitled, The Speaker. By William Enfield, LL. D. Lecturer on the Belles Lettres in the Academy at Warrington. 8vo. 5s. Boards, 12mo. (For the Uſe of Schools.) 3s. 6d. bound. Johnſon. 1780.

THE nature and deſign of this publication will beſt appear from Dr. Enfield's prefatory advertiſement;



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'The compilation presented to the Public under the title of The Speaker having met with a favourable reception, the Editor has been induced to make a second collection on the same plan, with the immediate design of affording further assistance to youth in acquiring the habit of reading and speaking with propriety. In this view of the publication alone, he apprehends that a *new Set of Exercises* will not be unacceptable either to teachers or pupils. But besides this, it has been his intention, in extending this miscellany, to collect, and digest under distinct heads, a large number of such passages from the most approved literary productions of our own country, as might serve to lead young persons into some acquaintance with the most valuable writers, and assist them in forming a taste for the beauties of fine writing. He has also kept in view the still more important object, of providing them with useful lessons of instruction, and impressing upon their minds the sentiments of honour and virtue. If these ends should, in any degree, be answered, the Editor will think his labour happily bestowed.'

The acknowledged character of the ingenious Editor of this very useful and judicious compilation, renders it needless to say, that the selection is made with great judgment and taste. This volume is valuable, not only for the elegance, but for the quantity also of the matter which it contains, consisting of upwards of four hundred pages: a consideration *as times now are*, especially in a work likely to be generally adopted as a school-book, by no means to be despised.

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ART. VI. *Letters and Papers on Agriculture, Planting, &c.* Selected from the Correspondence-Book of the Society instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures and Commerce, within the Counties of Somerset, Wilts, Gloucester, and Dorset, and the City and County of Bristol. To which is added, An Appendix; containing a Proposal for the further Improvement of Agriculture; By a Member of the Society: and a Translation of Mons. Hirzel's Letter to Dr. Tissot, in Answer to Mons. Linguet's Treatise on Bread-Corn and Bread; By another Member of the Society. 8vo. 5 s. Boards. Bath, Crutwell. London, Dilly. 1780.

THOUGH the Society at Bath (for an account of whose *Rules and Orders*, see our Review for July 1780) was purposely established for the encouragement of agriculture, &c. in Somersetshire, and the counties adjacent, yet the kingdom at large is likely to reap considerable advantage from its institution; it being their intention occasionally to lay before the Public such communications, of which the present volume is a specimen, as they shall judge likely to prove of general utility.

The publication before us consists of at least sixty articles; not all, indeed, of equal importance, yet there are few, if any, totally barren of information. It would much exceed our limits, were we to attempt to take notice of every individual pa-



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per of merit and ingenuity contained in this collection. We ſhall confine ourſelves, therefore, to ſuch matters as are either ſtrikingly important, or that have come more immediately under our own obſervation.

The firſt letter which offers itſelf to us, is on the riſe, progreſs, and mode of ſetting wheat in Norfolk.

'The ſetting of wheat ſeems to have been firſt ſuggeſted by planting grains in a garden from mere curioſity, by perſons who had no thought or opportunity of extending it to a lucrative purpoſe; and I do not remember its being attempted on a larger ſcale, till a Farmer near Norwich began it about twelve years ſince, upon leſs than one acre of land. For two or three years only a few followed his example; and theſe were generally the butt of their neighbours' merriment for adopting ſo ſingular a practice. They had, however, conſiderably better and larger crops than their neighbours: this, together with the ſaving in ſeed, engaged more to follow them; while ſome ingenious perſons, obſerving its great advantage, recommended, and publiſhed, its utility in the Norwich papers. Theſe recommendations had their effect; the curioſity and enquiry of the Norfolk Farmers (particularly round Norwich) were excited, and they found ſufficient reaſon to make general experiments. Among the reſt was one of the largeſt occupiers of land in this county, who ſet fifty-ſeven acres in one year. His ſucceſs, from the viſible ſuperiority of his crop both in quantity and quality, was ſo great, that the following autumn he ſet three hundred acres, and has continued the practice ever ſince. This noble experiment eſtabliſhed the practice, and was the means of introducing it generally among the intelligent Farmers in a very large diſtrict of land; there being few who now *ſow* any wheat, if they can procure hands to ſet it. It has been generally obſerved, that although the *ſet* crops appear very thin during the autumn and winter, the plants tiller and ſpread prodigiouſly in the ſpring. The ears are indiſputably larger, without any dwarfiſh or ſmall corn; the grain is of a larger fathom, and ſpecifically heavier per buſhel, than when ſown.

The lands on which this method is particularly proſperous are, either after a clover ſtubble, or on which trefoil and graſs-ſeed were ſown the ſpring before the laſt, and on which cattle have from time to time paſtured during the ſummer.

Theſe grounds, after the uſual manuring, are once turned over by the plough in an extended ſtag, or turf, at ten inches wide; along which a man, who is called a *dibler*, with two ſetting irons, ſomewhat bigger than ram-rods, but conſiderably bigger at the lower end, and pointed at the extremity, ſteps backwards along the turf, and makes the holes about four inches aſunder every way, and an inch deep. Into theſe holes the droppers (women, boys, and girls) drop two grains, which is quite ſufficient. After this, a gate, buſhed with thorns, is drawn by one horſe over the land, and cloſes up the holes. By this mode, three pecks of grain is ſufficient for an acre; and being immediately buried, it is equally removed from vermin, or the power of froſt. The regularity of its riſing gives the beſt opportunity of keeping it clear from weeds, by weeding or hand-hoeing.



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In a word, this practice is replete with greater utility than any that has been made in the agricultural art. In a parochial view, it merits the highest attention, as it tends greatly to lessen the rates, by employing the aged and children, at a season too when they have little else to do *. It saves to the Farmer, and to the Public, six pecks of seed wheat in every acre, which, if nationally adopted (without considering the superior produce), would afford bread for more than half a million of people †.

Too much cannot be said in praise of this most valuable improvement in husbandry. One circumstance, however, should have been noted with respect to the method here recommended, which is not taken notice of either in this or any of the other papers on this subject—namely, that where the soil is *clay*, care should be taken to get the business over before the land becomes too wet by the heavy rains that not unusually fall at the latter end of the year. From not being aware of this, a friend of ours, who tried this method, found himself under the necessity of laying it aside till the following season.

At page 94 we meet with a curious account of a peculiar species of grass found at Orcheston in Wiltshire. We remember hearing this grass spoken of some years ago, by a gentleman who lived in that neighbourhood; but as he did not express himself as being an eye-witness of what he related, we took it for granted that some country wit, skilled in the science of *bum-bug*, had diverted himself at the expence of his credulity. Marvellous, however, as the account then appeared, corroborated by such a testimony as the present, we can no longer discredit it.

'This grass is found at Orcheston St. Mary, about nine miles from Salisbury, in a meadow belonging to Lord Rivers, now in the occupation of Farmer Hayward. This meadow, being situated on a small brook, is frequently overflowed, and sometimes continues so a great part of the winter. It bears the greatest burthen in a wet season.

'When I was there, it was too early in the spring to make any particular observation on the blade, but the Farmer's account is as follows, viz. 'that it generally grows to the height of about eighteen inches, and then falls, and runs along the ground in knots, to the length of sixteen or eighteen feet, but that he has known instances of its running to the length of twenty-five feet.

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* We are farther informed that the expence of setting by hand is now reduced to about 6s. an acre; and that a drill-plough has been invented, by which one man may set an acre a-day: for particulars we refer to the book.

'† A consideration of the utmost consequence, especially when wheat is dear. We are fully convinced of the utility of this method, and warmly recommend its being generally adopted in the western counties.'



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'The meadow contains about two acres and a half. It is mowed twice in a ſeaſon, and the average quantity is generally about twelve loads (tons) of hay the firſt mowing, and ſix the ſecond; though ſometimes conſiderably more. The tythe of the meadow has been compounded for at nine pounds a year *.

'The graſs is of a ſweet nature; all cattle, and even pigs, eat it very eagerly. When made into hay, it is excellent, and improves beaſts greatly. The Farmer ſays his horſes will eat it in preference to corn mixed with chaff, when both are ſet before them together.'

It is ſingular that a graſs, both for quantity and quality of ſuch importance, ſhould never have been more taken notice of, or that no experiments ſhould have been made to propogate it. There can be little doubt but it will thrive in ſimilar ſoils and ſituations. *Quere*,—Might it not be introduced with great probability of ſucceſs into *water-meadows*?

The next article we ſhall take notice of, is an account of the cultivation of Siberian barley.

'A ſmall incloſure, containing 3 acres, 1 rood, 2 perches, which had been under turnips the two preceding years, was ſown with common barley, excepting one ridge of land in the middle of it, containing 20 perches, which was ſown with Siberian barley the ſame day. The ſoil was very dry, and much inclining to a gravel.

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'* This account appeared to us ſo ſingular, and the crop of graſs ſo very extraordinary, that our Secretary went to Orcheſton, to examine more particularly into it. The Farmer, and divers other perſons in the village, confirmed the account contained in this letter, of its amazing produce in ſummers when the meadow had been overflowed in the preceding winter and ſpring; but when the winter had been dry, and the meadow not overflowed, the crop of graſs was not near ſo large. There did not appear to be any thing peculiar in the ſoil; nor were the other plants or weeds growing on it more luxuriant than in many other ſimilar ſituations. Some of this graſs was ſent to the Society at Norwich; ſome ingenious members of which inform us, that they think it is a ſpecies of the Agroſtis Polymorphia, mentioned by Hudſon in his *Flora Anglica*, of which there are ſeveral varieties.

'Camden mentions, in his *Britannia*, a graſs growing near the place where this is found, which he calls *trailing Dog's-graſs*, and ſays, that "hogs were fed with it."

'From all the enquiry made, we have not found this ſpecies of graſs growing in any other part of the kingdom; hence it is poſſible that there may be ſomething in the ſoil of this meadow peculiarly favourable to its growth.

'We ſhall not, however, determine on this point, but recommend trials to be made of propogating it, by ſowing the ſeed in other places ſubject to be overflowed in the ſame manner. If it can be propagated generally, it muſt turn out the moſt profitable to the Farmer of any graſs yet diſcovered, and be of great benefit to the community.'

'The

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'The ſtate of the experiment is as follows:

| | Time of Sowing. Apr. 28, 1774. | Seed per Acre. | Produce per Acre. | Weight per Acre. | Total produce in weight per acre. |
|---|---|---|---|---|---|
| | | Buſhels | Buſhels | Pounds | Pounds |
| Common Barley, | | 3 | 36½ | 52 | 1898 |
| Siberian Barley, | | 3 | 32 | 58 | 1856 |

Exceſs of meaſure in favour of the common barley, 4½ buſhels.
Exceſs of weight in favour of the common barley, 42 pounds.

'A few particularities attending the growth of Siberian barley:

'1. During the three firſt weeks after the corn came up, the Siberian was of a much deeper green, and had a much broader blade than the common barley; after that time the difference gradually diminiſhed.

'2. The Siberian was in all its ſtages a fortnight forwarder than the common barley. It was mowed and houſed accordingly.

'3. The ears of the Siberian were much ſhorter than thoſe of the common barley; being only from five to nine grains in length; whereas the ears of the common barley were from nine to thirteen grains in length.

'From the firſt particular I had raiſed my expectations high in regard to the Siberian barley, and was conſequently much diſappointed at the appearance of the third. I then thought that the produce would be greatly deficient; but the ſize of the grains in a good meaſure prevented it.

'The concluſion which I am tempted to draw from theſe two circumſtances is this, that the Siberian requires richer land than the common barley. In my land, there appeared to be ſufficient ſtrength to produce all that luxuriance of growth which ſeems natural to the plant while in the graſs, but not ſufficient to ſupport it in forming the ear. I am the more inclined to think this, having ſeen ears of Siberian barley of ſeventeen grains in length, which is the greateſt length I remember to have obſerved in the common barley.

'It may be remarked, that this circumſtance does not ſeem to recommend it particularly to the county of Norfolk. On the contrary, the ſecond particular greatly recommends it to that county; for it ſeems evident from thence, that the Siberian barley may be, and perhaps ought to be, ſown a fortnight later than the common barley.

'A very large portion of our barley is conſtantly much damaged, both as to produce in meaſure and weight, by being ſown too late, in conſequence of the neceſſity we are under of preſerving ſome of our turnips as long as poſſible.

'I am ſufficiently aware that this experiment is not deciſive; and that a ſingle experiment, however deciſive it may ſeem, is not properly concluſive; but I hope you will ſoon receive many others, and this may then contribute its mite towards forming an average, from which a juſt concluſion may be drawn.

I am, Gentlemen,

*Bracon, near Norwich,* Your obedient humble ſervant,

*Feb.* 11, 1775. E. HOWMAN.

'*P. S.* As it has been demonſtrated before the Houſe of Commons, that the weight of the flour of heavy wheat exceeds the weight of the



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flour of light wheat *more* than the difference between the reſpective weights of the grain; it may be ſafely concluded, that the ſame thing holds true with reſpect to heavy and light barley of the ſame kind: and with reſpect to the Siberian barley, it may certainly be concluded, that the weight of its flour exceeds the weight of the flour of common barley in a ſtill more eminent degree; becauſe a part of the weight of the common barley ariſes from a huſk, whereas the huſk of the Siberian barley is left upon the ear when threſhed. So that in this experiment, as the weight of the grain of the Siberian ſo far exceeded the weight of the grain of the common barley, as *almoſt* to compenſate for the great deficiency of meaſure per acre, the weight of the flour of the Siberian barley per acre would probably have been found equal to, if it had not *exceeded*, the weight of the flour of the common barley.

'As a bread-corn indeed in this county, barley ſeems to be out of the queſtion; but the nouriſhment muſt be in proportion to the weight of the flour, however, uſed.

'Two things, however, want to be aſcertained by well-authenticated experiments, viz. the quality of the Siberian barley in malting; and the quality of the beer made of that malt.'

Mr. Howman is certainly right in his conjecture, that Siberian barley requires richer land than the common barley. This grain which promiſes to be a valuable article of culture has rarely had a fair trial; Farmers concluding, as it takes its name from an inhoſpitable clime, that it will of courſe ſubmit to inhoſpitable treatment; conſequently it has been generally ſown in the pooreſt and coldeſt land. Were it rightly cultivated there can be little doubt but it might become a very advantageous article of Engliſh huſbandry, eſpecially in thoſe parts of the iſland where barley, which mixed with equal parts of wheat is both wholeſome and palatable, is made uſe of for bread.

From ſome attempts which we have known made to malt Siberian barley, we fear the operation (at leaſt as it is uſually conducted) will be attended with ſome difficulty. From the tenderneſs of its huſk or bran it is very apt to burſt before it can be ſufficiently ſaturated with water to make it germinate.

Mr. Price of Saliſbury has here thrown out ſome ingenious hints on the Rot in ſheep; a ſubject which ſeems, notwithſtanding its importance, to be very imperfectly underſtood. Even Mr. Price, although he has given conſiderable attention to it, has adopted ſome opinions relative to this matter, which, we have reaſon to believe, are not generally true.

'The cauſe of the Rot in ſheep, ſays Mr. Boſwell, in his late uſeful and ingenious publication,* is unknown.—Mr. Arthur Young, in recapitulating all the information he could get, in his Eaſtern Tour, obſerves, that "the accounts are ſo amazingly contradictory, that nothing can be gathered from them;" but concludes, that "*every one knows* that moiſture is the cauſe."

* On Watering Meadows. For an account of this performance, ſee Review, vol. lxii. p. 456.

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'In differing from an Author of Mr. Young's acknowledged merit, supported by the general opinion of mankind, I am led to examine my own sentiments with caution and distrust;—but, unless it is only meant, that moisture is *generally the remote cause*, it will be difficult to account for the Rot being taken on fallows in a single day, and in water meadows sometimes in half an hour, when in grounds of a different sort, although excessively wet and flabby, sheep will remain for many weeks together uninjured.

'Another opinion, and which has many adherents, is, that the Rot is owing to the quick growth of grass or herbs that grow in wet places.

'Without premising, that all-bounteous Providence has given to every animal its peculiar taste, by which it distinguishes the food proper for its preservation and support (if not vitiated by fortuitous circumstances), it seems very difficult to discover on philosophical principles, why the quick growth of grass should render it noxious,—or why any herb should at one season produce fatal effects, by the admission of pure water only into its component parts, which at other times is perfectly innocent, although brought to its utmost strength and maturity by the genial influence of the sun. So far from agreeing with those who attribute the Rot to quick-growing grass, which they call flashy, insipid, and destitute of salts, to me the quickness of growth is a proof of its being endued with the most active principles of vegetation, and is *one* of the criterions of its superior excellence.—Besides, the constant practice of most farmers in the kingdom, who, with the greatest security, feed their meadows in the spring, when the grass shoots quick and is full of juices, militates directly against this opinion.

'Let us now consider whether another cause may not be assigned, more reconcileable with the various accounts we receive of this disorder. If our arguments, however specious, are contradictory to known facts, instead of conducting us in the plain paths of truth, they leave us in the mazes of error and uncertainty.

'Each species of vegetables and animals has its peculiar soil, situation, and food, assigned to it. Taught by unerring instinct "the sparrow findeth her a house, the swallow a nest, and the stork in the heavens knoweth her appointed time." The whole feathered tribe, indeed, display a wonderful sagacity and variety in the choice and structure of their habitations. Nor can it be doubted that the minutest reptile has its fixed laws, appointed by him whose "tender mercies are over all his works,"

'The numerous inhabitants of the air, earth, and waters, are strongly influenced by the seasons, and by the state of the atmosphere; and the same causes, perhaps, that rapidly call myriads of one species into being, may frequently prove the destruction of another. Is it then improbable that some insect finds its food, and lays its eggs, on the tender succulent grass found on particular soils (especially wet ones) which it most delights in?—Or, that this insect should, after a redundancy of moisture by an instinctive impulse, quit its dank and dreary habitation, and its fecundity be greatly increased by such seasons, in conjunction with the prolific warmth of the sun?



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'The flesh-fly lay her eggs upon her food, which also serves to support her future offspring; and the common earth-worm propagates its species above ground, when the weather is mild and moist, or the earth dewy.

'The eggs, deposited on the tender germ, are conveyed with the food into the stomach and intestines of the animals, whence they are received into the lacteal vessels, carried off in the chyle, and pass into the blood; nor do they meet with any obstruction until they arrive at the capillary vessels of the liver.—Here, as the blood filtrates through the extreme branches, answering to those of the Vena Porta in the human body, the secerning vessels are too minute to admit the impregnated ova, which, adhering to the membrane, produce those animalculæ that feed upon the liver, and destroy the sheep. They much resemble the flat-fish called plaice, are sometimes as large as a silver twopence, and are found both in the liver, and in the pipe (answering to that of the vena cava) which conveys the blood from the liver to the heart.

'If the form of this animal is unlike any thing we meet with among the insect tribe, we should consider that it may be so small in its natural state as to escape our observation.—Or might not its form have changed with its situation?—"The caterpillar undergoes several changes before it produces a butterfly."

'The various accounts which every diligent enquirer must have met with (as well as the indefatigable Mr. Young) seem very consistent with the theory of this disorder.

'If dry, limed land, in Derbyshire will rot in common with water-meadows and stagnant marshes;—if some springy lands rot when others are perfectly safe; is it owing to the circumstance of water, or that of producing the proper food or nidus of the insect? Those who find their after-grass rot till the autumnal watering, and safe afterwards, might probably be of opinion, that the embryo laid there in the summer is then washed away or destroyed.

'With regard to those lands that are accounted never safe, if there is not something peculiar in the soil or situation which allures or forces the insect to quit its abode at unusual seasons, it may be well worth enquiring, whether, from the coarseness of their nature, or for want of being sufficiently fed, there is not some grass in these lands always left of a sufficient length to secure the eggs of the insect above the reach of the water.

'Such who assert that *flowing* water alone is the cause of the Rot, can have but little acquaintance with the Somersetshire clays, and are diametrically opposite to those who find their worst land for rotting cured by watering. Yet, may not the water which produces this effect, be impregnated with particles destructive to the insect, or to the tender germ which serves for its food or nidus?

'For solving another difficulty, that "no ewe ever rots while she has a lamb by her side," the gentlemen of the faculty can best inform us, whether it is not probable, that the impregnated ovum passes into the milk, and never arrives at the liver. The same learned gentlemen may think the following question also not unworthy their consideration;

'Why

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'Why is the Rot fatal to sheep, hares, and rabbits (and sometimes to calves), when cattle of greater bulk, which probably take the same food, escape uninjured *?

'Is the digestive matter in the stomach of *these* different from that of the others, and such as will turn the ova into a state of corruption; or rather, are not the secretory ducts in the liver large enough to let them pass through, and be carried on in the usual current of the blood?

'It seems to be an acknowledged fact, that salt marshes never rot. Salt is pernicious to most insects. They never infest gardens where sea-weed is laid †. Common salt and water is a powerful expellent of worms bred in the human body.

'I could wish the intelligent farmer would consider these truths with attention, and not neglect a remedy which is cheap and always at hand.

'LISLE, in his book of husbandry, informs us of a Farmer who cured his whole flock of the Rot, by giving each sheep a handful of Spanish salt, for five or six mornings successively. The hint was probably taken from the Spaniards, who frequently give their sheep salt to keep them healthy.

'On some farms, perhaps, the utmost caution cannot always prevent the disorder. In wet and warm seasons, the prudent Farmer will remove his sheep from the lands liable to Rot. Those who have it not in their power to do this, I would advise to give each a spoonful of common salt, with the same quantity of flour, in a quarter of a pint of water, once or twice a week. When the Rot is recently taken, the same remedy given four or five mornings successively, will in all probability effect a cure. The addition of the flour and water will, in the opinion of the writer of this, not only abate the pungency of the salt, but dispose it to mix with the chyle in a more friendly and efficacious manner.'

Mr. Price considers it as an indubitable fact, that the insects which are sometimes found in the livers, &c. of sheep, and which he properly describes as resembling the flat-fish called plaice, are the cause of the Rot. He seems not to be aware, that these insects are found, at particular seasons, and in a greater or less degree, in the livers of almost all sheep whatever. It is not improbable that, like worms in the human body, they may oftentimes encrease to such a degree, as to lay the foundation of disorders as fatal to sheep as the malady here spoken of. But the Rot itself seems to proceed from some different cause, or from some cause to which this is only secondary. The liver of a rotten sheep, at least during the earlier stages of the disorder,

* Perhaps not always. We once knew an instance of a three years old filly dying with every symptom of the Rot, by being pastured, as it was supposed, for a few days in a meadow that had been lately overflowed.

† And yet sea-weeds, steeped a few days in the purest spring-water, abound with animalcula of various species.

differs

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differs hardly in any reſpect from that of a ſound one, excepting that it has a ſomewhat ſcalded appearance: when boiled, it diſſolves, and forms a ſediment at the bottom of the veſſel reſembling mud. In thoſe few inſtances in which ſheep have ſurvived this malady, the liver is always found ſcirrhous. There is one circumſtance reſpecting this complaint, which, as it may not be generally known, deſerves to be noticed. The fleſh of rotten ſheep, if the taint be not of long ſtanding, is remarkably florid, and the fat moſt delicately white. The fat, however, may eaſily be diſtinguiſhed from that of a ſound ſheep, by its having a more curdly appearance. Nay, ſuch is the effect of this ſingular diſeaſe, that even ram's fleſh, which is known to be in general coarſer, and the fat yellower than of other ſheep, will, when tainted with the Rot, rival in appearance the fineſt wedder mutton.

An accurate hiſtory of this deſtructive diſorder, which poſſibly is to be obtained only by repeated and ſkilful diſſections in the different ſtages of its progreſs, is much wanted.

From ſeveral Papers on the rheum palmatum, or true rhubarb, it appears that it may be cultivated in this climate with very little difficulty. Such directions are here given for the management of this valuable drug, as will, we apprehend, enable any one both to cultivate and cure it with ſucceſs.

The Propoſal for the further improvement of agriculture by a Member of the Bath Society, which is added in the Appendix, is a very well written and ingenious eſſay;—but the length to which this article is already extended, prevents us from paying that attention to it which it merits.

We cannot, however, conclude without congratulating the friends of agriculture, not only on the preſent publication, but on the proſpect of its being continued under the auſpices of the truly reſpectable and intelligent Society that has ſuperintended it hitherto. As they expreſs themſelves deſirous of information, from whatever quarter it may come, it is to be hoped that whoever has any thing to throw into the common ſtock of agricultural knowledge, will communicate it to the Society at Bath, by them to be admitted into ſome future volume of their tranſactions.

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ART. VII. *Strictures upon Agriculture Societies, with a Propoſal for One upon a new Plan.* 8vo. 1s. 6d. Evans, 1780.

THE plan that has been generally adopted by Agriculture Societies for the purpoſes of awakening a ſpirit of rural improvement, and of exciting induſtry in the huſbandman, has been to offer premiums for the beſt conducted experiments. But, rational as this ſcheme appears to be in ſpeculation, experience has

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has not yet, except in some few instances, confirmed its utility. It seldom happens, that even those who obtain a premium continue their exertions when no longer stimulated by the prospect of an immediate reward. The fact is, that most new experiments in agriculture require an increase of labour or expence, beside a degree of accuracy and attention which few are capable of bestowing, and which would too frequently interfere with other more important concerns. Before any novelty in rural œconomics can be an object of general attention, its advantages must be obvious, its execution simple, and the profits it holds out to us not very remote. Hence it is evident, that something more is wanted, before agriculture can receive much additional improvement, than merely to exercise the ingenuity of the experimental agriculturist. Sensible of this, the present Writer, in imitation of the Dublin Society, and in conformity to that of Bath, proposes, that agriculture societies should be provided with two farms, the one appropriated to ploughing, the other to breeding. By this method the objects of his proposed societies would be recommended to the public approbation *as established, approved practice, rather than as mere experiments.* His plan, which the limits of this article will not permit us to enter into in detail, is plausible and ingenious. There is, however, one part of it which we think merits particular notice: no one who ever possessed any domestic animal beside a dog and cat, but will wish to see it carried into execution.

'The importance of live-stock, both to the proprietors and the public, suggests to me another institution, which, if it could be annexed to this breeding farm, would apparently render the whole plan complete; I mean *the institution of a veterinarian school or academy*, where pupils should be instructed medically and systematically in the knowledge and cure of the diseases of domestic animals, by men of experience and abilities in their profession. Whoever considers the value of such animals, the many diseases they are subject to, and the deplorable ignorance of those to whom they are committed under them, must certainly allow that such an institution would be a most useful and important acquisition to the public. It is not perhaps unreasonable nor uncandid to suppose, that it is an equal chance in any case, whether the generality of our farriers, cowleeches, &c. do good or harm. If they have no clear, rational principles to direct them in their practice—as, in general, they certainly have not—the event is at best but fortuitous. Nay, there are many diseases, and particularly of that most valuable animal, the sheep, which few or none of them even pretend to know or cure. And what an immense advantage would it be to the proprietor and the public, if a certain and effectual remedy could be found out for even one particular disease, which this animal is occasionally subject to! I mean the Rot. For this fatal and lurking malady, in some unfavourable years, destroys almost half the sheep in this island, and renders many, not absolutely destroyed, of no real value to the owner. What a pity, nay what a shame it is, that

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that we do not pay greater attention to the lives of thoſe animals which conſtitute ſo great a part of our neceſſary food, and afford the materials for our moſt valuable manufactures. It is not certainly becauſe we are either ignorant of their value, or indifferent to their welfare, but the want of competent knowledge in their diſeaſes. If therefore perſons of abilities and experience would undertake the treatment of their diſeaſes, there is no doubt but their merit and ſervices would be honoured with adequate encouragement and reward. For a farmer, who conſiders the health of his live-ſtock as next in importance to that of his own and family's, will undoubtedly look upon him with proportionable eſteem who can ſucceſsfully treat the diſeaſes of the former. The greateſt difficulty in the beginning of ſuch an inſtitution, would be to find proper maſters or profeſſors; but when once this was ſurmounted, there is no doubt but the plan would be properly continued and ſupported, both with ſucceſs to the practitioners and the public. Thoſe of the medical faculty, from the mode of their education, ſeem beſt qualified for ſuch an undertaking, and without any reflection upon individuals, ſome of them might perhaps be employed as profitably to themſelves, and as uſefully to the public, in the cure of the diſeaſes of domeſtic animals, as in thoſe of the human ſpecies. Nay, the propriety and even neceſſity of ſuch an inſtitution is ſo obvious, that it is matter of aſtoniſhment that we have never yet put it in practice; and particularly as a ſimilar inſtitution is well known to have been for a conſiderable time ſupported with great reputation and ſucceſs in France. We are but too fond of adopting what we eſteem the elegancies of our ingenious and inventive neighbouring rivals: but let us in this inſtance give a proof of our good ſenſe, and good policy, by adopting what is really and eſſentially uſeful. If the eſtabliſhment of ſuch an academy ſhould be thought too arduous or too expenſive an undertaking for a ſociety whoſe funds ariſe from voluntary contributions, and muſt be applied to other purpoſes too; is not the matter of ſufficient importance to warrant the interpoſition of the legiſlature? Aſſiſted by the public in ſuch a manner as this great national council might think proper and effectual; every agriculture ſociety, or at leaſt every two contiguous ſocieties, might be enabled to add this important object of rural improvement to the reſt of their plan. It cannot, in my humble opinion, be conſidered in this manner, as an appendage to other objects of greater importance; for improvements in the mode of treating the diſeaſes of domeſtic animals, is certainly of equal, if not greater importance, than improvements in agriculture; if, at leaſt, we may be allowed to judge of the future by the paſt.'

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ART. VIII. *Principia cum Juris Univerſalis tum præcipue Anglicani.* Auctore Capel Lofft —— J. C.— 12mo. 2 Vols. 6s. Boards. Owen, &c. 1779.

*Elements of Univerſal Law*; being the 1ſt Volume of the Tranſlation of the foregoing Work.

WE have ſuſpended for ſome time the taſk of reviewing this performance, in expectation that the learned and laborious Author would have completed the deſign he has unfolded

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folded in his Preface, and which he there informs us was 'to have illustrated his *Principia Juris Universalis*, &c. with examples of our own and former times, and to evince by experience—which is the genuine and peculiar praise of real worth—not only how uniformly they have been recognized in judgment, but how great their utility:' and this, he says, 'he means to make the business of a future publication.' At present, we feel ourselves obliged to consider his work as in a state of immaturity and imperfection: as an immense heap of maxims and observations on the subject of natural and municipal law, extracted from the best writers, with great diligence; but disposed with little happiness or judgment: and more useful to the compiler, than interesting to a student; who, if he *must* have a common-place-book, had much better have one of his own making than of any other man's. Indeed, we strongly suspect, that it is not by piling up maxims and rules under the name of *principles*, that a science is most successfully taught and inculcated. Lord Bacon, whose practice is alone a precept to inferior understandings, tells us, in the Introduction to his "Maxims of Law," that he did not think it sufficient "to set down rules like so many short dark oracles: but that it was necessary to attend them with a clear and perspicuous exposition, shewing the reasons whereupon they depend, and the affinity they have with other rules. For want of this," he adds, "rules are but as proverbs, and many times plain fallacies."—And for want of this, we must add, the present work (for whose Author we have a real esteem, on account of his learning and generous zeal for the principles of law and liberty) will be found of little utility to the world.

This gentleman appears to have hastened to the press with too much of the gallantry of a young author, and too little consideration of the task he imposed upon himself. Had he delayed his work a few years longer, the order of it might have been more perfect, and his whole design completed. The first mode of arrangement he adopts is an alphabetical one, like Mr. Ray's Proverbs, and this he has carried through several letters of the alphabet, and then deserted for a more scientific distribution, '*etsi* (adds he) *eousque non male alphabeticus respondisset ordo.*'—Will Mr. Capel Lofft gravely assure us, that one half of the alphabet is *suitable* to legal subjects, and the other unsuitable? That some letters *answer* well (to use his own word), and some ill? Or will not his readers guess, for him, that, on finding this plan of arranging his *Principia* embarrassing and prepostrous, he was obliged to abandon it for a better; but at the same time, being unwilling to lose all the labour he had expended on this childish scheme, he chose the world should have what he had done thus far (*eousque*), crude and imperfect as it was.—To cor-



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rect is laborious; to expunge is mortifying: *labor & mora lituræ pænituit.*

That part of the work which comprehends the Elements of the Law of England, is built upon the arrangement of Sir William Blackstone, of whose Commentaries a liberal use is made; though he appears rather awkward in his Latin dress. Mr. Lofft's reasons for publishing first in Latin are given in his Preface, where he contends, that 'he is supported herein by very ancient authorities, and those some of the greatest ornaments of the law among his own countrymen. That these maxims and rules had generally been expressed in Latin by the ablest men; that, by being uttered with that solemnity, they might the better be imprinted in the mind; and then, that having the *insignia* of the Roman Toga, as it were, they might not be confined within the limits of our language and empire, formerly both narrow, but as citizens of Rome in the days of her ancient greatness, on whatever region they happen to be cast, might find themselves at home: but chiefly, that, according to their desert, they might be delivered to perpetual memory: as they saw that language to be peculiarly extensive in its reception, least exposed to the probable vicissitudes of human affairs, and one in which they could express their ideas with most conciseness, perspicuity, and force.'

These reasons, however, Mr. Lofft justly observes, in his English Preface, 'are of less weight than they were formerly:' of which, indeed, we want no other argument *from him*, than his having thought it expedient, after all these high sounding phrases, to give the world a *Translation* of his Latin work.

The first volume only of the Translation has hitherto appeared. In the second, we apprehend, he will feel rather a ridiculous embarrassment in *re-translating* into English those parts of Blackstone which he had first translated into Latin.

Even in the Latin work, some of our Law terms appear so ludicrously awkward, that Mr. Loft had subjoined to the second volume an English Glossary, of which the following is a specimen:

| | |
|---|---|
| *Actio rerum inventarum & conversarum,* | Action of Trover and Conversion. |
| *Adnullatio,* | A Defeazance. |
| *Advocatio,* | Advowson. |
| *Alligata,* | Ligan. |
| *Concespitium,* | Turbary. |
| *Concessio,* | A Grant. |
| *Conventio,* | A Covenant. |
| *Dimissio,* | A Lease. |

There is surely something inconsistent in this. We are told above, that one of the benefits of giving these *Principia* in Latin, is,

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is, that, 'like citizens of ancient Rome, on whatever region they might happen to be cast, they may find themselves at home.' When an Englishman is supposed not to know the terms of his own Law without an English Glossary, what can foreigners do! Mr. Lofft has not helped *them* to one!

We cannot but observe likewise, that he is much too technical and minute in his book *De Leg. Angl. Commun.* in treating of *Burglary*, Arson, *Larceny*, *Replevin*, *Trespass*, &c. If what he has said of these, be *Principia*, as in a lax sense they *may* be so called, he might as well have given half Viner's Abridgment, or the Statutes at Large, as Elements of the Laws of England.—Still less was there any reason for publishing them in Latin; they are the *Indigines* of this country, and not likely to *travel* much abroad.

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ART. IX. *The History of Lord North's Administration, to the Dissolution of the Thirteenth Parliament of Great Britain.* 8vo. 3 s. sewed. Wilkie. 1781.

THE time for an impartial history of Lord North's Administration is not yet arrived. The minds of men are too much agitated by hopes and fears, opposition and resentment, to form a dispassionate judgment of recent transactions. The Writer of this history has defeated the claim which he might otherwise make to impartiality, by setting out with an unfair, illiberal account of the motives which first engaged Mr. Wilkes in opposition to ministry, and of his consequent expulsion, &c. Among other things, having mentioned the illegal seizure of his papers, and arbitrary commitment of his person, without censure, or reflection of any kind, he says, 'This proceeding brought to light a licentious poem, equally replete with profaneness and obscenity. Every individual member of Administration was shocked at such flagitious impiety; and the offences of the man, in whose custody it was found, against his God and his King, were descanted upon with all the energy of virtuous reprobation in both Houses of Parliament. Even Mr. Wilkes's associates in those unhallowed orgies, which this poem was composed for the purpose of animating, declared their abhorrence of the crime. The discovery worked an immediate conversion on a noble Lord, who had heretofore been distinguished by his zeal for these profanations: with tears in his eyes, he read to the house the maledictory verses, and execrated them with all the fervour of new-born zeal.' If the Author intended this for irony, it is awkwardly introduced, and improperly expressed. If he meant to be understood seriously, he must either be a dupe himself, or intend to make his reader one.

The bulk of this history is little more than a detail of the arguments which have been advanced *pro* and *con* upon the questions

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tions that have been agitated in Parliament, from the commencement of Lord North's Administration, to the dissolution of Parliament in 1774. Sometimes even the names of the speakers are added; at others they are omitted. The Writer is very sparing of his own reflections; passing over much curious matter without remark, and closing the most interesting debates with a bare recital of the numbers that voted for and against the question. His language is in general plain and perspicuous, but sometimes turgid and obscure. For instance, '*Mr. George Grenville opposed the measures then pursued, although framed by the husband of his sister: but his laboured researches were constantly nullified by the emanations of Mr. Pitt's enlightened mind.*' Again, '*The boldness of this proceeding,*' referring to the commitment of the Messenger of the House of Commons by the Lord Mayor and the Aldermen Wilkes and Oliver, in the affair of the Printers, '*The boldness of this proceeding, and the open defiance which was hurled at parliamentary privileges, when claimed independent of law, astonished the nation; whilst the indignation of the House at the insult which their officer had received, rose to a height that seemed to threaten severe chastisement to the* MAGISTERIAL TRIUMVIRATE.'

But lest we should be accused of selecting only the more faulty passages, we shall transcribe the following paragraph as a fair and even favourable specimen, both of the Author's language, and of the few reflections with which he has accompanied his narrative. It follows an account of the debates on the bill to regulate the East India Company in 1773. We are not answerable for the propriety with which it is there introduced.

'When the great Hampden contended with the Crown for the payment of forty shillings, which he considered as illegally levied, it was not within the compass of human foresight to predict, that, in little more than a century, that noble zeal, in the support of the just rights of mankind, would be lost in this country. When the Parliament, after the peace of Ryswick, refused to comply with a request made by their King and Deliverer, that he might retain his Dutch guards, the members who were then such austere guardians of liberty, against the incroachments of regal power, little thought, that even their sons might be senators, when Parliaments would become the mere echo of the Minister; and that the most essential alterations would take place in the conditions of the Prince and the People, without any alarm being excited, or the body of the nation having any apprehension of the change. But when the manners of a people alter, their form of government will undergo a corresponding modification. Simplicity and frugality embrace liberty as the parent of every blessing; refinement and luxury spread a general indifference among the people, they become blind to consequences, and

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and *ſegnent* in a general cauſe; which furniſh Miniſters with golden opportunities to effect their purpoſes. *Savior armis luxuria incubuit.*'

The Author profeſſes to give the debates on the Petition of the Clergy in 1772, from minutes taken in the houſe at the time, and never before printed. He alſo claims a merit, which we ſhall not diſpute, reſpecting the accounts he has given of the ſupplies and ways and means in each ſucceeding year. Upon the whole, we cannot conſider this as a very excellent performance. It may, indeed, be of ſervice, in refreſhing the memory of thoſe who have not an opportunity of conſulting the *Parliamentary* or *Annual Regiſters*: but it is not calculated to afford the Reader a comprehenſive view, or to enable him to form a ſound judgment, of the meaſures and ſpirit of the Adminiſtration whoſe hiſtory it profeſſes to recite.

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ART. X. *The Duration of our Lord's Miniſtry particularly conſidered:* in Reply to a Letter from Dr. Prieſtley on that Subject, prefixed to his Engliſh Harmony of the Evangeliſts. By William Newcome, D. D. Biſhop of Waterford. 12mo. 2s. ſewed. Dublin printed, and ſold by Longman in London. 1780.

OUR Readers will find an account of the occaſion and riſe of this controverſy in our Review of Dr. Newcome's Harmony of the Goſpels *, and of Dr. Prieſtley's Engliſh Harmony of the Evangeliſts †. In the Article laſt mentioned, we took particular notice of Dr. Prieſtley's Letter to his Lordſhip, to which the preſent publication is intended as a reply. In that letter the Doctor wiſhed his Lordſhip to enter into an amicable diſcuſſion of the queſtion relative to the duration of our Lord's miniſtry, and deſired in particular to know in what light the moſt conſiderable of the arguments that he had alleged in ſupport of Mr. Mann's hypotheſis appeared to his Lordſhip's mind. Accordingly the Biſhop has here entered into a particular conſideration of the ſubject, ſtated the facts and circumſtances upon which his opinion reſpecting the length of our Saviour's miniſtry is founded, and made obſervations on ſome of the principal arguments of Dr. Prieſtley, as they affect either diſtinct portions, or the whole of the period that he has allotted to it. The facts and circumſtances which his Lordſhip has here ſtated are chiefly repeated from the Notes ſubjoined to his Harmony. As we made ſome large extracts on this ſubject in our account of that learned and judicious publication, we ſhall confine our remarks at preſent to what his Lordſhip has further advanced in.

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* Review for October 1779. † Review for February laſt.



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confirmation of his own ſentiments, or by way of reply to Dr. Prieſtley.

His Lordſhip enters upon the ſubject with repeating his opinion reſpecting the commencement of the miniſtry of John the Baptiſt, and of Jeſus, and endeavours to ſtrengthen it with the authority of Lardner. He 'eſteems it probable, that John began to preach when he attained his thirtieth year; that is, about ſix months before Jeſus's baptiſm;' and fixes the birth of Jeſus on the firſt of October. 'Now,' ſays he, 'if Jeſus began to be thirty years of age when he entered on his miniſtry, it will follow from my hypotheſis, that he was baptiſed in a ſerene ‡ and temperate part of the year, ſuited to the exerciſe of John's office as Baptiſt *And Lardner's words are* ‖, "Near the end of the ſummer ſeaſon, harveſt and vintage being over, or near over, which was a time of general leiſure, John began to preach and baptiſe." From ſuch probabilities and preſumptions, I call them by no other name, I collect that Jeſus entered on his miniſtry about ſix months before that Paſſover which is recorded John ii. 13; &c.' Here his Lordſhip has been guilty of an inadvertency, which we ſhould not have expected in ſo cool and deliberate a Writer. For, if John did not begin to preach and baptiſe till near the end of the ſummer ſeaſon, Jeſus, according to the hypotheſis, was not baptiſed before the February or March of the following year. On the contrary, if, as it is more probable, Jeſus was baptiſed ſix months before the Paſſover recorded John ii. 13. John muſt have begun to preach and baptiſe about the time of the preceding Paſſover.

The next point which Dr. Newcome takes into conſideration is, 'the part of our Lord's miniſtry comprehended between the Paſſover John ii. 13. and that feaſt of the Jews which St. John mentions ch. v. 1.: as to which he endeavours to prove that the ſpace of fifty days is too ſhort a period for the events included in it. He ſupports his opinion, among other conſiderations, by inſiſting on the great probability that Jeſus continued at Jeruſalem all the eight days of the Paſchal Feaſt. And under this head, in anſwer to the objection made by Dr. Prieſtley to our Lord's purging the temple at this firſt Paſſover, from the boldneſs and provoking nature of the action, his Lordſhip has the following obſervations:

'The "bolder *"' his action of purging the temple was, the greater is the praiſe of his fortitude. But I much doubt whether it was "the moſt * provoking of any thing that he ever did, reſpecting the Jewiſh rulers." It was interpreted by them as an aſſertion that he was a prophet. *Then anſwered the Jews and*

‡ See Macknight's Harmony, i. 149. 2d edit.
‖ Cred. Part ii. vol. iii. p. 140. * Dr. P.'s Letter, p. 11.

*ſaid*

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*ſaid unto him, What* † *ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things?* Jeſus had not yet contradicted their prejudices relating to the Meſſiah: and the queſtion ſeems to be put without aſperity. They might be affected by this part of Jeſus's conduct, not only becauſe he thus aſſumed a prophetic character, but becauſe he might, *poſſibly*, obſtruct the gain which aroſe to them from letting out the courts of the temple to prophane uſes, and might be underſtood as indirectly reproving their avarice and impiety. But what appeared on the face of the action was highly laudable; an extraordinary zeal for God and his temple.'

'It is true, that, during the laſt week of our Lord's life ‡, *when the Scribes and Chief Prieſts heard*, that he had cleanſed the temple, *they ſought how they might deſtroy him.* But according to my ſtate of facts, circumſtances were then widely different.'—'And, as it is an important point in the hiſtory of our Lord, I wiſh that thoſe who maintain only one cleanſing of the temple, would direct their attention to a circumſtance which I have omitted in the Notes on my Harmony, where I treat this ſubject at large: I mean, the different conduct of the Jews, when they aſked Jeſus, *What* § *ſign ſheweſt thou, ſeeing that thou doeſt theſe things?* and when for the ſame action they *ſought how they might* * *deſtroy him.* The ſentiments of the Jewiſh Rulers ſeem more favourable to Jeſus at the firſt Paſſover than at the laſt. *Rabbi*, ſays Nicodemus, himſelf a Ruler, WE KNOW *that thou art a Teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him.*'

Upon this reaſoning, as far as it is intended to prove, that Jeſus purged the temple twice, we beg leave to remark, that according to Matthew, Mark, and Luke, a queſtion very ſimilar to *What ſign ſheweſt thou*, &c. was put to our Lord by the Jews almoſt immediately after that action, and with an undoubted reference to it, viz. *By what authority doſt thou theſe things, and who gave thee this authority?* The rancour of the Jewiſh rulers in general would, it is probable, increaſe by continued oppoſition. On the contrary, we know that Nicodemus maintained a favourable opinion of Jeſus, even after his crucifixion: and St. John has informed us, that many of the chief Rulers believed on him, though the fear of being put out of the Synagogue prevented them from openly profeſſing themſelves his diſciples.

Under the next ſubject of debate, the continuance of Jeſus in Judea after the firſt Paſſover, the Biſhop diſcuſſes a curious incidental queſtion, reſpecting the comparative number of diſ-

† John ii. 18.
§ John ii. 18.
‡ Mark xi. 18. Luke xix. 47.
* Mark xi. 18.



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ciples made by John the Baptiſt, and Jeſus. But for this, as not being capable of abridgment, we muſt refer our Readers to the treatiſe itſelf.

In our Review for Feb. p. 83 and 85, we took notice of, what appeared to us, the ſtrongeſt objections urged by Dr. Prieſtley againſt the common opinion, that our Lord's miniſtry continued three years and a half. We ſhall now lay before our Readers part of the reply which Dr. Newcome makes to them.

'I have given,' ſays his Lordſhip, 'ſeveral * inſtances of chaſms in the Goſpels, diſcoverable by a compariſon of them with each other. The three firſt Evangeliſts record events ſcattered through the whole of our Lord's public miniſtry; and the largeſt † omiſſions are thoſe from the Temptation to the Preaching in Galilee immediately after John's impriſonment, and thoſe ‡ of the period during which our Lord attended the Feaſts of Tabernacles and Dedication. St. John furniſhes ſome of the intermediate events in both theſe intervals: and in his ſupplemental Goſpel has great omiſſions, and § one of about a whole year. However the mode of writing uſed by Matthew, Mark, and Luke, is not uncommon in the beſt writers of antiquity. And what was the end of their writing? *That* ‖ *we might believe that Jeſus is the Chriſt the Son of God; and that believing we might have life through his name.* What you ſay concerning the *order* of time, *is* juſt as applicable to *notations* of time. "The capital uſes of the Goſpel ¶ did not require them." "If we conſider the immediate object of the Apoſtles and Evangeliſts in preaching Chriſt, namely to make their hearers good men, to affect mankind with a ſenſe of the truth and greatneſs of his character, that they might live in the firm belief and expectation of his ſecond coming, we ſhall not wonder at their not being ſolicitous about [noting the time of] incidents in their hiſtory; for this was a circumſtance that had little apparent tendency to produce that effect **."

In regard to Dr. Prieſtley's ſuppoſition, that the greater part of our Lord's time was as fully employed as, according to the accounts of the Evangeliſts ſome very ſhort periods appear to have been, &c. the Biſhop obſerves, 'the Evangeliſts ſhew that there were large portions of †† leiſure and retreat in Jeſus's life; and, if we except the laſt week of it, that he generally with-

* Notes on my Harmony, p. 4. Mark i. 13—14. Luke iv. 13—14. Mark. c. ix—x.

† Matthew iv. 11—12.

‡ Matthew, c. xviii—xix.

§ Ch. v—vi.

‖ John xx. 31.

¶ Preface to Differt. p. vii.

** Obſervations on the Harmony, p. 74.

†† John iii. 22. Matth. xv. 21. xvi. 13. John x. 40. xi. 54.

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drew himſelf after its buſy * periods, which indeed occur only four or five times. Enlarging the duration of Chriſt's miniſtry beyond a year, is not multiplying his miracles: it is only diſtributing the ſame miracles through a more extended period: which is giving ſcope for wiſdom to diſplay itſelf in occaſionally avoiding the notice, and ſoftening the reſentment of enemies. And we may ceaſe to wonder at any degree of perverſe oppoſition and hardened incredulity in the Jews, when we conſider the conduct of their † forefathers in the Wilderneſs, the infatuation of their Rulers in aſcribing Jeſus's miracles to Satan, and the national infidelity after the effuſion of the Spirit, when the Apoſtles communicated extraordinary ſpiritual gifts to every believer, and thus multiplied miracles exceedingly.'

To invalidate the objection which Dr. Prieſtley urges ſo ſtrongly againſt the common opinion, from Herod's ignorance who Jeſus was, his Lordſhip obſerves, that Herod may not have reſided in his tetrarchy during the time in queſtion, or may have reſided chiefly in Perea beyond Jordan; that Herod was very attentive to the Romans, and conſequently a viſit to a Roman Governor at Ceſarea or Damaſcus, or a journey to Rome, might engage him during a great part of our Lord's miniſtry; that he might be employed in training his forces for war; that the peaceable and prudent behaviour of Jeſus prevented him from giving umbrage to the civil power; and that others beſides Herod, when they heard of Jeſus, thought that John was riſen from the dead. The Biſhop further aſks, whether Dr. Prieſtley's ſcheme is not as ſtrongly affected by this difficulty as the common one? We anſwer, No: the ignorance of Herod will be a difficulty upon every ſcheme; but increaſes in magnitude in proportion to the length of time that we ſuppoſe Jeſus to have preached. His Lordſhip concludes, 'I am little concerned about the inattention or avocations of Herod and his friends; about the ſtrange doubts of caprice, or the ſtrange reſolves of a guilty conſcience.' This, we muſt obſerve, is evading the difficulty, not removing it.

Dr. Prieſtley had given it as his opinion, that a ſingle miracle wrought at Chorazin, and at Bethſaida, would juſtify all the denunciations of our Lord againſt thoſe places. Upon this Dr. Newcome has the following judicious remarks.

'From our Lord's mention ‡ of Chorazin and Bethſaida as the ſcene of moſt of his mighty works, and of ſuch as would have

* Mark i. 35. iv. 35. vi. 1. John vi. 15. After healing great numbers, and preaching the Sermon on the Mount, he entered Capernaum, and went the next day to Nain. Luke vii. 1. 11.

† Acts vii. 51. ‡ Matth. xi. 20—22.



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convinced Tyre and Sidon, I conclude that they had repeated, as well as ample, means of conviction.'

'I think that Jeſus often viſited theſe places from Capernaum; and that he both taught in their ſynagogues, and wrought miracles in their ſtreets. Cities twice § mentioned with Capernaum ſeem to have enjoyed like means of reformation with that favoured city: and the adopters of an hypotheſis ſhew themſelves embarraſſed, who muſt almoſt neceſſarily recur to "a ſingle ‡ miracle publicly performed," or to "as much as was tranſacted at Capernaum in the evening of a ſingle day," as ſufficient grounds for ſuch awful declarations concerning the impenitence and puniſhment of theſe cities.'

To Dr. Prieſtley's obſervation on the improbability that our Lord would neglect to attend on the four public annual feaſts, at which every Jew was bound to appear, his Lordſhip replies, 'It was not becauſe Jeſus had not otherwiſe ſufficient time to diſcharge the proper duties of his miniſtry, but for reaſons of expediency and prudence, that he did not ſtatedly go up to Jeruſalem at the four annual feſtivals: *he knew what was in man*; the ſecularity and narrow prepoſſeſſions of the Jewiſh Rulers, and their inſidious and captious jealouſy when alarmed by the moſt indirect claims to the Meſſiahſhip: and he intermitted his attendance on thoſe feaſts which paſſed between John ii. 13. and ch. v. 1. principally becauſe at thoſe ſeaſons he could not have exerciſed his office, and publiſhed his credentials as the Chriſt, with the neceſſary degree of freedom and fortitude, without obſtructing the courſe of his miniſtry.' After ſome further remarks in ſupport of this argument, his Lordſhip adds, 'We learn from the Goſpels how neceſſary this precaution was: for both at the Feaſt of Tabernacles, ſix months before his death, and at the Feaſt of Dedication, three months before it, he was compelled to preſerve his * life by miracle: facts which ſtrongly illuſtrate his prudence in abſenting himſelf from other feſtivals, as I conclude from the ſilence of St. John, who ſeems particularly intent on relating our Lord's actions at Jeruſalem.'

We purpoſely omit our Author's remarks on the manner of our Lord's preaching, and the time that was requiſite to anſwer the purpoſe of his miſſion and miniſtry, as the Biſhop's ſentiments on this ſubject nearly coincide with thoſe we offered to the Public in our Review of Dr. Prieſtley's Harmony †.

There are many other particulars in this curious and entertaining treatiſe, which we could willingly lay before our Readers. But as we ſhall have occaſion to reſume the ſubject, when

§ Matth. xi, 21—23. Luke x. 13—15. ‡ Letter, p. xvi.
* John viii. 59. x. 39. † See Review for Feb. p. 86.

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we take Dr. Prieſtley's ſecond letter to the Biſhop into conſideration, we ſhall here cloſe this article, with recommending the whole of the controverſy to the attention of Scripture critics in general. It is with pleaſure we can aſſure them, that in the preſent work, they will meet with the ſame ingenuity, candor, and liberality of diſpoſition, which, with ſo much reaſon, we noticed and applauded in his Lordſhip's former publication.

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ART. XI. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXX. For the Year 1780. Part I. and II. continued from Page 278, Rev. for April, and concluded.

## MATHEMATICAL and ASTRONOMICAL.

Art. 1. *Calculations to determine at what Point in the Side of a Hill its Attraction will be greateſt, &c.* By Charles Hutton, LL. D. and F. R. S.

THE great ſucceſs of the experiment lately made on the hill Schehallien, to determine the univerſal attraction of matter, may probably, Dr. H. ſays, give occaſion to experiments of the ſame kind to be made elſewhere: and as all poſſible means of accuracy and facility are deſireable, in ſo delicate and laborious an undertaking, he has added this by way of ſupplement to his former paper on the ſubject; ſince this beſt point of obſervation has never, that he knows of, been determined before, but has been variouſly gueſſed at, it being ſometimes accounted at $\frac{1}{4}$, and ſometimes at $\frac{1}{2}$ of the height of the hill. In this paper he conſiders the hill as a priſmatic ſolid, and finds the point of greateſt attraction, according to the principles before made uſe of by *Clairaut*, *Maclaurin*, *&c.* to be in general at about $\frac{1}{4}$ of the altitude of the hill from the bottom.

Art. 5. *An Appendix to the Paper in the Philoſophical Tranſactions for* 1778. *No.* XLII. *p.* 902, *& ſeq. &c.* By Francis Maſeres, Eſq; F. R. S. Curſitor Baron of the Exchequer.

In the paper to which *this* is an appendix, is ſhewn a method of extending *Cardan*'s Rule, under ſome limitations, to the *irreducible* caſe of cubic equations, that is to the caſe, to the ſolution of which it has generally been deemed inapplicable. Theſe limitations are, firſt, when the ſquare of half the known ſide of the equation, being affirmative, is greater than the cube of $\frac{1}{3}$ of the negative coefficient, of the unknown *term* of the equation *that* has unity for its exponent; and ſecondly, when it is leſs than the ſaid cube, but greater than its half. And in this Appendix for this latter limitation, is given a ſeries for the root that converges faſter than that in the former paper; for it ſeems as if the rule could not be applied at all to this limitation, without throwing one of the ſurds into an infinite ſeries, which makes



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it a very operose and troublesome business; and the roots of any cubic equation may be much more readily found by means of the tables; viz. all the varieties of the *irreducible* case, by means of the tables of sines, and the other cases by logarithms, by the method given by Mr. *Cotes*, at p. 29 of his *Harmonia Mensurarum*, and which is well explained, and illustrated with examples by Dr. *Saunderson*, at p. 718 of his *Algebra*, Vol. II.

Baron Maseres moreover tells us, that he does not know any method of extending Cardan's rule, to the limit, when the square mentioned above is also less than half the cube—But, he adds, I have been informed by my learned and ingenious friend Dr. *Charles Hutton*, Professor of Mathematics in the Royal Academy at Woolwich, that he has discovered such a method.

Art. 12. *A Conjecture concerning the Method by which Cardan's Rules for resolving Cubic Equations, were probably discovered by Scipio Ferreus of Bononia, or whoever else was the first Inventor.* By the same.

This gentleman supposes that the first inventor of these rules tried a great variety of methods of reducing these equations to a lower degree, or to a more simple form, by substituting various quantities for the unknown one, in hopes that some of the terms arising from such substitutions, might be equal to others of them, and, having contrary signs prefixed to them, might destroy them, and thereby render the new equation more simple and manageable than the old one. And, among other trials, it seems natural to imagine, that he would substitute the sum or difference of two other quantities, instead of the unknown one sought, as being the most simple and obvious substitutions that could be made: and by doing this, the rules would of course come to be discovered, as well as the limitation of them..... We allow that the rules might possibly be discovered in this manner, which is indeed the most usual method by which authors give their investigation. There is however another very natural way of effecting the same thing, from the obvious properties of the well-known expression for the cube of a simple *binomial*, which not only investigates the rules, but also the method of substitution mentioned above, and that without trials. As may be seen in the 12th chapter of the 4th section of *Euler's* Algebra.

Art. 17. *Theorems for computing Logarithms.* By the Rev. John Hellins.

These Theorems are an improvement of the method given in Mr. T. Simpson's Trigonometry.

Art. 18. (Numbered 17 by Mistake.) *Connoissances Essentielles, &c. i. e. Requisites, essential to form a Judgment of any new Kind of Mill for Sugar Canes, that may be proposed.* By Mons. Cazaud, F. R. S.

M. Cazaud, having as he tells us, made many very chargeable, and at the same time useless experiments himself, here cautions



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others against doing the same. He computes the resistance of the canes, in a mill worked by four mules, at about nineteen thousand pounds weight, and remarks that after half an hour's work, the mules are all on a sweat, and obliged to be changed every two hours; and that such a mill, in order to be equal to a good one that goes by water, ought to do double the work in the same time.....He much doubts the success of one to go by fire that was made in *London* some years since, and sent to *Jamaica*.

Art. 21. *Astronomical Observations on the Periodical Star in the Whales Neck* (a). By Mr. William Herschel of Bath.

These Observations verify what we have been told concerning this star. Mr. H. also observes, that of the two stars in the Whale marked Alpha, and Beta, the latter is considerably larger than the former; and affords a proof of the change in the (apparent) magnitude of the fixed stars; as we can hardly suppose *Bayer* should have made a mistake in the magnitude of the two first stars of this constellation.

Art. 24. *The principal Properties of the Engine for turning Ovals, in Wood, or Metal, and of the Instrument for drawing Ovals upon Paper, demonstrated.* By the Rev. Mr. Ludlam, Vicar of Norton, near Leicester.

At p. 380. l. 17. for h. read b. And the whole might have been done without introducing *Algebra* in the last leaf, for even the maximum angle, made by the two tangents of the ellipsis and its circumscribing circle at their common ordinate rightly applied, admits of an elegant geometrical determination; but Mr. L. has neither given the investigation nor demonstration, but only the bare assertion, that it is so and so. No not even in the addenda in the last page of the Vol. though a demonstration may be made out from thence.

Art. 25. *Of Cubic Equations, and infinite Series.* By Charles Hutton, LL. D. F. R. S.

This is the Paper mentioned by *Baron Maseres* in Art. 5. The infinite series that express the roots of these equations, are found by applying *Newton*'s binomial Theorem, to evolve the surds in Cardan's formulæ. And the series here summed are such as arise from the expansion of cubic roots, and consequently have their sums expressed by compound cubical surd quantities, of which there are a great variety.

Art. 29. *Astronomical Observations relating to the Mountains of the Moon.* By Mr. Herschel, of Bath.

The telescope used in these Observations was a Newtonian reflector, of 6 feet 8 inches focal length, to which a micrometer was adapted, consisting of two parallel hairs, one of which was moveable by means of a fine screw. The value of the parts shewn by the Index, was determined by a trigonometrical observation of a known object at a known distance, and was verified by several

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ral trials. The magnifying power used was 222 times, and was also determined by experiment. By these observations, no mountain that Mr. Herschel tried in the moon, was so high as two miles; though the observations appear to be faithfully related, and well chosen; which is contrary to Galileo, Hevelinus, and all other astronomers since their time.

Art. 32. *An Investigation of the Principles of progressive and rotatory motion.* By the Rev. St. Vince, A. M. of Sidney College, Cambridge.

This seems to be the production of a very young man, unskilled and inexperienced in these matters, who, when time has ripened his judgment, may alter his opinion; for he appears to have blamed Messr. J. and D. Bernoulli very unjustly, since he has done nothing but what they had done before, in the most simple and satisfactory manner. He says that they have assumed in their investigations, principles not more self-evident than the propositions they are intended to demonstrate; and what must we say then to his first proposition, where the *demonstration* of what he calls the property of the lever, assumed as a principle; and *that* of the point he has determined, being the centre of percussion, or oscillation, are far more difficult than his proposition itself; and this justifies them for *investigating* these things first, and making *that* the foundation of their theory of the spontaneous centre of rotation; he has moreover borrowed the idea of a body being reduced to a plane in his 9th proposition from M. J. Bernoulli. As to the 8th proposition, there can be no such motion as that which is there described, communicated to a streight lever by impulse of a body striking it; but by means of a string fastened at D. and pulling it in the direction DF.; and the lines DF, DH, FH must represent the absolute velocity of D, at that instant in those directions respectively, and not such velocities as are the measure of forces, properly so called, as Mr. V. seems to represent the matter; if they do, the whole resolution will be false.

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Art. XII. *Continuation of the Account of Mr.* Gibbon's *History of the Decline and Fall of the Roman Empire.*

In the twenty-second chapter of this History, we have an account of the death of Constantius, of Julian's being declared Emperor by the legions of Gaul, and of his civil administration. The twenty-third chapter contains a view of the motives, the counsels, and the actions of Julian, as far as they are connected with the history of religion; and in the twenty-fourth we have an account of his successful expedition against the Persians, his passage of the Tigris, his retreat, and death.

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This part of Mr. Gibbon's History is extremely curious and interesting. It requires no small ability to do justice to such a character as that of Julian, one of the most singular, surely, that ever appeared in the world. The manner in which it is treated by our Historian, does great honour, in our opinion, to his impartiality. We cannot resist the temptation of laying part of what he says before our readers.

'In the thirty-second year of his age, Julian acquired the undisputed possession of the Roman empire. Philosophy had instructed him to compare the advantages of action and retirement; but the elevation of his birth, and the accidents of his life never allowed him the freedom of choice. He might perhaps sincerely have preferred the groves of the academy, and the society of Athens; but he was constrained, at first by the will, and afterwards by the injustice, of Constantius, to expose his person and fame to the dangers of Imperial greatness; and to make himself accountable to the world, and to posterity, for the happiness of millions. Julian recollected with terror the observation of his master Plato, that the government of our flocks and herds is always committed to beings of a superior species; and that the conduct of nations requires and deserves the celestial powers of the Gods or of the Genii. From this principle he justly concluded, that the man who presumes to reign, should aspire to the perfection of the divine nature; that he should purify his soul from her mortal and terrestrial part; that he should extinguish his appetites, enlighten his understanding, regulate his passions, and subdue the wild beast, which, according to the lively metaphor of Aristotle, seldom fails to ascend the throne of a despot. The throne of Julian, which the death of Constantius fixed on an independent basis, was the seat of reason, of virtue, and perhaps of vanity. He despised the honours, renounced the pleasures, and discharged with incessant diligence the duties, of his exalted station; and there were few among his subjects who would have consented to relieve him from the weight of the diadem, had they been obliged to submit their time and their actions to the rigorous laws which their philosophic emperor imposed on himself. One of his most intimate friends, who had often shared the frugal simplicity of his table, has remarked, that his light and sparing diet (which was usually of the vegetable kind) left his mind and body always free and active, for the various and important business of an author, a pontiff, a magistrate, a general, and a prince. In one and the same day, he gave audience to several ambassadors, and wrote, or dictated, a great number of letters to his generals, his civil magistrates, his private friends, and the different cities of his dominions. He listened to the memorials which had been received, considered the subject of the petitions, and signified his intentions more rapidly than they could be taken in short-hand by the diligence of his secretaries. He possessed such flexibility of thought, and such firmness of attention, that he could employ his hand to write, his ear to listen, and his voice to dictate; and pursue at once three several trains of ideas, without hesitation, and without error. While his ministers reposed, the prince flew with agility from one labour to another, and, after a hasty dinner,

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dinner, retired into his library, till the public business, which he had appointed for the evening, summoned him to interrupt the prosecution of his studies. The supper of the emperor was still less substantial than the former meal; his sleep was never clouded by the fumes of indigestion; and except in the short interval of a marriage, which was the effect of policy rather than love, the chaste Julian never shared his bed with a female companion. He was soon awakened by the entrance of fresh secretaries, who had slept the preceding day; and his servants were obliged to wait alternately, while their indefatigable master allowed himself scarcely any other refreshment than the change of occupations. The predecessors of Julian, his uncle, his brother, and his cousin, indulged their puerile taste for the games of the circus, under the specious pretence of complying with the inclinations of the people; and they frequently remained the greatest part of the day, as idle spectators, and as a part of the splendid spectacle, till the ordinary round of twenty-four races was completely finished. On solemn festivals, Julian, who felt and professed an unfashionable dislike to these frivolous amusements, condescended to appear in the circus; and after bestowing a careless glance on five or six of the races, he hastily withdrew, with the impatience of a philosopher, who considered every moment as lost, that was not devoted to the advantage of the public, or the improvement of his own mind. By this avarice of time, he seemed to protract the short duration of his reign; and if the dates were less securely ascertained, we should refuse to believe, that only sixteen months elapsed between the death of Constantius and the departure of his successor for the Persian war. The actions of Julian can only be preserved by the care of the historian; but the portion of his voluminous writings, which is still extant, remains as a monument of the application, as well as of the genius, of the emperor. The Misopogon, the Cæsars, several of his orations, and his elaborate work against the Christian religion, were composed in the long nights of the two winters, the former of which he passed at Constantinople, and the latter at Antioch.

The reformation of the Imperial court was one of the first and most necessary acts of the government of Julian. Soon after his entrance into the palace of Constantinople, he had occasion for the service of a barber. An officer, magnificently dressed, immediately presented himself. "It is a barber," exclaimed the prince, with affected surprise, "that I want, and not a receiver-general of the finances." He questioned the man concerning the profits of his employment; and was informed, that besides a large salary, and some valuable perquisites, he enjoyed a daily allowance for twenty servants, and as many horses. A thousand barbers, a thousand cup-bearers, a thousand cooks, were distributed in the several offices of luxury; and the number of eunuchs could be compared only with the insects of a summer's day. The monarch who resigned to his subjects the superiority of merit and virtue, was distinguished by the oppressive magnificence of his dress, his table, his buildings, and his train. The stately palaces erected by Constantine and his sons, were decorated with many costly marbles, and ornaments of massy gold. The most exquisite dainties were procured, to gratify their

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their pride, rather than their taste; birds of the most distant climates, fish from the most remote seas, fruits out of their natural season, winter roses, and summer snows. The domestic croud of the palace surpassed the expence of the legions; yet the smallest part of this costly multitude was subservient to the use, or even to the splendor, of the throne. The monarch was disgraced, and the people was injured, by the creation and sale of an infinite number of obscure, and even titular employments; and the most worthless of mankind might purchase the privilege of being maintained, without the necessity of labour, from the public revenue. The waste of an enormous household, the encrease of fees and perquisites, which were soon claimed as a lawful debt, and the bribes which they extorted from those who feared their enmity, or solicited their favour, suddenly enriched these haughty menials. They abused their fortune, without considering their past, or their future, condition; and their rapine and venality could be equalled only by the extravagance of their dissipation. Their silken robes were embroidered with gold, their tables were served with delicacy and profusion; the houses which they built for their own use, would have covered the farm of an ancient consul; and the most honourable citizens were obliged to dismount from their horses, and respectfully to salute an eunuch whom they met on the public highway. The luxury of the palace excited the contempt and indignation of Julian, who usually slept on the ground, who yielded with reluctance to the indespensable calls of nature; and who placed his vanity, not in emulating, but in despising the pomp of royalty. By the total extirpation of a mischief which was magnified even beyond its real extent, he was impatient to relieve the distress, and to appease the murmurs, of the people; who support with less uneasiness the weight of taxes, if they are convinced that the fruits of their industry are appropriated to the service of the state. But in the execution of this salutary work, Julian is accused of proceeding with too much haste and inconsiderate severity. By a single edict, he reduced the palace of Constantinople to an immense desert, and dismissed with ignominy the whole train of slaves and dependents, without providing any just, or at least benevolent, exceptions, for the age, the services, or the poverty, of the faithful domestics of the Imperial family. Such indeed was the temper of Julian, who seldom recollected the fundamental maxim of Aristotle, that true virtue is placed at an equal distance between the opposite vices. The splendid and effeminate dress of the Asiatics, the curls and paint, the collars and bracelets, which had appeared so ridiculous in the person of Constantine, were consistently rejected by his philosophic successor. But with the fopperies, Julian affected to renounce the decencies of dress; and seemed to value himself for his neglect of the laws of cleanliness. In a satirical performance, which was designed for the public eye, the emperor descants with pleasure, and even with pride, on the length of his nails, and the inky blackness of his hands; protests, that although the greatest part of his body was covered with hair, the use of the razor was confined to his head alone; and celebrates, with visible complacency,

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complacency, the shaggy and *populous** beard, which he fondly cherished, after the example of the philosophers of Greece. Had Julian consulted the simple dictates of reason, the first magistrate of the Romans would have scorned the affectation of Diogenes, as well as that of Darius.'

Mr. Gibbon concludes his twenty-second chapter with observing that the generality of princes, if they were stripped of their purple, and cast naked into the world, would immediately sink into the lowest class of society, without a hope of emerging from their obscurity; but that the personal merit of Julian was, in some measure, independent of his fortune. Whatever had been his choice of life; by the force of intrepid courage, lively wit, and intense application, he would have obtained, we are told, or at least he would have deserved, the highest honours of his profession; and Julian might have raised himself to the rank of minister, or general, of the state in which he was born a private citizen. If the jealous caprice of power had disappointed his expectations; if he had prudently declined the paths of greatness, the employment of the same talents in studious solitude, would have placed, beyond the reach of kings, his present happiness, and his immortal fame.

'When we inspect, with minute, or perhaps malevolent attention, the portrait of Julian, something, continues our Historian, seems wanting to the grace and perfection of the whole figure. His genius was less powerful and sublime than that of Cæsar, nor did he possess the consummate prudence of Augustus. The virtues of Trajan appear more steady, and natural; and the philosophy of Marcus is more simple and consistent. Yet Julian sustained adversity with firmness, and prosperity with moderation. After an interval of one hundred and twenty years from the death of Alexander Severus, the Romans beheld an emperor who made no distinction between his duties and his pleasures; who laboured to relieve the distress, and to revive the spirit, of his subjects; and who endeavoured always to connect authority with merit, and happiness with virtue. Even faction, and religious faction, was constrained to acknowledge the superiority of his genius, in peace as well as in war; and to confess, with a sigh, that the apostate Julian was a lover of his country, and that he deserved the empire of the world.'

Mr. Gibbon goes on to observe, that a devout and sincere attachment for the gods of Athens and Rome, constituted the

* In the Misopogon (p. 338, 339.) he draws a very singular picture of himself, and the following words are strangely characteristic; αστις προσθικα τον βαθυν τουτι πωγωνα . . . . ταυτα τοι διαθεοντων απεχομαι των φθειρων οστις εν λοχμη των θηρων. The friends of the Abbé de la Bleterie adjured him, in the name of the French nation, not to translate this passage, so offensive to their delicacy (Hist. de Jovien, tom. ii. p. 94.). Like him, I have contented myself with a transient allusion; but the little animal, which Julian *names*, is a beast familiar to man, and signifies love.

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ruling passion of Julian; that the powers of an enlightened understanding were betrayed and corrupted by the influence of superstitious prejudice, and that the phantoms which existed only in the mind of the emperor, had a real and pernicious effect on the government of the empire. But we must refer our readers to the twenty-third chapter of this History for a clear, distinct, and faithful view of the artful system by which Julian proposed to obtain the effects, without incurring the guilt, or reproach, of persecution.

Mr. Gibbon introduces the twenty-fourth chapter of his History, in the following manner.—'The philosophical fable which Julian composed under the name of the CÆSARS, is one of the most agreeable and instructive productions of ancient wit. During the freedom and equality of the days of the Saturnalia, Romulus prepared a feast for the deities of Olympus, who had adopted him as a worthy associate, and for the Roman princes, who had reigned over his martial people, and the vanquished nations of the earth. The immortals were placed in just order on their thrones of state, and the table of the Cæsars was spread below the Moon, in the upper region of the air. The tyrants, who would have disgraced the society of gods and men, were thrown headlong, by the inexorable Nemesis, into the Tartarean abyss. The rest of the Cæsars successively advanced to their seats; and, as they passed, the vices, the defects, the blemishes of their respective characters, were maliciously noticed by old Silenus, a laughing moralist, who disguised the wisdom of a philosopher under the mask of a Bacchanal. As soon as the feast was ended, the voice of Mercury proclaimed the will of Jupiter, that a celestial crown should be the reward of superior merit. Julius Cæsar, Augustus, Trajan, and Marcus Antoninus, were selected as the most illustrious candidates; the effeminate Constantine was not excluded from this honourable competition, and the great Alexander was invited to dispute the prize of glory with the Roman heroes. Each of the candidates was allowed to display the merit of his own exploits; but, in the judgment of the gods, the modest silence of Marcus pleaded more powerfully than the elaborate orations of his haughty rivals. When the judges of this awful contest proceeded to examine the heart, and to scrutinize the springs of action, the superiority of the Imperial Stoic appeared still more decisive and conspicuous. Alexander and Cæsar, Augustus, Trajan, and Constantine, acknowledged with a blush, that fame, or power, or pleasure, had been the important object of *their* labours: but the gods themselves beheld, with reverence and love, a virtuous mortal, who had practised on the throne the lessons of philosophy; and who, in a state of human imperfection, had aspired to imitate the moral attributes of the Deity. The value of this agreeable composition (the Cæsars of Julian) is enhanced by the rank of the author. A prince, who delineates with freedom the vices and virtues of his predecessors, subscribes, in every line, the censure or approbation of his own conduct.'

This chapter concludes with an account of the election of Jovian, and of his saving the Roman army by a disgraceful treaty.

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treaty. The twenty-fifth chapter contains an account of the government and death of Jovian, the election of Valentinian, who associates his brother Valens, and makes the final division of the Eastern and Western empires—the revolt of Procopius—the death of Valentinian, &c. &c.

We cannot help observing that Mr. Gibbon, speaking of the election of Valentinian, makes use of an expression, which is highly improper, and which we are persuaded he will alter in the next edition of his History.—'When Valentinian, says he, stretched forth his hand to address the armed multitude, a busy whisper was accidentally *started* in the ranks, and insensibly swelled into a loud and imperious clamour, &c.'—Such slight mistakes are, perhaps, unavoidable, in the course of a long work, and, when pointed out, are very easily rectified.

As soon as the death of Julian had relieved the Barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the east, of the north, and of the south. Their inroads were often vexatious, and sometimes formidable; but during the twelve years of the reign of Valentinian, his firmness and vigilance protected his own dominions, and his powerful genius seemed to insure and direct the feeble counsels of his brother. The method of annals, our Author says, would perhaps more forcibly express the urgent and divided cares of the two emperors, but the attention of the reader would be distracted by a tedious and desultory narrative. Accordingly, he takes a separate view of the five great theatres of war, Germany, Britain, Africa, the East, and the Danube, in order to impress a more distinct image of the military state of the empire, under the reigns of Valentinian and Valens.

The twenty-sixth chapter of this History (the last of the second volume) is introduced with an account of the manners of the pastoral nations, in order to illustrate the latent cause of the destructive emigrations of the Barbarians of the north.

'The different characters that mark the civilized nations of the globe, may be ascribed, says Mr. Gibbon, to the use, and the abuse of reason; which so variously shapes, and so artificially composes, the manners and opinions of an European, or a Chinese. But the operation of instinct is more sure and simple than that of reason: it is much easier to ascertain the appetites of a quadruped, than the speculations of a philosopher; and the savage tribes of mankind, as they approach nearer to the condition of animals, preserve a stronger resemblance to themselves and to each other. The uniform stability of their manners, is the natural consequence of the imperfection of their faculties. Reduced to a similar situation, their wants, their desires, their enjoyments, still continue the same: and the influence of food or climate, which, in a more improved state of society, is suspended, or subdued, by so many moral causes, most powerfully contributes to form, and to maintain, the national character of Barbarians.

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barians. In every age, the immenſe plains of Scythia, or Tartary, have been inhabited by vagrant tribes of hunters and ſhepherds, whoſe indolence refuſes to cultivate the earth, and whoſe reſtleſs ſpirit diſdains the confinement of a ſedentary life. In every age, the Scythians, and Tartars, have been renowned for their invincible courage, and rapid conqueſts. The thrones of Aſia have been repeatedly overturned by the ſhepherds of the North; and their arms have ſpread terror and devaſtation over the moſt fertile and warlike countries of Europe. On this occaſion, as well as on many others, the ſober hiſtorian is forcibly awakened from a pleaſing viſion; and is compelled, with ſome reluctance, to confeſs, that the paſtoral manners, which have been adorned with the faireſt attributes of peace and innocence, are much better adapted to the fierce and cruel habits of a military life. To illuſtrate this obſervation, I ſhall now proceed to conſider a nation of ſhepherds and of warriors, in the three important articles of, I. Their diet; II. Their habitation; and, III. Their exerciſes. The narratives of antiquity are juſtified by the experience of modern times; and the banks of the Boryſthenes, of the Volga, or of the Selinga, will indifferently preſent the ſame uniform ſpectacle of ſimilar and native manners.

I. The corn, or even the rice, which conſtitutes the ordinary and wholeſome food of a civiliſed people, can be obtained only by the patient toil of the huſbandman. Some of the happy ſavages, who dwell between the tropics, are plentifully nouriſhed by the liberality of nature; but in the climates of the North, a nation of ſhepherds is reduced to their flocks and herds. The ſkilful practitioners of the medical art will determine (if they are able to determine) how far the temper of the human mind may be affected by the uſe of animal, or of vegetable, food; and whether the common aſſociation of carnivorous and cruel, deſerves to be conſidered in any other light than that of an innocent, perhaps a ſalutary, prejudice of humanity. Yet if it be true, that the ſentiment of compaſſion is imperceptibly weakened by the ſight and practice of domeſtic cruelty, we may obſerve, that the horrid objects which are diſguiſed by the arts of European refinement, are exhibited in their naked and moſt diſguſting ſimplicity, in the tent of a Tartarean ſhepherd. The ox, or the ſheep, are ſlaughtered by the ſame hand from which they were accuſtomed to receive their daily food; and the bleeding limbs are ſerved, with very little preparation, on the table of their unfeeling murderer. In the military profeſſion, and eſpecially in the conduct of a numerous army, the excluſive uſe of animal food appears to be productive of the moſt ſolid advantages. Corn is a bulky and periſhable commodity; and the large magazines, which are indeſpenſably neceſſary for the ſubſiſtence of our troops, muſt be ſlowly tranſported by the labour of men, or horſes. But the flocks and herds, which accompany the march of the Tartars, afford a ſure and encreaſing ſupply of fleſh and milk: in the far greater part of the uncultivated waſte, the vegetation of the graſs is quick and luxuriant; and there are few places ſo extremely barren, that the hardy cattle of the North cannot find ſome tolerable paſture. The ſupply is mul-



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tiplied and prolonged, by the undistinguishing appetite, and patient abstinence, of the Tartars. They indifferently feed on the flesh of those animals that have been killed for the table, or have died of disease. Horse flesh, which in every age and country has been proscribed by the civilised nations of Europe and Asia, they devour with peculiar greediness; and this singular taste facilitates the success of their military operations. The active cavalry of Scythia is always followed, in their most distant and rapid incursions, by an adequate number of spare horses, who may be occasionally used, either to redouble the speed, or to satisfy the hunger, of the Barbarians. Many are the resources of courage and poverty. When the forage round a camp of Tartars is almost consumed, they slaughter the greatest part of their cattle, and preserve the flesh, either smoked, or dried in the sun. On the sudden emergency of a hasty march, they provide themselves with a sufficient quantity of little balls of cheese, or rather of hard curd, which they occasionally dissolve in water; and this unsubstantial diet will support, for many days, the life, and even the spirits, of the patient warrior. But this extraordinary abstinence, which the Stoic would approve, and the hermit might envy, is commonly succeeded by the most voracious indulgence of appetite. The wines of a happier climate are the most grateful present, or the most valuable commodity, that can be offered to the Tartars; and the only example of their industry seems to consist in the art of extracting from mare's milk a fermented liquor, which possesses a very strong power of intoxication. Like the animals of prey, the savages, both of the old and new world, experience the alternate vicissitudes of famine and plenty; and their stomach is inured to sustain, without much inconvenience, the opposite extremes of hunger and of intemperance.

II. In the ages of rustic and martial simplicity, a people of soldiers and husbandmen are dispersed over the face of an extensive and cultivated country; and some time must elapse before the warlike youth of Greece or Italy could be assembled under the same standard, either to defend their own confines, or to invade the territories of the adjacent tribes. The progress of manufactures and commerce insensibly collects a large multitude within the walls of a city: but these citizens are no longer soldiers; and the arts which adorn and improve the state of civil society, corrupt the habits of the military life. The pastoral manners of the Scythians seem to unite the different advantages of simplicity and refinement. The individuals of the same tribe are constantly assembled, but they are assembled in a camp; and the native spirit of these dauntless shepherds is animated by mutual support and emulation. The houses of the Tartars are no more than small tents, of an oval form, which afford a cold and dirty habitation, for the promiscuous youth of both sexes. The palaces of the rich consist of wooden huts, of such a size that they may be conveniently fixed on large waggons, and drawn by a team perhaps of twenty or thirty oxen. The flocks and herds, after grazing all day in the adjacent pastures, retire, on the approach of night, within the protection of the camp. The necessity of preventing the most mischievous confusion, in such a perpetual concourse of men and animals, must gradually introduce,

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in the distribution, the order, and the guard, of the encampment, the rudiments of the military art. As soon as the forage of a certain district is consumed, the tribe, or rather army, of shepherds, makes a regular march to some fresh pastures; and thus acquires, in the ordinary occupations of the pastoral life, the practical knowledge of one of the most important and difficult operations of war. The choice of stations is regulated by the difference of the seasons: in the summer, the Tartars advance towards the North, and pitch their tents on the banks of a river, or, at least, in the neighbourhood of a running stream. But in the winter they return to the South, and shelter their camp, behind some convenient eminence, against the winds, which are chilled in their passage over the bleak and icy regions of Siberia. These manners are admirably adapted to diffuse, among the wandering tribes, the spirit of emigration and conquest. The connection between the people and their territory is of so frail a texture, that it may be broken by the slightest accident. The camp, and not the soil, is the native country of the genuine Tartar. Within the precincts of that camp, his family, his companions, his property are always included; and, in the most distant marches, he is still surrounded by the objects which are dear, or valuable, or familiar in his eyes. The thirst of rapine, the fear, or the resentment of injury, the impatience of servitude, have, in every age, been sufficient causes to urge the tribes of Scythia boldly to advance into some unknown countries, where they might hope to find a more plentiful subsistence, or a less formidable enemy. The revolutions of the North have frequently determined the fate of the South; and in the conflict of hostile nations, the victor and the vanquished have alternately drove, and been driven, from the confines of China to those of Germany. These great emigrations, which have been sometimes executed with almost incredible diligence, were rendered more easy by the peculiar nature of the climate. It is well known, that the cold of Tartary is much more severe than in the midst of the temperate zone might reasonably be expected: this uncommon rigour is attributed to the height of the plains, which rise, especially towards the East, more than half a mile above the level of the sea; and to the quantity of salt-petre, with which the soil is deeply impregnated. In the winter-season, the broad and rapid rivers, that discharge their waters into the Euxine, the Caspian, or the icy Sea, are strongly frozen; the fields are covered with a bed of snow; and the fugitive, or victorious, tribes may securely traverse, with their families, their waggons, and their cattle, the smooth and hard surface of an immense plain.

III. The pastoral life, compared with the labours of agriculture and manufactures, is undoubtedly a life of idleness; and as the most honourable shepherds of the Tartar race devolve on their captives the domestic management of the cattle, their own leisure is seldom disturbed by any servile and assiduous cares. But this leisure, instead of being devoted to the soft enjoyments of love and harmony, is usefully spent in the violent and sanguinary exercise of the chace. The plains of Tartary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Scythians of every age have been celebrated as bold and



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and skilful riders: and constant practice had seated them so firmly on horseback, that they were supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds. They excel in the dexterous management of the lance; the long Tartar bow is drawn with a nervous arm; and the weighty arrow is directed to its object with unerring aim and irresistible force. These arrows are often pointed against the harmless animals of the desert, which increase and multiply in the absence of their most formidable enemy; the hare, the goat, the roebuck, the fallow-deer, the stag, the elk, and the antelope. The vigour and patience both of the men and horses are continually exercised by the fatigues of the chace; and the plentiful supply of game contributes to the subsistence, and even luxury, of a Tartar camp. But the exploits of the hunters of Scythia are not confined to the destruction of timid or innoxious beasts; they boldly encounter the angry wild-boar, when he turns against his pursuers, excite the sluggish courage of the bear, and provoke the fury of the tyger, as he slumbers in the thicket. Where there is danger there may be glory: and the mode of hunting, which opens the fairest field to the exertions of valour, may justly be considered as the image, and as the school, of war. The general hunting-matches, the pride and delight of the Tartar princes, compose an instructive exercise for their numerous cavalry. A circle is drawn, of many miles in circumference, to encompass the game of an extensive district; and the troops that form the circle regularly advance towards a common centre; where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the cavalry are obliged to climb the hills, to swim the rivers, and to wind through the vallies, without interrupting the prescribed order of their gradual progress. They acquire the habit of directing their eye, and their steps, to a remote object; of preserving their intervals; of suspending, or accelerating, their pace, according to the motions of the troops on their right and left; and of watching and repeating the signals of their leaders. Their leaders study, in this practical school, the most important lesson of the military art; the prompt and accurate judgment of ground, of distance, and of time. To employ against a human enemy the same patience and valour, the same skill and discipline, is the only alteration which is required in real war; and the amusements of the chace serve as a prelude to the conquest of an empire.'

In the subsequent part of this chapter, we have an account of the original seat of the Huns, their conquests in Scythia, their decline, and fall, the operations of the Gothic war, the battle of Hadrianople, the death of the Emperor Valens, the birth and character of Theodosius, the settlements of the Goths in Thrace and Asia, &c.

Toward the close of this chapter, Mr. Gibbon expresses his regret that he must now take leave of an accurate and faithful guide, (Ammianus Marcellinus) who terminates his useful work with the defeat and death of Valens, and that, in the study of



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the reign of Theodosius, he is obliged to illustrate the partial narrative of Zosimus, by the obscure hints of fragments and chronicles, by the figurative style of poetry or panegyric; and by the precarious assistance of ecclesiastical writers, who, in the heat of religious faction, are apt, we are told, to despise the profane virtues of sincerity and moderation.

[*To be continued.*]

## FOREIGN LITERATURE.

### (By our CORRESPONDENTS.)

### FRANCE.

#### ART. XIII.

*VOYAGE Pittoresque de la Grece*, Chap. VI. *i. e.* Travels through the different Parts of Greece, represented in a Series of Engravings. Large folio. No. VI.* Paris. 1780.—This Number contains ten plates. It commences with the LIId, wherein is exhibited a map of *Samos*, accompanied with a description of that island; which retains no marks of its ancient splendor, and is scarcely known by its inhabitants as the country of Pythagoras. Our traveller, however, observed there the vestiges of a temple of Juno, which are represented in the LIIId plate, and which are little better than a heap of ruins. The LIVth engraving gives us the dimensions of a shattered column of that temple. In the LVth we have a view of the Isle of *Patmos*, and in the following plate a view of the convent of Patmos, inhabited by eighty monks, of whom only three can read. These monks govern despotically in the island, the scanty produce of which would be insufficient for their subsistence, were it not accompanied with supplies from their possessions in the neighbouring isles, and with a fixed tribute which they receive from the Grecks, who hold in peculiar veneration the memory of St. John. The monks in question swarm in Greece, and are in perpetual good understanding with the pirates, to whose enormous acts of cruelty and depredation they give a sanction, in return for their share in the plunder. Plate LVII. *A View of the Inside of the Church of the Apocalypse.* It is sustained by a grotto, which is supposed to have been the asylum of St. John; and the monks sell pieces of the rock as specifics against all kinds of diseases.—Plate LVIII. *Costume, or Dress of the Women of Patmos.* It contains nothing remarkable; and we think, that the noble Author has sometimes bestowed his labour with a reprehensible prodigality on indifferent objects.—Plate LIX. *A View of the Public Place at Cos.* This

* For our account of the former Number, see the 3d article in the Appendix to our sixty-second volume.



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iſland, famous by its being the country of *Hippocrates* and *Apelles*, has at preſent ſcarcely any other recommendation to the attention of the curious.—Plates LX. LXI. & LXII. exhibit plans of the *City and Ports of Rhodes*, and a *view* of the tower of St. Nicholas in that city. Our Author's hiſtory of this iſland is learned and elegant, but it contains nothing that is very new.

II. *Elemens de la Geometrie Souterreine Theoretique et Practique*, &c. *i. e.* Theoretical and Practical Elements of Subterraneous Geometry, as taught by M. KOENIG, Director of the Mines of Lower Bretany, and extracted from the Metallurgical Voyages of M. JARS, Member of the Royal Academy of Sciences. 8vo. Paris. 1780.——The application of the principles of ordinary geometry to the working of mines, is what the Author of this uſeful work calls ſubterraneous geometry; and the rules and directions neceſſary to this application are clearly and conciſely pointed out in theſe elements. In the firſt part of this Work the Author treats of metallic loads and veins; and in the ſecond Part he deſcribes the operations of ſubterraneous geometry in a maſterly manner. Several of theſe operations are new, and happily conceived; and they are accompanied with plates, which exhibit various veins in a diverſity of directions, as alſo engravings of the inſtruments that are to be employed in ſubterraneous geometry.

III. *Lettre concernant la Chaleur du Globe, demontrée par Meſſ. de Mairan et de Buffon*, &c. *i. e.* A Letter concerning *the Heat of our Globe*, demonſtrated by Meſſrs. *De Mairan* and *De Buffon*, aſſerted by Mr. *Bailli*, and ſtill exiſting, notwithſtanding the Allegations of M. R. D. L. (by which letters we ſuppoſe is meant M. *Romé De Liſle*.) By M. L. S***. Paris. 1780. Price 1 livre 10 ſous.——This Letter is an elaborate and ingenious treatiſe concerning one of the moſt curious objects of modern enquiry and controverſy. The hypotheſis of a central fire, or a heat peculiar to the interior of the earth, that was ſo ingeniouſly maintained by M. de Mairan, and ſo romantically embelliſhed by Meſſrs. de Buffon and Bailli, has met with warm and keen opponents; and here comes a conciliatory ſage, with a plan of pacification, which exhibits new points of view to the combatants, is adapted to reconcile their jarring ideas, and deſigned to make them ſhake hands, and be friends.——The theory of our Author, which is intended to form the point of union between the contending parties, is founded on experiments (for every *affirmer*, in our days, muſt bring his *vouchers*, ſuch as they are), and contains the following propoſitions:—that the *air*, being a mixt, ſuſceptible of compoſition and decompoſition, is not an element;—that nevertheleſs it is neceſſary to the action of fire, and alſo to the activity of the other elements;—

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and that the heat which exists on the surface of our globe must be engendered in the air by the concurrence of the internal heat of the earth with that of the sun.—Our Author therefore distinguishes the *pure* air (or what he calls *air-principle*), which is beyond the reach of our knowledge and experiments, from the *mixed* and compounded air we breathe, which is essential to vivification and vegetation,—peculiar to our earth,—a part of its domain,—a light covering, which preserves its inhabitants from the extremities of heat and cold, and a substance that is derived from its bosom, and nourished by its emanations. We refer the Reader to the Work itself for a detail of all the advantages that attend this new theory; the principal object of which is, to explain the rarefaction and condensation of the air, whose various properties are here particularly considered. His enquiry into the source and *principle* of heat, which acts such an eminent part in the variations of this fluid, terminates in a theory that is subtile and ingenious, and accounts plausibly for several phenomena, whose causes have not hitherto been sufficiently known: but the great question is, *Is it true?* True or not, his theory comes to this,—that the solar rays, though they do not (as M. du Buffon supposes) produce heat by their friction against the parts of the aerial fluid, yet form combinations with certain parts of that fluid, which have an *affinity* to them; and that a concentrated *acid* in these rays, uniting with the aqueous particles of the air, produces, as a primary cause, the heat, the principle of which some have sought for in the direct influence of the sun, and others in other causes. So that, according to this theory, the solar rays, if they did not meet with the aqueous particles of the air, would arrive at the earth without warmth or energy, as they do at the tops of the mountains. The conclusions and the explications of certain phenomena, which the Author deduces from this theory, and which will certainly be read with pleasure, are so satisfactory, that we should be glad to see the theory itself well established.

IV. *Reflexions sur l'Etat Actuel de l'Agriculture*, &c. Reflexions on the Present State of Agriculture; or an Exposition of the true Method of cultivating Lands to the greatest Advantage, without Manure. Paris. 8vo. 1780.——This is the production of a public-spirited member of society, who has applied himself early to the study of agriculture, and gives us, in this instructive Work, the result of long observation and experience.

V. *Histoire de l'Ordre Royal et Militaire de St. Louis.* A History of the Royal and Military Order of St. Lewis. By M. ASPECT, Historiographer of the Order. 3 Vols. 8vo. Paris. 1780.——This Work is good *in its kind*: it contains



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entertaining anecdotes of the valour, exploits, and *bons mots* of the Knights of the Order in queſtion.

VI. *L'Eſprit des Croiſades*, &c. *i. e.* The Spirit of the Croiſades, or a Political and Military Hiſtory of the Wars undertaken by the Chriſtians for the Recovery of the Holy Land out of the Hands of Mahometans, during the Eleventh, Twelfth, and Thirteenth Centuries. 8vo. Paris. 1780.——There is a great deal of hiſtorical information in this Work with reſpect to the details of a war, dictated by ſuperſtitious ferocity, abſurd in its principles and yet, in the wiſdom of Providence, the ſource of many advantages, which the bigotted combatants neither propoſed by it, nor expected from it. The Hiſtory of the Croiſades, by *F. Maimbourg*, has got deep into the cell of oblivion; and the work before us will ſink it ſtill deeper, though the latter (whoſe Author ſeems to be both a philoſopher and a critic) is rather defective in point of ſtyle.

VII. *Introduction et Plan d'un Traité General de Navigation Interieure*, &c. *i. e.* The *Introduction* and *Plan* of a General Treatiſe of Inland Navigation, more eſpecially in France; together with Conſiderations on Foreſts, Woods, and other Objects ſuſceptible of Improvement by the Means of new Communications. To theſe is ſubjoined, a *Treatiſe* of Tolls and Turnpikes, in which, after a Demonſtration of the Advantages that would reſult from their Suppreſſion, a Plan of Indemnification is propoſed. By M. ALLEMAND, Ancient Keeper of the Foreſts in the Iſland of Corſica. 8vo. Paris. 1780.——This uſeful and inſtructive Work, notwithſtanding its modeſt title, contains all the ideas and materials that might be expected in a complete and finiſhed treatiſe. It is divided into three Sections. In the firſt we find an ample deſcription of inland navigation; alſo an account of the works and projects relative to this object, which have been executed in ancient times, or are at preſent carried on in Europe, Aſia, and other parts of the world. In the ſecond ſection, M. Allemand follows the inland navigation in France from province to province, deſcribes each river, canal, and aqueduct, and ſhews what has been done, and what is ſtill to do, relative to this important object. This leads him to an ample field of diſcuſſion and enquiry, in which the difficulties that may attend a circuitous navigation, by canals of communication between the great rivers, are particularly conſidered, the methods of removing them propoſed, the advantages that muſt reſult from this navigation to the internal ſtate and commerce of the different provinces, and to the commerce of the nation in general, clearly unfolded, the abuſes practiſed on the rivers and canals, and the methods of remedying them accurately pointed out, and a mul-

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a multitude of other queſtions examined, which are connected with this intereſting ſubject. He obſerves, among other things, that the foreſts in France are capable of furniſhing the Royal marine with a quantity of ſhip-timber and maſts, that render the importation of this commodity unneceſſary, and are equal in quality to that which is procured from the north at a great expence. He tells us alſo, that the *Lariccio* pine, or larch of Corſica is of the ſame nature and utility with that which is uſed in the Royal docks, and that the pretended difficulty of tranſporting this timber is one of thoſe pretexts by which private intereſt ſo often defeats the plans that are formed for public good *. In the third ſection M. ALLEMAND lays down a plan of adminiſtration and conduct in this branch of political œconomy, which he thinks adapted to promote and ſecure the eſtabliſhment of an inland and circulating navigation with all its advantages. To render more intelligible the operations propoſed and recommended in this excellent and uſeful work, the Author has compoſed a general chart of the rivers and the internal circulating navigation of France, particular charts of each province, a great number of plates, repreſenting ſluices, flood-gates, aqueducts, dykes, and other inſtruments and works of an hydraulic nature, of which there are ſeveral that have been lately invented, and have met with the approbation of the Royal Academy of Sciences at Paris. The whole of this work is not yet publiſhed, but the remainder will ſoon appear; and as inland navigation is one of the moſt important objects of political œconomy, as it promotes population, gives a vivifying ſpirit to agriculture, animates commerce, and is a natural and perpetual ſupport to maritime navigation and foreign trade, a work of this kind muſt be well received in all countries.

VIII. *Avis aux Citoyens ſur les Cauſes, les divers Caractéres, et les vrais Remedes de l'Aveuglement, de la Surdité, et des Principaux Accidens Veneriens*, &c. *i. e.* Advice to the Public relative to the Cauſes, the various Characters and Symptoms, and the true Remedies of Blindneſs, Deafneſs, and the principal Venereal Symptoms. To which are added, important Obſervations concerning the Property, as yet little known, of certain Means, equally ſpeedy, ſimple, and effectual, of adminiſtering Succour in the following Caſes: 1ſt, In reſtoring to Life ſtill-born Children, Perſons drowned, and thoſe who have been ſuffocated by the Vapours of Coal, Mephitic Exhalations, &c.—2dly, In

* Our Author, after comparing together the qualities of the Corſican *Lariccio* with the Northern, obſerves, that a larch of the largeſt ſize, imported from the North, coſts the French 4000 livres (about 200 pounds), whereas the price of a Corſican larch of the ſame dimenſions amounts only to 1500 livres (about 75 pounds).

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curing the Dropsy, even in Cases the most seemingly desperate.—3dly, In assuaging the too violent Pains of Child-birth, rendering supportable Fits of the Gout, Cholic, and Rheumatism, calming the dreadful Pains of the Cancer, &c. By M. ANDREW, M. D. Professor of Physic and Surgery in the University of Montpellier. Paris. 1780.——The title of this small Work shews sufficiently its contents, and the reputation of its Author is a presumptive argument in favour of its merit. There are some new discoveries in this publication which deserve the attention of practitioners; and remedies already known are applied by our Author to cases in which they have not been hitherto employed.

IX. *Principes d'Hydraulique*, &c. i. e. *The Principles of Hydraulics:* or a Treatise concerning the Motion of Water in Rivers, Canals, and Conduit-pipes—the Origin of Rivers, and the Formation of their Beds—the Effects of Sluices, Bridges, and Reservoirs—the Collision of Water—and finally, concerning Navigation, both in Rivers and in narrow Canals. By the Chevalier BUAT, Knight of the Order of St. John of Jerusalem, of the Royal and Military Order of St. Lewis, &c. 8vo. with Seven Plates. Paris. 1780. Price 6 livres (i. e. about 5 shillings).——This is undoubtedly a masterly performance. The Author indeed does not offer it to the public as a complete treatise of Hydraulics, but rather as an illustration of such branches and parts of that science as are of general utility. The theory here laid down, and illustrated in the most interesting manner, is new in several respects, and the modesty of the Author is equal to his profound knowledge of the subject he treats.

X. *Oeuvres de M. Bose d'Antic*, &c. i. e. The Works of M. BOSE D'ANTIC, M. D. King's Physician, Correspondent of the Royal Academy of Sciences, &c. 2 vols. 12mo. with Cuts. Paris. 1780.——This learned and ingenious physician (in the twofold sense of that word) is well known in the philosophical world; and the work before us will not diminish the reputation he has obtained by the perspicuity and precision of his reasoning, the analytical spirit that accompanies his researches, and the useful discoveries in which they have frequently terminated.—The first volume of this work contains a *Preliminary Dissertation on the useful Arts*, followed by six Memoirs. The *first* treats of the cause of the bubbles that are often found in glass:—these are produced, according to our Author, by salt of glass, vitriolated tartar, Glauber's salt, and marine salt. The *second* treats of the causes of the bubbles or cavities in metals cast, or in fusion; which proceed, as our Author has proved by a series of interesting experiments, from a vapour that is emitted (by the matter of which the mould and the

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the baſon are compoſed) at the very inſtant of the combuſtion occaſioned by the metal in fuſion. The ſubject of the *third* Memoir (which obtained the prize propoſed by the Academy of Sciences at Paris in the year 1760) is the *improvement of the Art of making Glaſs*; in which we find an exact account of the ſtate of that manufacture in Europe, of the furnaces and inſtruments employed in it, of the true compoſition of earths, and of the materials that are the moſt vitrifiable; nor does our Author forget to paſs in review the different arts that depend upon this one. The *fourth* piece contains notes on the preceding Memoir, which are diſtributed into twenty chapters, and comprehend a multitude of objects relative to this curious and intereſting art; ſuch are, among others, its antiquity, its progreſs in England and France,—the nature of earths uſed in the conſtruction of melting furnaces and crucibles,—the fuſibility of the different kinds of ſand,—the nature and origin of quartz,—the properties and ſophiſtication of pot-aſh, its decompoſition by calcination and diſſolution,—the nature, properties, and dying quality of manganeſe,—a new theory of Pruſſian blue,—the nature of glaſs, and the vitrifying principle, &c. The *fifth* Memoir contains *Obſervations on the Manufacture of Earthen-ware*. In the *ſixth* the Author exhibits an analyſis of the *Electrical Fluid*, in order to diſcover its true nature; and proves, by a great number of experiments, that the *electrical matter* is nothing more than the *colouring principle*, or the phlogiſton modified by the phoſphoric acid.

The SECOND VOLUME contains Ten Diſſertations or Letters. The 1ſt treats of the *falſe emerald of Auvergne*, in which our Author has diſcerned all the characters of a fuſible ſpar; and proves, that theſe chryſtallizations derive their phoſphoric quality from the colouring principle (highly attenuated and volatile) with which they are tinged. This diſcovery ſhews the advantages that may be derived from ſubſtituting the fuſible ſpar to calx in the compoſition of glaſs. The 2d contains an *Analyſis of the hot Baths of Chaudes Aigues*; the 3d, *Obſervations on the Crucibles of Auvergne*; and the 4th, conſiderations on the art *of aſſaying Mines by fire*. The 5th is a *Letter concerning aſphyxies*, which our ingenious naturaliſt attributes to the ſtagnation of mephitic air in the lungs. He is one of the firſt who recommended the uſe of the ſpirit of *ſal volatile* in theſe caſes, without reprobating the application of other known remedies. He proves, in a curious note, that the volatile alcali neither acts as a *neutralizer* nor as a ſtimulant. The 6th and 7th are letters of a medical nature, addreſſed to the authors of the *Gazette de la Santé*. The 8th contains *a critical* examination of the experiments that have been made on *ſelenitic and vitreous ſpars*; the 9th, *Obſervations* on the manufacture and commerce of pot-



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aſh; and the 10th treats of the working of table glaſs in the manner practiſed in Bohemia. The 11th Diſſertation contains *Reſearches* concerning the *material* cauſe of the plague and epidemical diſorders. The 12th, 13th, 14th, 15th, and 16th are thus intitled: *Memoir concerning the Fire-Manufactures* * *in France*,—a *plain and eaſy Method of improving the Commerce of Bourdeaux*,—*Obſervations on the Evaporation of Water thrown upon Glaſs in fuſion*,—an *Extract of the excellent Memoir of* Mr. Bergman *concerning* Fixed Air,—*the Art of curing Hernias*. The 17th Memoir is a maſterly piece on a ſubject almoſt new, and of the greateſt conſequence to the improvement both of the theory and practice of medicine: it treats *of the different ſtates of the* ACID *in the animal œconomy*. It appears from the diſquiſitions of our Author on this curious ſubject, that one and the ſame acid in the ſolids and fluids of animals is found in the following different modifications,—in the concrete ſtate of the greateſt fixation—in a glutinous ſtate, and of the greateſt fixation—in a ſtate of fuſion or liquidity, and of a greater fixation than the water in which it is diſſolved—in a ſtate entirely *fixed*, though virtually elaſtic—in an actual ſtate of elaſticity, and an inflammable ſtate. It is ſingular, that all theſe different ſtates ſhould be modifications of the ſame acid, and that this acid ſhould be none of the three mineral ones. The 18th *Memoir* treats of the nature and cauſe of the different kinds of *Glaſs-gall*, which is a ſort of ſaline ſcum or maſs found in glaſs-houſe-pots upon the ſurface of the melted glaſs, and which the French call *graiſſes de verre*. The 19th and laſt piece in this ſecond volume contains a plain method of claſſing the various kinds of iron, hitherto known, and alſo of judging of the purity and goodneſs of iron and ſteel by the touch alone.

XI. *Metrologie, ou Traité des Meſures, Poids, et Monnoies, des Anciens Peuples et des Modernes*: i. e. Metrology, or a Treatiſe of the Meaſures, Weights, and Coins, of Ancient and Modern Nations. By M. PAUCTON. Paris. 1780. 962 pages in 4to.——This great Work, in which the moſt profound and extenſive erudition is employed upon a very important object of legiſlation, is the reſult of the long and laborious reſearches of Meſſrs de la *Lande*, *Tillet*, and PAUCTON; and, notwithſtanding the merit and reputation of the treatiſes of *Arbuthnot* and *Chriſtiani*, will undoubtedly be eſteemed the moſt complete and accurate work of its kind. Meaſures are the rule of juſtice, which ought never to vary, and the ſafeguard of property, which muſt be always ſacred. In ancient times, according to our Author, they were not the effects of caprice or hazard, as they are among us, but were formed, on the con-

* *i. e.* Thoſe that are worked by fire.

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trary, into a regular system, scientifically combined, which had its foundation in nature. The four hundred thousandth part of a degree of the meridian was pitched upon as the prototype or standard of vulgar measures; and from hence a commodious and easy system was derived for the use of the people, and subjected to the common proportions of the human body. Thus the prototype was called *foot*, *cubit*, &c. Our Author unfolds, with great erudition and ingenuity, this philosophical origin of mensuration, points out its progress from the remotest antiquity, and treats of measures in all their connexions with agriculture and legislation.—In the introduction, after having defined measures in general, and shewn the usefulness of invariable standards derived from nature, and the advantages that result from a universal measure, he considers the legislation of measures in France, treats of the decimal and logarithmic calculus, which he ordinarily makes use of in this work, and gives an ample table of the absolute weights of a cubic foot of different solid and fluid substances, with some applications of these weights to the strength of animals. This is followed by another table of the marks of measures, weights, and numbers in use among the Greeks and Romans.

The Work is divided into Thirteen *Chapters*. In the 1st, M. PAUCTON lays before us the results of the observations made by modern geometricians, both on the length of the pendulum, vibrating seconds, and the quantity of a degree of the meridian. He proves, that a universal measure, taken from the dimension of a degree of the meridian, would be as perfect as that which is derivable from the length of the pendulum, and that in the remotest periods of antiquity, even before the existence of Nineveh, Babylon, and the pyramids of Egypt, the circumference of the earth was measured as exactly as it has been in our times. He shews, that this standard of mensuration, which is founded in nature, was almost universally received in Asia, Africa, and Europe; that it was the standard of the Persians, Arabians, Jews, Egyptians, and Spaniards, who preserved it in its primitive integrity; and that it was also employed by the Gauls, Bretons, and Germans, among whom it is to be found, at this day, in the greatest part of their cities. The Author compares this universal measure with ours, and with other particular measures of antiquity. The 2d chapter contains an application of these measures to the illustration of some curious points of ancient legislation and philology. The 3d treats of the measures used in surveying lands by the Egyptians, Hebrews, Greeks, Romans, Gauls, Spaniards, and other ancient nations. The 4th treats concerning measures of *capacity*, of which, according to our Author, the cubature of the universal lineal measure already mentioned was the stand-

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ard among the Egyptians, Hebrews, Arabians, Greeks, and Romans. The ancient *weights* of these nations are the subject of the 5th chapter; and in the 6th we have a learned account of their coins. The theory of usury and *anatocism* among the Greeks and Romans is laid down in the 7th chapter. In the 8th the Author treats of the whole extent of the earth's surface, of the dimensions of its parts in its division into states, of population in modern times, considered both in the whole of each state, and in its principal cities. The quantity of flour and bread produced by a certain measure of corn, the manner of grinding and baking among the ancients, the consumption of the inhabitants of a state, the wages of day-labourers, and the expences of individuals, are matters discussed in the 9th chapter. The disquisitions of the 10th and 11th chapters are elaborate and curious. Here we learn the quantity of seed that is to be employed by the husbandman, which, in the temperate zones, must be increased in proportion as the lands between the tropics and the polar circles approach towards the latter; and we learn also the different kinds of grain that were cultivated by the ancients. The Author here returns to the subject of ancient population, enlarges on the productions and riches of Babylon, the most fertile country in the world; measures the extent of the habitable parts of Egypt; describes its fertility, its agriculture, its population, its division under Sesostris, and also the fruitfulness of the adjacent countries. He measures also and describes the Holy Land, its fertility, population, and Agrarian laws, the domains of its prince, its priests and Levites; the tithes, first-fruits, and other objects of civil and political œconomy. From thence he passes into Media, repasses into Spain, describes its fertility, population, the excellence of its productions, and the extent of its territory. Then we find him in some fruitful districts of Africa, describing the territories of Carthage and Tacape and the plains of Byzacene. Sicily comes next; from whence he carries us into Greece, Thrace, Asia Minor, the Isles of Lesbos and Cyprus, Armenia, Hircania, Margiana, the Cimmerian Bosphorus, and Illyria. Italy comes last. The description of the fertility, extent, natural productions, and political administration of that country, is ample and circumstantial, and is terminated by an enumeration of the principal causes of the decline of the Roman empire. The 12th chapter contains an account of the relations of ancient authors concerning the fertility and extent of Gaul, and is terminated by particular observations on agriculture, as it was practised by the ancients. The 13th chapter is an *Introduction* (as our Author calls it) to the study of the ancient coins of France. This introduction is a complete treatise on every thing that relates to coinage, the qualities of the

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the metals, the mines that produce them, the characters and denominations of different monies, their value, &c.

Eleven ample and commodious Tables, containing the evaluation of meaſures, weights, and money, ancient and modern, form the concluſion of this vaſt and elaborate performance. Theſe Tables, which are excellent in every reſpect, are the fruit of indefatigable induſtry and patience, and are alone ſufficient to render this work an important and valuable preſent to the public.

XII. *Le Genie de l'Architecture, ou l'Analogie de cet Art avec nos Senſations:* i. e. The Genius or Spirit of Architecture, or the Conſideration of that Art, as it bears an Analogy to our Senſations or natural Feelings. By M. Le CAMUS DE MEZIERES. 8vo. 270 pages, with a Plate. Paris. 1780. Price 3 livres (about 3 ſhillings).——It is certain, that of all the objects and productions of the fine arts, there are none concerning which our judgments of approbation or diſlike are ſo capricious and ambiguous, ſo indeterminate and wavering, as thoſe of architecture. It is alleged by ſome, as a reaſon for this, that imitation, which is the ſoul of poetry, painting, and, more or leſs, even of muſic, is not applicable to architecture, which has no model or prototype in nature, and can therefore have no principle or guide in its operations, but the general rules of ſymmetry and proportion, which belong, in common with it, to all the other arts. It has no peculiar and determinate object but *convenigncy*; and therefore, in point of ornament and beauty, its operations, though often animated by taſte and genius, are directed by fancy and caprice, which in numberleſs caſes render our judgment concerning the execution ambiguous and uncertain. The Author of the Work before us endeavours to remove this uncertainty, and to eſtabliſh ſure principles of judging with reſpect to the beauties of architecture, by contemplating the happy productions of great geniuſes, and attending to the cauſes by which they produce pleaſing and powerful impreſſions on the mind. The analogy of the proportions of architecture with our ſenſations will ſuggeſt a ſeries of reflections, on which we may eſtabliſh the philoſophical principles of this elegant art. Such is the deſign of this ingenious eſſay, in which the Author treats, *firſt*, of the different orders of architecture; and unfolds, *ſecondly*, the general rules of the art of pleaſing in its various productions. He enters into an ample detail on this ſubject, and aſcertains his theory by a variety of examples which illuſtrate his diſcuſſions, and render them agreeable.

XIII. *De l'Electricité du Corps Humain dans l'Etat de Santé et de Maladie*, &c. i. e. *A Diſſertation* on the Electricity of the Human Body in Sickneſs and Health; in which the Electri-

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city of the Atmoſphere, and its Influence and Effects on the Animal Economy, are particularly conſidered. By M. BERTHOLON, *Prieſt of St. Lazarus, and Member of ſeveral Academies.* 12mo. Paris. 1780.——This Prize-Diſſertation, which was crowned by the Royal Academy of Sciences and Arts, &c. at Lyon, caſts ſeveral rays of new light upon the myſterious ſubject of electricity. In this ingenious piece Mr. B. begins by aſcertaining the electricity of the atmoſphere in conſequence of the experiments and obſervations of Monnier, Franklin, and others; and by pointing out the indications which the electrical fluid gives of its exiſtence, not only in tempeſts and thunder-ſtorms, but even in the calmeſt weather. He then proceeds to examine in what manner the electricity of the atmoſphere communicates itſelf to the human body. He ſhews, that not only by the pores, but alſo by the lungs (which he looks upon as the ſecretory organ of aerial electricity), the human body muſt receive, with the great quantity of air it breathes *, an aſtoniſhing quantity of the electrical fluid when the atmoſphere is *poſitively* electrified, and muſt communicate to the atmoſphere when its electricity is *negative*, a proportionable quantity of the ſame fluid. This leads our Author to conſider the principal effects of the electricity of the atmoſphere on the animal ſyſtem, and conſequently on the vital and animal functions; ſuch as, muſcular motion, the circulation of the blood, reſpiration, digeſtion, and the various ſecretions; as alſo its *moral* effects, combined with the qualities and effects of the air on the human body. He afterwards treats of ſpontaneous electricity, or of that which is peculiar to the human body, examines its cauſe, and proves its exiſtence by a great number of curious experiments and obſervations. All theſe diſcuſſions form the contents of the firſt *ſeven* chapters. The electricity peculiar to different animals is the ſubject of the *eighth*, in which the Author relates his own experiments on the torpedo. The *ninth* chapter contains the means of preſerving health, as relative to the fluid in queſtion, and to certain qualities of air and food, that are more or leſs adapted to diminiſh or augment human electricity.

The body in a diſordered ſtate, and more eſpecially thoſe diſorders which proceed from the abundance or defect of the electrical fluid in the human body, and the means of remedying both this abundance and defect, employ our Author in the *ſecond Part* of this Diſſertation. A great number of obſervations and experiments have been made, and the labours

* The motion of reſpiration is repeated 28,800 times every day, and the lungs receive in the ſame ſpace of time one million one hundred and fifty two thouſand cubic inches of air.

of

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of above two hundred and fifty philoſophical or medical writers have been laid under contribution to complete this ſecond part, in which we find an account of all that has been hitherto written on the ſubject of animal and medical electricity. The *Third Part*, which treats of the influence of atmoſpherical electricity on different bodies, contains Tables relative to births, deaths, certain diſorders and evacuations, which correſpond with the alterations that happen in the ſtate of the atmoſphere.

XIV. *Le Brigandage de la Muſique Italienne:* i. e. Of the Robberies committed by Italian Muſic. 12mo. Paris.—— This is a very ſingular performance. It contains an uncommon mixture of profound muſical knowledge, fine taſte, and the moſt facetious pleaſantry. The principle of the Author is, that every country has its own muſic; that is, a muſic ſuited to its climate, genius, character, language, and manners; and that therefore the party at Paris who are for forcing the Italian muſic upon the French, are guilty of great abſurdity. On this occaſion the very elegant and witty writer enters into extenſive and ingenious diſcuſſions relative to muſical harmony, melody, and expreſſion; and much inſtruction and many a laugh will be obtained from the peruſal of his moſt entertaining performance. But it is no laughing matter to conſider the extravagant contributions that eunuchs and fidlers have drawn from the treaſures of ſovereigns, which would have been much more humanely employed in appeaſing the hunger of their famiſhed ſubjects, than in tickling their own royal or princely ears with *tweedle dum* and *tweedle dee*. The late King of Poland paid an hundred thouſand crowns for the repreſentation of each new opera;—the King of Portugal threw away a million of crowns upon five or ſix *degraded* men, who ſung a few airs to amuſe his Majeſty, while his people were howling *miſerere*; and the opera of Paris coſts 35,000 pounds annually.

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# MONTHLY CATALOGUE,

## For JUNE, 1781.

### POLITICAL.

Art. 14. *The Revolution of America.* By the Abbé Raynal, Author of the Philoſophical and Political Hiſtory of the Eſtabliſhments and Commerce of the Europeans in both the Indies. 12mo. 2s. 6d. Davies. 1781.

THERE is ſomething myſterious in the manner in which this publication is introduced to the world. It was expected that the Abbé Raynal would ſubjoin, to his Hiſtory of the Indies, an account of the diſpute between Great Britain and her Colonies. Of this deſired Work, before it made its appearance from any preſs, the tranſlator, on his travels was ſo fortunate as to obtain



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a copy. Without informing the world how he procured the copy, and without the consent or knowledge of the respectable Author, he at once sends forth a French edition, and an English translation.—The work, it must be confessed, breaths the same spirit of freedom, has the same philosophical cast of thinking, and is written with the same glow of language, for which the Abbé's History is so justly admired. But though it is in his manner, it is not in his *best* manner: there are fewer facts, and less variety and depth of reflection, than we should have expected from such a Writer, on so fruitful a subject. Besides, the translation is so inelegant, and obscure, and throughout so entirely Gallic, that it would be trespassing upon our reader's patience to detain them with any specimens of it. We shall therefore content ourselves with this general notice of the publication, at least till the Abbé Raynal shall think fit to give it the protection of his celebrated name.

Art. 15. *Observations on the Dutch Manifesto.* Addressed to the Earl of Shelburne. 8vo. 1 s. Kearsly. 1781.

When nations quarrel, each party asserts the justice of its cause, and to prove it logically, before they proceed to the *ultima ratio*, a *manifesto* is published, wherein the justice on *this* side, and the injustice of *that*, is speciously, if not truly set forth: what the one advances, the other contradicts,—and the appeal is to the sword; by the length and sharpness of which, the contest is usually decided.—As to the present instance, "Your declaration, Master Bull," says Mynheer, "asserts nothing but falsehood, to mask your insolence and ambition:"—"And your manifesto, Master Frog," replies Jack English, "is a heap of d——d nonsense, evasion, and absurdity, all meant to cover your false friendship, and underhand dealings."—Now, what critic shall decide in such a case, and venture to pronounce on the merits of the argument? Not an Englishman, surely, nor a Dutchman.—Let the King of Prussia, if he pleases, or the Emperor, review this pamphlet.

## AMERICAN CONTROVERSY.

Art. 16. *The History of the Civil War in America:* Vol. I. Comprehending the Campaigns of 1775, 1776, and 1777. By an Officer of the Army *. 8vo. 5 s. Boards. Sewell. 1780.

A judicious and impartial History of the unfortunate American War, written by an able pen, might prove an acceptable and a useful present to the Public; but an unbiassed historian is at all times *rara avis in terris:* at this early period, and on this interesting subject, strict impartiality is hardly to be expected. Distant times may perhaps produce some faithful and exact accounts: the present race of men will probably expire before such accounts make their appearance.—The publication before us is only part of a work which is to be finished in future volumes, and therefore it is the less necessary for us (while the undertaking is imperfect) to give it a very particular review. To speak of it in general terms, it appears to us, rather a vindication of the measures of the Mother-country, and consequently an utter condemnation of the Americans, than a fair and equal representation. Errors there have been, no doubt, on both sides, in the conduct of

* Said to be Capt. Hall, of General Howe's regiment.

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this melancholy business; but we can see no reason to suppose them confined merely to one of the contending parties.—This Writer, in common with many others, considers the repeal of the Stamp-act as the great spring of our present calamities: at the same time he acknowledges that act to have been oppressive; a consideration which surely called for its repeal; but there may be truth and justice in his observation, that had the heavy tax on law-suits only been taken off, the Americans would have remained satisfied as to the rest: this is his supposition, and appears to be the principal, if not the only concession which he offers in their favour; for, as he proceeds, he treats their complaints as founded only on pretended grievances, and their conduct as arising from a factious, ambitious, and lawless spirit. On the whole, we apprehend those readers who form their judgment merely from this Volume, will run the hazard of being misled, for want of a free and fair investigation of the principal arguments that have been urged on *both* sides of the question.

## POETICAL.

Art. 17. *Poems*; chiefly composed from recent Events. By Mr. Nisbet. 8vo. 3s. 6d. Boards, Edinburgh. Sold by Richardson and Urquhart, London. 1780.

These Poems were written, as the Preface informs us, at sixteen. They are blossoms that time may, possibly, ripen into fruit.

Art. 18. *Poems*, on various Subjects. Small 8vo. 2s. 6d. Boards. Edinburgh. Sold by Richardson and Urquhart, London. 1780.

These are a season or two forwarder than the blossoms spoken of above, but they are not yet come to maturity.

Art. 19. *A Pastical Epistle to Monsr. Vestris*, from Arctineolus. 4to. 1s. Bew. 1781.

An insipid rhapsody of panegyric or irony;—we presume not to say which.

Art. 20. *The Contest:* An English Pastoral, in two Parts. To a Friend in the Country. By George Pasmore. 4to. 2s. Stockdale. 1781.

Let Mr. Pasmore criticise his own Verses himself;——

'I brought them to my Phillimus with speed,
She smil'd and said 'twas pretty words indeed!'

Art. 21. *Satirical Ballads*, &c. on the Times. Printed for the Benefit of the unhappy Sufferers in the West Indies. 8vo. 2d. Asperne.

No one will think this two-penny worth of wit a dear purchase, who considers the motive of publication. Three guineas, we are told, have been paid in to the trustees some time ago. We most heartily wish it a very rapid sale. Many volumes of five times the bulk, have not a fifth part of its merit.

Art. 22. *The Celestial Beds*; or a Review of the Votaries of the Temple of Health, Adelphi, and the Temple of Hymen, Pall-mall. 4to. 2s. Kearsley. 1781.

This Bagatelle is not without humour. The Author rallies Dr. G. and laughs at his supposed patients, with a pleasantry neither offensive to decency nor good manners,—a merit, considering the temptation his subject held out to him, that deserved to be taken notice of.



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Art. 23. *Poems, by a Lady.* 4to. 12 s. sewed. Payne. 1781.

Trifles by no means worthy of publication.

Art. 24. *The Ascension:* a poetical essay. By the Rev. Samuel Hayes, M. A. late Fellow of Trinity College, Cambridge. 4to. 1 s. Dodsley. 1781.

To all the late candidates for Seaton's reward we may apply the following lines from Mr. Gay:

'Forbear, contending louts, give o'er your strains;
An oaken staff each merits for his pains.
Your herds for want of water stand adry,
They're weary of your songs,—and so am I.'

## NOVELS.

Art. 25. *The Adventures of an Hackney Coach.* 12mo. 2 s. 6d. Kearsly. 1781.

The Author says, that 'he has found an old pen belonging to Sterne.' We wish he had found the spirit which animated it. But that is exhausted, and nought remains here but the dull lifeless *residuum!*

This affected and frivolous performance consists of the characters of some persons who are supposed by the Author to have hired a hackney coach; and it may be considered as a sort of a supplement to a very indifferent novel, intitled the "Sedan." There is little real information to be collected from it concerning the private lives of those eminent characters that pass under the Author's inspection. Party holds the pen, and prejudice guides his hand. His language is generally inelegant, and frequently obscene. But though we might pardon the unknown author, yet we can scarcely forgive the pretended memorialist who puts the following affected, turgid phrases into the mouth of the elegant, unornamented Goldsmith;—the beautiful simplicity of whose style is strongly contrasted by that unmeaning garish language which distinguishes his successless imitator. 'What a motley scene, says the genius (*i. e.* Dr. G.) is even here *about this time of the day!* Pomp, self-importance, and *lounging* nobility *ambling* in the troop of pleasure. Poverty looking up to them for relief; yet fearful of the harsh *menace* of *denial.* There shines the proud ensign of nobility, a star. Here sickens in the eye of suffering virtue a *tear.* Yon tattered wretch, perhaps, owes her *remnant* of poverty, &c. &c.' It is enough reader! This cannot be Goldsmith, any more than the Author himself can be Sterne, or any relation of the Shandy family. He is certainly some sturdy North Briton, more calculated to hold the whip of the *hackney coachman* than to use the *old pen* of the inimitable Yorick; but who, having arrived at the post of a *driver*, aspires with abundant vanity, at the high distinction of being himself *driven.*

Art. 26. *The History of the Honourable Mrs. Rosemont and Sir Henry Cardigan,* in a Series of Letters. 2 vols. 8vo. 5 s. sewed. Hookham. 1781.

This is a sprightly entertaining Novel. Its plot is somewhat romantic and improbable, and its events are linked by circumstances too artificial and arbitrary to deceive the reader: yet it is on the whole conducted with spirit and address:—the story is well told; and the different characters are properly discriminated. The sentimental

delicacy

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delicacy of Mrs. Rosemont, is well contrasted with the gaiety and wit of the sprightly Lady Lucy. The struggles of love between the tender remembrance of a darling object who first excited it, and a new passion conceived for another, are very happily described in the character of Sir Henry Cardigan. An infamous wretch of the name of Saunders, piqued by Mrs. Rosemont's neglect, plots revenge both against her and her more favoured admirer. It so far succeeds as to create confusion and embarrassment. Hence a little bustle on the stage; till the scene shifts and opens a world of wonders! Mrs. Rosemont who is at the point of marrying Sir Henry, under the presumption of her husband's having been killed in a duel, is surprized at his return. He recounts his strange adventures. Her former passion is renewed; and she seems to wonder at herself for having entertained a thought of a second lover. More bustle and embarrassment ensues! But the wonder of wonders is in the conclusion, where we find the villain Saunders fairly caught in Cupid's net, and at last converted into sober matrimony by a pretty Nun; who, having been seduced by a French Count, was doomed to take the veil to atone for her indiscretion, and blot out the dishonour of her crime, by penitence and tears. Saunders was so struck with the beauty of the lovely Magdalene, as she went through the ceremony in the public church, that he conceived a passion for her; and as his head was particularly turned for plots (as the reader of this Novel will see), he contrived a scheme to carry her off from the convent. This he effected, and having brought the fair penitent to England, he marries her.—All the parties in the drama are united, some by marriage, others by friendship, and Saunders with all of them by concessions on his part, and forgiveness on theirs.

The sentiments of this Novel are chaste and delicate: the language free and easy. It appears to have been the composition of a Lady well versed in the nicer points and mysteries of love. We say a *Lady*, and for two reasons do we attribute it to a female pen;—from the freedom and vivacity with which it is written, and from several glaring deficiences even in common grammatical construction. This fault we have often observed in the compositions of ladies, who, notwithstanding, have acquired all the higher graces of language: and have almost instinctively caught at elegance without giving themselves the trouble of pursuing the strict forms of grammar.

Art. 27. *Letters moral and entertaining.* By Mrs. Cartwright. 8vo. 3s. sewed. Macgowan.

These Letters are more moral than entertaining; though perhaps they have enough of the latter quality, to recommend them to that class of readers for whom they were meant. The stories interspersed shew little fancy or ingenuity. The ladies are betrayed by the usual methods of seduction and imposition; and the gentlemen are very amiable, or very vicious, without striking out a new fault, or aiming at a new virtue; and without giving old faults or old virtues the semblance of novelty. These Letters are written in a blameless uniformity of style, and without rising into any distinguished excellence, or sinking into any gross absurdity; they may be truly said to "keep the noiseless tenor of their way."—



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## MISCELLANEOUS.

Art. 28. *Essays, Letters, and Poems.* By Edmund Rack, Secretary to the Society for the Encouragement of Agriculture, Arts, Manufactures and Commerce, and to the Philosophical Society, lately instituted at Bath; and Author of Mentor's Letters to Youth *. 8vo. 6 s. sewed. Dilly, &c. 1781.

Some of the principal pieces in this Miscellany have already appeared with credit to their Author, in various periodical publications. A vein of good sense is in general discernible in them, accompanied by a liberality of sentiment that is not always to be met with in more shining performances. The humorous attempts do not stand foremost in point of merit.

Art. 29. *Essays on various Subjects of Taste and Criticism.* 8vo. 2 s. Dilly. 1780.

The subjects which are discussed in the two first of these Essays are, the nature, origin, and progress of poetical composition; and pastoral poetry. The third, and last Essay is a critique on the first book of Milton's Paradise lost. When due allowance is made for "the first attempts of a juvenile writer," and for the difficulty of striking out any thing new or original on subjects so nearly exhausted: candor will not find much to censure in these critical exercises, which carry with them evident marks of good sense, accompanied by just principles of taste.

Art. 30. *The Swindler detected*: or Cautions to the Public: Containing a minute Account of the various Frauds and Impositions practised on the honest industrious Tradesmen of this Metropolis. The Stories related in this Tract are collected from absolute Facts that have transpired within the last eighteen Months. Addressed to a certain Alderman. 8vo. 1 s. 6 d. Kearsley, &c. 1781.

These Cautions and Instances may have but too much foundation in fact, in a metropolis where such numbers live without any general observer knowing *how:* and where, by the competition for trade in every branch of business, credit is given with so much readiness.

Art. 31. ΑΡΙΣΤΟΤΕΛΟΥΣ περὶ Ποιητικῆς. Aristotelis de Poetica Liber ex Versione Theodori Goulstoni. Lectionis varietatem e Codd. IV. Bibliothecæ Mediceæ, Verborum Indicem et Observationes suas adjunxit T. Winstanley, A. M. Coll. Hert. Soc. 8vo. 6 s. bound. Oxford printed, and sold by Elmsley in London. 1780.

The Observations, with which this accurate and ingenious Editor has enriched his edition of this invaluable treatise of Aristotle's, bear ample testimony to his skill and sagacity as a critic. If they leave us any thing to regret, it is, that the Writer's attention was not equally employed in elucidating the sense, as in restoring purity to the text, of this profound and difficult Author. A commentary on the poetics of Aristotle, would open a noble field for abstract and philosophical criticism.

* For Mentor's Letters, see Rev. vol. lvii. p. 408.

Art.

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Art. 32. *Traits on Human Woe.* By a Spectator. Small 8vo. 1 s. 6 d. Leicester printed; sold by Lowndes in London.

At the close of this lamentable Volume we are told, that 'the Spectator of human woes must, for the present, retire from the walks of misery, to wait the issue of that judgment, which will direct his future conduct.' And he adds, 'If aught in this little Volume should *amuse* the serious reader, an opportunity may be embraced, hereafter, of renewing the subject!'

To speak honestly, we find little *amusement* in the dismal events which are here huddled together, it should seem, for our entertainment.

This Writer's taste for *amusement*, appears to be of the same stamp with his who told the late facetious Mr. Foote, who had refused to accompany him to an execution, that *he took pleasure in nothing.*

Art. 33. *Matrimony*; or the Road to Hymen made plain, easy, and delightful; containing a new Collection of familiar Letters, which have passed between Lovers in various Situations of Life, displaying humourous and entertaining Characters, with short Histories of their Adventures. The whole clearly teaching the Art of Writing Letters on Love, Courtship, and Marriage, &c. 12mo. 1 s. Milne. 1781.

This art of writing Love Letters, is entirely calculated for Students, whose natural style must improve amazingly when enriched by the amorous phrases here prepared for them.

Art. 34. *Metempsichosis*, or the Transmigration of Souls systematically considered, and rescued from Obloquy and Contempt, by the joint Authority of Reason and Revelation: the whole comprehending a compleat Body of Animation, succinctly investigated, and impartially revised. By the late Lord ——— in the probationary Character of a Post Horse. 4to. 2 s. 6 d. Kearsley.

"*Chaos* is come again!"—for this crude, heterogeneous mass of malice, impudence, and calumny may be truly said to be like the primitive *Tohu Bohu*, when the "the earth was without form, and *void*, and *darkness* was upon the face of the deep!"

Art. 35. *Occasional Letters.* By Joseph Greenhill, M. A. Rector of East Horsley, and East Clandon in Surrey; Author of an Essay on the MILLENNIUM. 8vo. 6 d. Cadell.

*Another* chaos of another kind!—equally obscure, and equally insignificant.

Art. 36. *Lectures to Lords Spiritual*, or an Advice to the Bishops concerning religious Articles, Tithes, and Church Power: With a Discourse on Ridicule. By the Rev. Mr. James Murray; Author of Sermons to Asses. 8vo. 2 s. Axtell. 1781.

The Author may indeed be very well qualified to preach sermons to *asses*; but why will he, like the *familiar ass* in the fable, break out of his *own* line, and his *own* company, only to be lashed back into it again; and be told with a sneer, that it is not for *asses* to take so much liberty;——unless it be with *fellow-asses*.



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Art. 37. *A new System of General Geography*, in which the Principles of that Science are explained; with a View of the Solar System, and of the Seasons of the Year, all over the Globe; together with the most essential Parts of the Natural History of the Earth. Part I. By Ebenezer Macfait, M. D. Edinburgh printed for Balfour and Creech. Sold by Cadell in London. 8vo. 5 s. 1780.

The Author of this Treatise professes to have taken Varenius for his model, attending to the many important discoveries since made in natural philosophy: and he affirms, with a degree of integrity, little attended to by compilers in general, that he has done justice to all to whom he has been obliged; no where attempting to raise his own reputation at another man's expence. Indeed such attempts generally, and justly operate inversely to the crafty views of literary disengenuity.

This Volume being only called Part I. and no assurance being given how many more are to follow, it is impossible to decide on the probable extent of the work, farther than may be collected from the Author's declaration, that his first intention was to execute it in one volume: from which it may be imagined that one more may possibly compleat it. Indeed, though this Part appears alone, it were to be wished he had so far adhered to his original plan, as by a fuller page and smaller letter, to have calculated the whole for a single octavo volume; especially when we consider that former systems, including particular Geography also, appear in that compendious form.

We cannot deem the Author altogether happy in the distribution of his materials. He first treats generally of the earth, its figure, mensuration, latitude, longitude, its diurnal and annual motion, &c. then digresses to the solar system, and treats of the celestial globe; after which wide excursion he comes home again to this planet, to prosecute his primary subject. If this method was pursued from no better motive than to vary in some degree from other geographical systems; we cannot but think he has departed from the natural order of premising a brief view of the planetary system at large, and then coming finally home to our own globe, as a member of that system;—and this to the disadvantage of the performance. However, this is a circumstance to which few may attend; and it is but justice to add, that the work is written in a clear familiar style.

This Part is illustrated with a good representation of the solar system; and if one more plate had been assigned for the earth, to explain the several geographical definitions by view, it would have greatly facilitated the acquisition of geographical ideas to young students.

Art. 38. *An Introduction to Merchandize.* Containing a compleat System of Arithmetic. A System of Algebra. Book-keeping in various Forms. An Account of the Trade of Great Britain, and the Laws and Practices which Merchants are chiefly interested in. In two Volumes; Vol. II. By Robert Hamilton, L. L. D Master of the Academy, Perth. 8vo. 5 s. Boards. Edinburgh printed, and sold by Cadell in London.

The first Volume of this useful compendium was mentioned in the REV. vol. lviii. p. 400. to which we need only to add, that this

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this second Volume, which compleats the work, supports the character already given of the former; both by the clear Syſtems of Book-keeping deſcribed in it, and by the miſcellaneous mercantile information that concludes the whole.

## HORTICULTURE.

Art. 39. *The complete Forcing Gardener*; or the Practice of forcing Fruits, Flowers, and Vegetables to early Maturity, and Perfection, by the Aid of artificial Heat, in the various Departments uſually conſtructed for this Purpoſe. The whole diſplayed, with every new Improvement, by which this capital and curious Branch of Gardening may be effected with Facility and Succeſs. By John Abercrombie, of Tottenham Court, Gardener; Author of Mawe's Gardener's Calendar. 12mo. 2s. 6d. ſewed. Davis. 1781.

The title-page contains an honeſt account of what is to be expected in this little Volume. Nothing ſeems to be omitted that general and approved practice has authoriſed.

Art. 40. *The young Gardener's beſt Companion*; for the thorough practical Management of the Kitchen and Fruit Garden; raiſing all early Crops in Hot-Beds, and forcing early Fruits. The various Articles being arranged alphabetically under the general Engliſh Names, exhibiting alſo that of the Genus to which each belongs in the botanic Syſtem. By Samuel Fullmer, Gardener and Nurſery Man. 12mo. 2s. 6d. Boards. Barker, &c. 1781.

Though we do not altogether agree with Mr. Fullmer, that this is the Young Gardener's *beſt* Companion, we think it, however, not a bad one, Mr. F. who writes like one more converſant with gardening than grammar, ſeems to have a clear knowledge of his buſineſs, which he explains intelligibly, and with conciſeneſs.

## CULINARY SCIENCE.

Art. 41. *The Practice of Modern Cookery*; adapted to Families of Diſtinction, as well as to thoſe of the middle Ranks of Life. To which is added a *Gloſſary*, explaining the Terms of Art. By George Dalrymple, late Cook to Sir John Whitefoord, Bart. 8vo. 6d. Boards. Edinburgh printed, and ſold by Longman in London. 1781.

As far as our *ſlender knowledge* of the ſubject may be ſuppoſed to have enabled us, as critics and *authors*, to judge of the merits of a book that relates ſolely to *good eating*, we will venture to ſay that Mr. Dalrymple's performance *ſeems* to comprehend an excellent ſyſtem of Cookery; for many a ſavoury diſh, compounded of rare materials, do we ſee deſcribed in it, that we never heard of before! and therefore, ſhould be glad to try the receipts by actual *experiment*.—But for this we muſt reſort to our accuſtomed patience, till opportunity ſerves.

## SCHOOL-BOOKS.

Art. 42. *Inſtitutes of Engliſh Grammar*; comprizing, 1. The different Kinds, Relations, and Changes of Words; 2. Syntax, or the right Conſtruction of Sentences: with Exerciſes of true and falſe Conſtruction: adapted to the Uſe of Schools. By R. Harriſon. 12mo. Brown. 1780.

This is one of the eaſieſt and moſt conciſe compends of Engliſh Grammar

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Grammar we have seen, and seems particularly adapted to the purpose of teaching young children this useful branch of learning.

Art. 43. *The Rudiments of the Italian Language*; wherein the Parts that are fundamental and necessary for Beginners, are displayed in a regular and comprehensive method; and illustrated with Grammatical Remarks, and Explanatory Notes, for the Use of those who attempt to learn this Language without the assistance of a Master: to which are added, An English and Italian Vocabulary; common Forms of Speech on various Subjects; select Passages from different Authors, with Translations so disposed as to exhibit distinctly their respective Correspondence; and a Catalogue of the most useful Books in that Language. 12mo. 4s. Nourse. 1780.

This Italian Grammar appears to us to be drawn up with judgment, and well adapted for general use.

## RELIGIOUS.

Art. 44. *Scriptural Meditations*; intended chiefly for the Seasons of Sickness and Melancholy. To which are added several Prayers, Poems, &c. on divers Subjects; collected from some of the most pious and learned Writers. By a Clergyman. 8vo. 3s. Bound. Buckland. 1780.

This Collection, we are told, was made many years ago, and never intended for public view, but the solicitations of friends, and particularly of some to whom these meditations and prayers had been acceptable and useful, have now prevailed on the compiler to send them forth into the world. They are on a great variety of subjects, and formed entirely in the language of Scripture. The Poems at the end are taken from Bishop Kenn, Mr. Addison, Mrs. Rowe, Dr. Watts, &c.

This Clergyman appears to us to have employed his time very properly and suitably; and his Compilation, we doubt not, will be acceptable to numbers.

Art. 45. *Some Golden Rules and Directions*, chiefly calculated for young Men, &c. 12mo. 6d. Milne, in Holborn.

A very slight, but well meant little tract, consisting of good advice, tending to the promotion of piety and virtue. It is inscribed to Lord George Gordon; whom the Author, in true Scottish phrase, considers as being *presently* the champion for the better establishing of by far the most valuable part of the British constitution!

Art. 46. *The Universal Week's Preparation for a worthy receiving of the Holy Sacrament of the Lord's Supper*, recommended and enjoined by the Church of England. In two Parts. By the Rev. J. Worthington, LL. D. Author of the Universal Prayer Book. 8vo. 1s. Hogg. 1780.

This paltry composition of spiritual quackery, is introduced with a Preface, written with the most unregenerate spirit of malice and ill-will against the other manufacturers of 'Week's Preparations:' but the largest portion of its spite is reserved for a certain brother of the craft, who had been vending his nostrums before our *holy* mountebank had erected his stage, or his Merry Andrew had trumpeted forth the infallible virtues of Dr. Worthington's *Preparation!*

Art.

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Art. 47. *The Aunt's Advice to a Niece.* In a Letter to Miss ——, Also some Account of a Correspondence with the late Rev. Dr. Dodd, during his Imprisonment. By Mary Bosanquet. Leeds printed for Binns. 8vo. 6d. 1780.

This good Woman gives her Niece very pious and very orthodox advice.

At the conclusion of this little Pamphlet, is a Letter from Mrs. Bosanquet to the late unfortunate Dr. Dodd, soon after his conviction and imprisonment. It is written in an enthusiastic strain; but it discovers a deep sense of religion, mixed with the most friendly feelings of generous attachment to that unhappy man, in the hour of his greatest distress. We were much pleased with, as well as affected by the beginning of her Address. 'Let it not surprize you in this tremendous hour, to be accosted by an old, perhaps forgotten, but still sympathising friend. The world smiles in prosperity. The Christian loves in adversity: and the hour of Nature's sorrow is the important period for such a friendship.—From the first moment the melancholy news had reached my ear, how truly was my heart engaged in prayer and pity. I *anticipated* the dreadful pangs which rend your soul: and the awful consideration that these things were but the beginning of sorrow, was ready to draw blood from my heart, as well as tears from my eyes.—— Had you remained in prosperity, nothing would have been farther from my thoughts than a renewal of acquaintance. But *now* I cannot forget you, if I would'——

The Doctor felt this good Woman's friendship and fidelity; and 'a series of correspondence (she informs us) was carried on almost weekly, till within three days of his execution.' The Doctor's last letter is published. It is strongly expressive of his deep penitence, mixed with the hopes of divine forgiveness.

Art. 48. *Two Sermons* on the Resurrection of the Body, and the intermediate State of the Soul. By Thomas Bateman, A. M. Chaplain to his Grace the Duke of Gordon, Vicar of Whaplode, Lincolnshire, &c. 4to. 1s. Baldwin, &c. 1780.

There is little or nothing, either in the matter or composition of these sermons to recommend them to the public attention. They are two slight, superficial discourses on the subjects mentioned in the title. The text of the former is, 1. Cor. xv. 35, 36. *But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened except it die.* In the first of these verses this Writer has found, what nothing surely could have discovered, but imagination unrestrained by judgment. 'The question here urged', says he, 'resolves itself into two propositions. The former respecting the manner of our resurrection, implying such an impossibility in the very nature of the thing, as to exceed even the power of God to accomplish.' 'The other supposes the possibility of the resurrection granted; and is then an enquiry concerning the nature of our bodies after such resurrection.'—'The first proposition then here stated by St. Paul:' (what proposition is here stated by St. Paul? Even according to our Author's ideas, it is merely implied.) 'The first proposition then here stated by St. Paul, when more largely set forth

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forth is this, viz. That though the soul and body are separated by death; and the latter in a very short time is reduced to its original earth,—mouldered into dust and ashes,—dissolved into infinite millions of mere atoms,—each perhaps dispersed into as many different places; and after continuing during such state of dissolution and separation for ages,—perhaps innumerable ages yet to come, and undergoing as innumerable changes and transformations, yet, that each particle of each individual body shall, at the general resurrection, by the almighty power of God, be again collected, united together, and restored to life again, in the same identical substance, which each particular soul inhabited in the present life, and in this state of re-union and revivifcence to enter upon a new and quite different state of existence,—a future life of infinite happiness, or exquisite misery;—not like the short and shadowy one already past, but which shall continue to all eternity,—throughout all ages,—a world everlasting and without end.'

Such Mr. Bateman asserts to be the doctrine of the resurrection, as revealed in the gospel: but asserts without attempting to prove. He merely endeavours to obviate an objection that may be made to its credibility, by alleging that God is omnipotent; an argument which will equally prove the credibility of every thing which falls within the limits of possibility.

In his illustration of the apostle's allusion to the manner in which the fruits of the earth are produced from seed, he asserts, that 'in order to—propagate every species of seed which the earth bringeth forth,—from one, to produce an hundred measures of grain;—the way, the only way, is to cast that one into the ground, and suffer it to continue there till it be entirely dead, putrified and reduced, so far as our senses can perceive, to nothing; or so mingled with the dust of the earth, as not to be distinguished from it.' For this exaggerated and mistaken representation, we may leave him to the correction of every one who is acquainted with the process of vegetation, and indeed of every common farmer in his parish.

The second Sermon is upon Luke xxiii. 42, 43. It gives the common interpretation of our Saviour's reply to the penitent malefactor, *To-day thou shalt be with me in Paradise.* He boldly asserts, that 'to imagine,' that the soul remains in a state of insensibility from the moment of death to the general resurrection, 'is a doctrine utterly derogatory to the Almighty, and inconsistent with all his attributes of wisdom, of goodness, and mercy to mankind.' The following paragraph, intended by our Author as a reply to those who presume to ask, why is the soul detained thus long in a state of separation from the body?' &c. applies so well to the above assertion, and indeed to all that he has advanced with much positivity, and little argument, respecting both the resurrection of the body, and the intermediate state, that we are tempted to transcribe it. It is a very favourable specimen of his language.

'God has promised you a life of infinite and eternal happiness hereafter—his goodness disposes, and his power enables him to perform what he has thus promised. Cease then from searching to be wise above what is written. Do you, through faith and hope, accept the blessing; and leave the means, and time of

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of accomplishing it, to his wisdom: To pry too inquisitively into the ways of providence, and aspire to comprehend all the causes,—the reasons, and the methods of God's dealings with mankind in bringing them to everlasting happiness, is equally presumptuous, as it is above man's understanding, and can serve no other purpose than to render him dissatisfied with the present state, and doubtful of the future.'

In his Dedication of these discourses to the Bishop of Lincoln, Mr. Bateman speaks of them as the first fruits of his labours of this kind, and submits them to his Lordship's 'judgment and that of the Reader's;' as he means from thence to be determined with respect to the publication of some others. If his Lordship's judgment, and that of the Public should agree with ours, he will not be encouraged to add any more to the already countless number of printed sermons.

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FAST-DAY SERMONS. (*Continued:* See REV. for April.)

X. Preached at the Parish Church of Tring, Hertfordshire, Feb. 21, 1781. By the Rev. John Dupré, A. M. Fell. of Exon Col. Ox. 4to. 1 s. Rivington.

Ingenious, but rather too florid for the occasion. The Author very justly observes, that 'the late rapid circulation of a certain work (viz. Thelyphthora) the production (I blush says he to name it) of an unworthy minister of the gospel, which is intended to subvert that conjugal union, on which experience hath demonstrated public and private happiness to be founded, will be a perpetual witness to the licentious spirit of the present period! And yet this *unworthy minister* under a delusion that almost astonishes every sober and Christian reader, and with an effrontery that shocks modesty and decorum, imputes the *rapid circulation* of his *infamous performance* to the *power of truth!*

XI. *Evil providentially Good.* Preached at the Parish Church of All Saints in Colchester, Essex. By Nathaniel Forster, D. D. Rector of the said Parish. 4to. 1 s. Robinson.

A well-intended Vindication of Divine Providence in the infliction of national and personal calamities.

XII. Preached at Brompton Chapel, and at Charlotte-Street Chapel, Pimlico. By the Rev. Richard Harrison, Vicar of the said Chapels. 8vo. 1 s. Dixwell.

Contains some severe strictures on the prevailing vices of the present age, which have occasioned the distresses brought on us by the hand of God, as a necessary chastisement of national sins. The Preacher touches on the shameful insults offered to religion at the numerous *disputing clubs* in the city; and the shocking profanation of the Lord's Day, by the *impious institution* at *Carlisle House*.

XIII. *National Calamities, the necessary Effects of national Wickedness.* Preached at the Church of St. Warburgh, Derby. By Ellis Henry, A. B. Rector of Cranford in Northamptonshire. 4to. 6d. Rivington.

The text is taken from Isaiah, lix. 2.

The Author applies this portion of Holy Writ to the present times, and observes, that, with respect to this country, there are some particular vices, by which it is become most conspicuously infamous.



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The vices he enumerates, are,—a general diſregard for every appearance of religion;—luxury, and diſſipation; and an unbounded fondneſs for amuſements:—infidelity to the marriage bed:—an impatience of all government,—contempt of the laws, and diſaffection for the perſons by whom they are adminiſtered. After drawing this dark picture of the preſent age and country, the Preacher exhorts to a ſincere and univerſal reformation; and 'when (ſays he) we have returned to a ſenſe of our duty to God, let it be our next care to cultivate a ſpirit of allegiance to our Prince, and to admire and imitate thoſe virtues which ſo eminently adorn his character.'

XIV. Preached in the Cathedral Church of Ely. By Cæſar Morgan, A. M. Minor Canon, and Preacher in that Church, and late Fell. of Chriſt Col. Cambr. 4to. 1s. Cadell.

A very good diſcourſe on the nature and improvement of a faſt. It manifeſts a true ſpirit of piety and benevolence.

XV. *Unity of Faith. Righteouſneſs of Life, and Obedience to the civil Power (the Means of preſerving the Peace of our Jeruſalem), recommended*; in a Sermon preached in the Cathedral Church of Worceſter. By the Rev. James Stillingfleet, A. M. Prebendary of Worceſter. 8vo. 6d. Rivington.

Very orthodox, and very loyal!

XVI. Preached at the Cathedral Church of Sarum. By Walter Kerrich, A. M. Canon, Reſidentiary of Sarum, and late Fell. of Katherine Hall, Cambr. 4to. 1s. Wilkie.

Pious, modeſt, and candid!

XVII. *The hypocritical Faſt, with its Deſign, and Conſequences.* Preached at Norwich. By R. David. 8vo. 6d. Buckland.

Bold and inflammatory!

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SINGLE SERMONS on various Occaſions.

I. *Popery, The Man of Sin; The Son of Perdition; The Myſtery of Iniquity.* The Subſtance of a Sermon preached on Nov. 5, 178c. 8vo. 6d. Buckland, &c.

Who is the Author of this Diſcourſe, or where it was preached, remains a ſecret; but a Dedication informs us that it is publiſhed at the ſolicitation and expence of Edward Webſter, Eſq. The Preacher 'totally diſavows any reference to *perſons*; my buſineſs, he ſays, is not with *papiſts*, but with popery; not with the *religious* of any denomination, but with their *profeſſional religion*.' And indeed he gives, in this ſenſible and ſpirited ſermon, ſuch a view of popery, as is ſufficient to make us watchful againſt it's encroachments, and engage us, in his own words, while 'we beware of *perſecuting*, to beware alſo of being *perſecuted*.'

II. A Diſcourſe, in two Parts, on Iſaiah, Chap. vii. Ver. 14, 15, 16. Preached before the Univerſity of Cambridge, Dec. 24, 1780. By T. Podlethwaite, B. D. Fellow of Trinity College. 4to. 1s. Cadell, &c.

The Author of this ſenſible and ingenious Diſcourſe rejects the different explications which have been given of the prediction which he examines, and among the reſt that of the learned Biſhop Lowth. He apprehends that interpreters have been miſtaken in their ſuppoſition that it was delivered with the view of perſuading and convincing King

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King Ahaz 'that he should be delivered from an invasion which then menaced him with utter destruction, and endeavours to shew that it had a very different object;' viz. 'That it is a distinct and literal prediction of the birth of Christ, unembarrassed with double senses; that it is descriptive, in part at least, both of his dignity and humiliation; that it neither had nor was meant to have any completion but in his person; and that a *sign* (a miraculous *sign*, if the prediction of future events be miraculous) is therein held out to Ahaz, and the house of David, not only to evince to them the certainty of this extraordinary birth, but to inspire them with an assured hope and expectation that the line of David should never fail 'till this wonderful prophecy had received it's full accomplishment.'

The only alteration he makes in our common version of the passage is in the 16th verse, where, instead of 'before *the* child,' he would read, 'For before *a* child,' &c. This he presumes will leave us at liberty, and with good reason, to understand this verse of some other child than that just spoken of in the fourteenth and fifteenth verses. The following is a short abstract of our Author's paraphrase of the passage:

'Behold, *in the fulness of time*, a *Virgin* shall conceive and bear a *Son*, and shall call his name Immanuel.—This illustrious offspring of David shall not come into the world in the ordinary course of human generation.—His exalted perfections indeed may well be supposed to be exempt from human frailties, yet he shall not assume that privilege.—He shall not even be a stranger to the weaknesses of childhood. Butter and honey shall he eat, *that* he may know how to refuse the evil, and chuse the good."—His infancy shall require to be nursed with the same tender care as that of the frail offspring of man; and the same mild and delicate food shall be necessary to his growth in *stature* and *wisdom*. This humble and affectionate condescension may well seem to you strange and unaccountable. It is indeed *wonderful*; but neither *impossible*, nor *incredible*. For by *this sign*, which God now holds out to you, ye may assuredly know that this exalted person, this *promised seed*, shall in his appointed time vouchsafe to bless his people with this divine visitation.—" Before a *Child* shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her Kings."—In less time than *a child* can be begotten, born, and become capable of distinguishing good from evil; these two kings, who now menace you with instant and apparently unavoidable destruction, shall lose both their kingdoms, and their lives. If this come not to pass, then say that the Lord hath not spoken by me. But when ye see your deliverance, now so hopeless, accomplished, both in time and circumstances, according to my words, it will then be the indispensible duty both of you and your children, with humble and implicit confidence, to expect, and look forward to, God's appointed time for displaying to the world this mysterious dispensation.'

'Thus it appears, Mr. Postlethwaite adds, that my text consists of two parts. The two first verses contain an express and literal prediction of the *birth* and *character* of Christ; the last verse holds out a prophetic *sign*, whose completion (so soon to take place) should give full assurance to Ahaz and the house of David, that the preceding



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prophecy concerning the Meſſiah, ſhould in due time be punctually fulfilled.

'It was not then in the prophet's intention to ſtruggle longer with the perverſe and unconquerable incredulity of Ahaz and his houſe. It was comparatively of ſmall importance to allay *their* fears, or to demonſtrate to *them* the certainty of a deliverance which was almoſt immediately to be accompliſhed. But this illuſtrious prediction of the *birth* of the Meſſiah was of high and unſpeakable conſequence not only to the houſe of David, but to the general intereſts of religion in all ſucceeding ages. And it was with the utmoſt propriety that the prophet reſted the evidence and expectation of it on a deliverance, which impotence and deſpair had then repreſented as utterly hopeleſs and incredible.'

Other conſiderations are offered to illuſtrate and confirm the explication given of the paſſage in queſtion, particularly from what follows in the farther part of the chapter, concerning Maher-ſhalal-haſh-baz; for which we muſt refer our readers to the pamphlet.

III. *The Character, Temper, Qualifications, and Duty of a faithful Miniſter.* A Sermon preached December 22d, 1780; at the Ordination of the Rev. Mr. Thomas Rutledge. By the Rev. William Rutherford, A. M. Maſter of the Academy at Uxbridge. 8vo. 1s. Murray.

This Sermon breathes an excellent ſpirit of piety, candour, and true Chriſtian zeal. It is plain, but animated and forcible. The Author expreſſes a modeſt 'wiſh to have his Sermon peruſed rather with a ſpirit of candour, than ſtrict criticiſm.' He need not be alarmed through apprehenſion of the latter; and as to the former, his pious and benevolent deſign would entitle him to more indulgence, than he at preſent ſtands in need of.

IV. *Innocence in eminent Luſtre, and Malevolence confounded.* A Thankſgiving Sermon, preached Feb. 11, 1781, on the honourable and happy Deliverance of Lord George Gordon, Preſident of the Proteſtant Aſſociation. By W. Auguſtus Clarke. 8vo. 6d. Keith.

If Lord George's counſel had not managed his cauſe with more ſkill and addreſs than this Preacher, his Lordſhip would certainly have been hang'd!

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☞ KNOX on *Liberal Education*; HAYLEY's *Triumph of Temper*, and ſome other articles which have been too long delayed, will appear in our next.

†‡† LEGION's favour is entitled to our candid acknowledgment.

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*** In the Catalogue Article of *Conſiderations on the Propriety of the Clergy acting in the Commiſſion of the Peace*, (laſt Month, p. 380); the Reader ought to be informed, that the extract from that pamphlet, in the ſecond par. of the article, ends with that paragraph: the next following paragraph (which is erroneouſly marked as a continuation of the extract) being the Reviewers remarks on the paſſage juſt cited. The quotation mark ſhould, therefore, be tranſferred from the beginning of the third line, p. 381, to the end of the ſecond line.

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# APPENDIX

## TO THE

# MONTHLY REVIEW.

## VOLUME the SIXTY-FOURTH.

## FOREIGN LITERATURE.

### ART. I.

*Lettres Phyſiques et Morales ſur l'Hiſtoire de la Terre et de l'Homme*, &c.—Letters Philoſophical and Moral concerning the Hiſtory of the Earth and of Man; addreſſed to the QUEEN of Great Britain, by J. A. DE LUC, Citizen of Geneva, Reader to her Majeſty, F. R. S. Correſpondent Member of the Royal Academies of Sciences at Paris and Montpellier, in Five Volumes 8vo. Hague, 1780. 1 l. 10 s. Sold in London by Elmſly, &c.

WE return with pleaſure to this excellent work, though we can only give our Readers an imperfect and general idea of the riches it contains. In a former account * of its valuable contents, we followed the ingenious Author, in his analytical progreſs through a multitude of phenomena, and obſervations founded on them, to the great *revolution* that produced the *preſent ſtate* of our globe †,—the ſea's *changing its bed* and covering the *ancient* continents, after having previouſly covered *ours*.

After having aſcertained this important event by an exact analyſis, M. DE LUC enters into a ſynthetical examination of the reſults of this inquiry, and gives us the phyſical hiſtory of the earth from its primordial ſtate to the revolution that occaſioned its preſent aſpect. In deſcribing the changes which the ſurface of the earth has undergone, he ſets out with this poſition, that when the ſea covered *our* continents, it had a *mountainous bottom*, which neither the waters nor any known cauſe had formed, and which therefore our Author calls *primordial*. Some of theſe

* Vid. *Appendix* to the 62d volume of our Review, p. 527.

† See the Article referred to in the preceding *Note*.



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mountains aroſe above its ſurface, and formed iſlands: theſe iſlands and the ancient continents were fruitful, and were peopled: the ancient ſea, which covered the modern ones, had its tides, its currents and tempeſts. Theſe powers, acting upon the *ſoft matters* which are known to have formed the ancient bottom of the ocean (when it covered our continents), produced accumulations of calcareous ſubſtances, more or leſs mixed, in proceſs of time, with marine bodies. The rivers, in the mean while, carried to the ſea ſcattered fragments of *terreſtrial vegetables and animals*; the ſea, itſelf, waſhed them off its coaſts; and theſe materials, tranſported by its currents, became a *ſecondary* ſoil or ground upon its primordial bottom. Our Author ſhews, how *fires* kindled and *elaſtic fluids* (formed by the fermentation, which the waters, filtrated through theſe accumulated bodies, produced) made various openings in the bottom of the ocean, from whence proceeded torrents of liquefied ſubſtances and *lava*, which gave riſe to the volcanic mountains, obſervable on the ſurface of our continent. The cavities, produced in the interior parts of the earth by the eruption of theſe liquefied ſubſtances, aſſumed the form and direction of *galleries*, and thus undermined the *bottom* of the ſea to a conſiderable extent. (We abridge and refer the Reader to the work itſelf for the details and proofs of all this, which are abundant and ſatisfactory.) Theſe excavations, when large quantities of *elaſtic fluids* were engendered at once, produced *earthquakes*, which ſhook even the mountains, and occaſioned in them *chinks* or openings. Theſe chinks were prevented from cloſing by the ruins that fell into them from the ſides of the mountains, and, being afterwards filled with heterogeneous ſubſtances, in whoſe compoſition the ſea-water and ſubterraneous fire may have concurred, exhibited *veins*, in which, ſince they have been dried, the filtration of the waters has produced a variety of changes, of which many are obſervable.

The bottom of the *ancient* ſea (which covered our continents before the Deluge) had under it caverns, whoſe vaults, being thinned and impaired by the excavations made by *ſubterraneous* fires, were either pierced, or fell in from time to time. Hence the gradual ſinking of the ſea beneath its level, from the entrance of its water into the caverns, which diminiſhed the influence of the tides on its undulations; while, from its bottom, being traverſed by *ſecondary* elevations, conſiderable changes enſued in the direction of its currents, and conſequently a great variety in the height, poſition, and nature of its accumulations. It is very remarkable, that the ſea, after having made great acquiſitions of *calcareous* matters in the firſt period of its operations, ceaſed almoſt every where to accumulate this kind of ſubſtances, and ſubſtituted *vitreſcible* matters in their place, long before it with-



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drew from our continents, and in a third period had ſcarce any thing to tranſport from one place to another but marl, clay, and ſand, the latter of which, more eſpecially, it ſpread both on its primordial bottom, and alſo on the ſecondary ones formed by its own preceding *depoſits*.

The continents, which exiſted in a ſtate of population and fertility while the *ancient* ſea covered ours, though they did not form a ſolid maſs, but were, properly ſpeaking, vaults, which covered immenſe caverns, maintained their elevation above the level of the ſea by the ſtrength of their pillars, which, being of *primordial* matter, were ſolid and ſtable. But the particular changes, which the ſubterraneous fires produced in the bottom of the ancient ſea, opened paſſages for its waters into the interior of the earth, and thus introduced them into ſome of the caverns, which were covered by the ancient continents. The fermentation, produced by this irruption, ſhook the pillars of the primitive earth, which ſinking into its caverns, the *continents* diſappeared: their ſurface deſcending below the level of the ſea, made room for the waters to ſpread themſelves on every ſide; but as the declivity was gentle, and the borders of the baſon which emptied itſelf were unequally elevated, the inundation, though rapid, was only ſuperficial, and neither put in motion, nor drew after it, the ſandy bottom, which ſtill remains entire in our continents.—At the end of this firſt part of the great *revolution*, the ſea covered all the globe, except the iſlands of its *ancient bottom*, which increaſed in number and magnitude, but continued ſtill ſeparate, until the weight of the water, added to that of the ſuperior vaults, cruſhed the inferior ones, and deepened more and more the new bed of the ocean; ſo that, at laſt, by a motion rapid though not violent, all the waters withdrew from their former bottom, and left our *continents* dry.——The extinguiſhed volcanos on our continents are a ſtanding proof of the ſolidity of M. De Luc's ſyſtem; as alſo the ſituation of the volcanos actually known, which are all in iſlands, or in places near the ſea. As ſoon as our continents were delivered from the waters, the fermentations which they produced in combination with fire and other phyſical agents, ceaſed; theſe agents, having no more that weight of water to raiſe by which they ſhook the vaults of the galleries, made ſome exploſions indeed, which diſperſed the ruins of the ſhattered ground, and covered ſome parts of our continents with a diſcharge of *primordial ſtones*, but their efforts were exhauſted for want of aliment, in galleries, whoſe vaults were pierced, inſtead of caverns, where there would have been oppoſition and materials to foment their activity. The old volcanos were therefore extinguiſhed (and their numbers were prodigious, as we ſee by the late important publication of M. *Faujas de St. Fond*), and new volcanic erup-



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tions arose in the new bed to which the waters withdrew. The Grecian, Sicilian, Indian, and Northern Islands may be alledged as illustrations of this *history* of the first of the two periods into which our Author divides that part of the duration of our globe, which is accessible to our inquiries by the phenomena it exhibits.

Having treated the *ancient* history of our globe, so far down as the great revolution (or Deluge) that produced the continents we actually inhabit, our Author proceeds to its *modern* history, which takes in the period between that revolution and the present time. Here our ingenious investigator has still more ample succours and surer guides, as all the *causes* that began to operate upon our globe, after the formation of our continents, continue still their action and influence. By the view of these an estimate may be made both of their past and present effects, and this view will enable the sagacious inquirer to measure, with no small degree of precision and probability, the time that has elapsed since these *causes* began to operate.—Accordingly, our Author enters into this investigation. He observes, that the two general sources, from whence the new earth (our present continents) received the germs of fertility and population, were the plants, seeds, and animals, that the sea, during the great revolution, carried off from the sinking continents, and which, driven by the winds and waves, were thrown upon the ancient islands (our present mountains), in proportion as they rose out of the departing ocean, and afterwards upon the borders of the new *continents*. These depositted materials of vegetation continually accumulated—the *turbification* * of vegetables in low grounds of a sandy bottom—the diminution of fertility on the high mountains from the accumulations of snow and ice, which constantly increase (and would have already crusted over these mountains entirely, if the antiquity of our globe was so remote as some philosophers pretend)—the wastes of the mountains and the *talus* formed by the mouldering parts of them that fall from time to time—and the substances which the rivers carry in their current to the sea;—these are the *five classes* of phenomena which M. De Luc employs, ingeniously, to prove the recent origin of our continents, and to shew that the present state of the earth's surface is not of a very ancient date. This is farther confirmed, as our Author observes, by the history of mankind, whose destination it is to *cultivate the earth* and to *study nature*, and who, nevertheless, have hitherto made but small steps towards the accomplishment of these important purposes.

After having considered the *phenomena* which ascertain the

* We have adopted from the French this term, which expresses the change of vegetables into a turfy earth.



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great *revolution* above mentioned, M. De Luc examines thoſe which characteriſe in a more particular manner the nature of that revolution, and ſhew, that it was effectuated 'by the paſſage of the ſea from one part of the globe, which it had *formerly covered*, to another part, which it *had not covered*.' The marine foſſils, contained in the mountains, hills, and plains of our continents, and which characteriſe animals, of which ſome claſſes have not, as yet, been diſcovered in any *ſea*, and others that have only been obſerved living in ſeas at a great diſtance, are employed by our Author to prove this paſſage, as it has been already deſcribed.—The remains of a great number of *terreſtrial vegetables* and *animals* are found in our continents (incloſed in the ſubſtances which were accumulated by the ſea when it formerly covered them), of which animals a very conſiderable number are different from all the claſſes of *living* animals known in our regions; while others belong to claſſes that only exiſt in the oppoſite hemiſphere, and others again have not been, as yet, diſcovered living in any part of the globe.—All theſe circumſtances are ingeniouſly brought to ſhew, that there exiſted populous and fertile continents during the period when *ours* were covered by the ſea.

That fragments, ſkeletons, and remains of animals, which at preſent live only in the ſouthern regions, ſhould be found in the bowels of the earth in the northern parts of our hemiſphere, is indeed a very ſingular phenomenon. M. *De Buffon* accounted for it by his whimſical hypotheſis of the original fiery fluidity of our globe, and its gradual refrigeration, which produced the removal of ſeveral claſſes of animals towards the Equator, which had formerly inhabited the regions of the North. This ſyſtem, which was a pretty entertainment for the beaux and belles of Paris, intoxicated ſome people from whom more wiſdom might have been expected; and many readers were ſo amuſed to ſee the elephants and rhinoceroſſes galloping towards the Equinoctial, that the *epochas of Nature*.* were almoſt univerſally applauded, and warmly defended. But they have had their day, like the elephants of the North, and are now contracting the influence of that *refrigeration* which their inventor attributes to our terreſtrial globe. Our Author has not ſuffered them to cool gradually, or to die away of themſelves: he has given them a finiſhing, a deadly blow, from which it will be impoſſible for all the magic of M. *De Buffon*'s pen to recover them. The Letters in which he examines M. Buffon's hypotheſis, and M. *Mairan*'s notion of a heat peculiar to the earth, on which this hypotheſis is founded, are ſingularly intereſting and inſtructive; and ſhew in reality that M. De Luc is a maſter in the ſcience

* See the Appendix to Vol. lxi. of this Review.



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of natural philoſophy. He refutes theſe two philoſophers, who both maintained the intrinſic *heat* of the earth, but deduced it from different cauſes; the one attributing it to the earth's being a *piece of the ſun*, the other to a central fire. He demonſtrates (we may uſe the term boldly) againſt M. De Buffon, that the Sun is neither a *liquefied* and burning ſubſtance, nor could be put in fuſion by the motion of comets around him—that the planets were not ſtruck out of the Sun by a comet—that neither the planets nor the Earth were originally liquefied matter—that all M. Buffon's fancies relative to the vitrefied matters of the Earth, grown hard, to the formation of marine bodies from *organic molecules*, and of calcareous ſubſtances from marine bodies, are falſe in fact and unphiloſophical in theory—that all M. Buffon's notions concerning the formation and changes of our continents by the motion of the ſeas from Eaſt to Weſt, as alſo his ſuppoſition that the waters may again cover all the parts of our globe, are contrary to the principles of hydroſtatics, and to the authority of natural hiſtory—that it is not true, that the ſeas diminiſh in volume, or ſink gradually beneath their level—and that the ſucceſſive cooling or refrigeration of the Earth is a groundleſs notion, deſtitute of proof, and contrary to known and avowed facts.

In the courſe of theſe diſcuſſions, M. De Luc was led by M. Buffon's ſyſtem (relative to the heat of the Sun and the flight of the elephants to the warmer regions of the globe) to enter into a very particular, circumſtantial, and analytical examination of the nature and cauſes of HEAT. The reſult of this examination is, that a ſubſtance, capable of producing *heat* in certain circumſtances, reſides in all bodies, and conſtitutes a part of their maſs, as long as it is reſtrained in its motions and lies dormant: but, when it is diſengaged from the bodies in which it reſides, by a cauſe that is capable of opening its priſon, it eſcapes, becomes an *elaſtic fluid*, and, in this new modification, is the *immediate cauſe* of HEAT. The rays of the Sun, though not warm, *in themſelves*, occaſion heat, by giving activity to this ſubſtance in the bodies on which they fall; and it is in conſequence of their influence, that this ſubſtance becomes an elaſtic or igneous fluid. The detail of experiments and reaſonings, by which our Author confirms this theory, are curious and inſtructive in the higheſt degree; it occupies ſixty pages of the laſt volume of this work; it renders palpable the non-exiſtence of warmth in the Sun and his rays, and thus overturns the ſyſtem of M. De Buffon; it expoſes the erroneous concluſions which M. de Mairan drew from ſeveral phenomena ill-obſerved and improperly employed; and it furniſhes our Author with a method of accounting for the different degrees of *heat*, obſervable in different years, in the ſame ſeaſons, notwithſtanding the uniform

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form and constant action of the Sun, which has been considered as its *immediate* cause; for he shews that the *igneous fluid* is not always, in equal quantity in the atmosphere at different times, nor even in different parts of the atmosphere at the same time.

After having confuted abundantly by facts and reasoning M. De Buffon's notion of the successive refrigeration of our globe, M. De Luc shews that it was not at all necessary to have recourse to this hypothesis for an explication of the frequent discoveries that are made in our countries, of the bones of elephants and other animals which belong to distant climates. These discoveries are perfectly accounted for by the grand *revolution*, that sunk the *ancient continents*, and drew off the sea from those which we now inhabit. These animals lived in the *ancient continents*, from whence their bones were carried by the rivers to the sea, which covered *ours*, and they were involved by the sea amidst the accumulations of its own productions, and buried in different parts of its bottom, which form our present continents. Beside, the change in the temperature of the atmosphere, that must have attended the grand revolution, is employed successfully by M. De Luc, together with his theory concerning heat, to set this matter in the clearest light.

We come now to the last part of this important work, in which the learned Author explains happily, on his hypothesis, the *cosmological* system of the *Book of Genesis*, and cements that alliance between *Nature* and *Revelation*, which the wisest men of all ages have discerned and admired, and which the minute philosophers of the present times have made many impotent efforts to destroy. We refer the Reader to the work itself for our Author's observations on the Mosaic history of the *creation* and the *deluge*. He shews that that history is in perfect conformity with the discoveries of natural history and the principles of sound philosophy, though Moses did not give himself out for a philosopher, who had studied the phenomena of nature, or the structure, duties, and destination of man; but only alledged a special *mission* to teach men anew, their origin, and that of the universe, and to give them laws by divine authority. It is remarkable, that the *deluge* which has been a *stone of stumbling* to many dabblers and some adepts in philosophy, and has principally led them to reject the Mosaic history as unworthy of credit, is the great proof of its truth and divinity in the judgment of M. De Luc. The particular circumstances that connect the narration of Moses with the records and discoveries of natural history, are "the *breaking up of the fountains* of the *Great Deep*—the time that passed from Noah's entrance into the Ark until his landing,—the expression of the waters *returning* off the earth continually and *abating*, Genes. viii. 3.—the menace in the same Book (vi. 7.) to destroy *mankind*, and *the earth with them*



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(as Michaelis renders the passage, differently from our version)—the olive-branch brought by the dove—and several others, which M. De Luc explains with the true spirit of a critic, and employs with the sagacity and judgment of a philosopher, in defence of the Mosaic history, and to the advantage of his own system.

These discussions are followed by a *dissertation*, which fills 55 pages, printed in a small letter, under the title of *Remarks on the Theological System of Revelation*, in which M. De Luc considers the objections which have been drawn from *reason* against the essential truths that have been taught, and the fundamental facts that have been established, by revelation. Though this part of polemics has been so repeatedly and amply treated, as to prevent the expectation of much novelty in our Author's reasonings, yet as M. De Luc is a keen thinker, who seems to have meditated still more than he has read on theological subjects, he has struck out here some uncommon points of view. Nay, even where he employs known arguments, he seems to have reviewed them, tried them anew, melted them down in his intellectual crucible to separate from them any dross that may yet remain, so that they often come forth with an air, that makes them look as if they were peculiar to him. The objections against the Mosaic history, taken from the seemingly severe dispensation of a general deluge, and from the ministry of angels, are fully answered; and the Book of Genesis is shewn to be the basis of all the revelations that are the constituent parts of the Christian system, not only as it is the first revelation in the order of time, but because it furnishes a solution of all those general and previous questions, which arise from the idea of a revelation, such as the existence of a *first cause*, the *origin* of the universe, the *origin* of man, the possibility of a communication and intercourse between *him* and the first cause, and the primitive ideas and language, which this cause communicated to men. Though we do not profess to adopt, without restriction, all the ideas of our excellent Author, yet we every where admire the dexterity and acuteness with which they are presented in the progress of this discourse. Many of the questions he treats in it, are difficult, if not indeterminable, in the present state of human nature; but he has happily wrested them out of the hands of the enemies of religion, who made use of them as objections, and exposes the folly of judging *positively* concerning *a part*, when we have not seen its connections with the *whole*. M. De Luc settles boldly (and here we follow him with a dubious step) the precincts of *revelation* and *reason*; he attributes to the former not only the ideas of a *first cause*, but also the origin of language, which gave rise, as he thinks, to all the abstract ideas of *origin*, *universe*, *beings*, *relations*, *duties*, *justice*, *truth*, and, in a word, to



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all thoſe firſt *intellectual data*, which, by being mutually communicated, render men capable of generalizing ſtill farther their ideas, forming ſtill more extenſive combinations, and drawing from them conſequences both of a ſpeculative and practical nature. Theſe firſt *data* he finds in the Book of Geneſis; and there is no doubt, but that the *origin* and *firſt cauſe* of all things, made known by an expreſs declaration, muſt have accelerated the procedure of the intellectual faculties in the purſuit of truth, —and farther ſay we and know we not.

After having determined the ſpheres of revelation and reaſon, our Author examines and refutes the objections of certain philoſophers, as they are called, againſt the fundamental objects and truths of religion, ſuch as the doctrine of Providence (by which he means the *continual intervention* of the firſt cauſe in the government of the univerſe, and more eſpecially in thoſe extraordinary events which we call *miracles*) and the *activity* and *liberty* of man. He is acute and ardent on theſe important ſubjects, and draws great advantage from his profound knowledge of nature, and of the operation of ſecond cauſes, againſt the metaphyſical bulwarks that have been erected, with ſuch a ſubtile ſpirit of concatenation and arrangement, in favour of the *neceſſitarian ſyſtem*. The *philoſophical* ſyſtem of *pre-ordination*, or (as divines call it) predeſtination, that has been defended in ſuch a ſpecious and plauſible manner by *Leibnitz*, *Wolf*, *Bonnet* of Geneva, and other eminent men in Germany, and that has been aſſerted ſo boldly of late, and avowed, even in its moſt alarming conſequences, by Dr. *Prieſtley*, has met with a zealous and able antagoniſt in M. De Luc. As this part of his diſſertation would ſuffer by being abridged, we refer the Reader to the work itſelf, for the detail of his arguments. The *origin of evil* comes in for its part in theſe diſquiſitions: our Author's method of accounting for it, is rational and philoſophical in the higheſt degree; and it is indeed coincident with the method employed by his learned antagoniſts on the ſubject of liberty. M. De Luc does not abandon the ſyſtem of optimiſm, as inconſiſtent with the exiſtence of human liberty. This is a capital defect in many of our modern *peripatetics*, and it ſhews that their views of the ſubject are far from being philoſophical and extenſive. In effect, they leave all their objections againſt the moral government of the univerſe in their full force, and repreſent the Deity as conferring upon man a *dubious* gift, whoſe conſequences may be pernicious, and even fatal, without any previous proviſion made for turning them, in the iſſue, to ſalutary purpoſes. M. De Luc, one of the keeneſt defenders of human liberty, ſteers a different courſe, and has not ſhattered his veſſel (which is an admirable ſailer) either on the rocks of *Scylla* or *Charybdis*. In a word, this piece is excellent in every point of view, and will

pleaſe

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pleaſe every candid reader: it will be read with pleaſure and utility even by thoſe who do not adopt the philoſophical ideas of our Author on ſeveral points, and it exhibits ſuch views of the preſent ſtate of human nature, of its future deſtination, and of the providence and perfections of its Author, as muſt fill the good mind with ſolid ſatisfaction and ſerene hope.

The concluding letter of this laſt volume is an affecting plea of good ſenſe and humanity in favour of religion, and deſerves to be read with attention by thoſe unthinking men, who poiſon the ſources of both private and publick felicity, by their repeated efforts to extinguiſh the light, the comforts, and the directions of that celeſtial guide in the minds of men. After conſidering the marks of ſimplicity and truth that are palpable in the ſpirit as well as in (what he calls) the *External Character* of the Moſaic revelation, he maintains the cauſe of religion in general, aſſerts the cauſe of toleration and charity, and inquires, with the ſpirit of a rational Chriſtian and a good man, into the ſources of the deviations and errors of men in theological reſearches.

At the end of the work there is a *general concluſion* drawn from the whole, in which we find two very different repreſentations of the *univerſe* and of *men*. Theſe are the reſults of the two different ſyſtems of *religion* and *irreligion*, conſidered in their greateſt oppoſition, and diſengaged from certain ſhades, and modifications, that, in the minds of many incoherent men, give them ſometimes an abſurd air of approximation. Theſe modifications could not be comprehended in the following *tablatures*, though they are frequently noticed and inſiſted upon in the courſe of the work. We ſhall give this concluding piece in the *form* and *words* (exactly tranſlated) of the Author: and our Readers may judge from this ſhort ſummary, who is the genuine friend of *truth* and *mankind*,—the Chriſtian, or the unbeliever?

The attentive ſtudy of Nature, ſeconded by the examination of thoſe NOTIONS that are *common* to all mankind, and the INTIMATE CONSCIOUSNESS or feeling of each individual,

PRONOUNCES,

I.

That the phyſical or material univerſe has not, in itſelf, the *cauſe* of its exiſtence: that it proceeds from a *firſt intelligent cauſe*, whoſe nature is diſtinct from

A certain kind of *philoſophy*, which decides concerning Nature without having ſtudied it, and combats the COMMON NOTIONS of mankind, as well as the INTIMATE CONSCIOUSNESS or FEELING of each individual,

PRONOUNCES,

I.

That the MATERIAL UNIVERSE has, in itſelf, the CAUSE of its exiſtence; that this cauſe is nothing but its aggregate, or the WHOLE, compoſed of its various

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from that of the univerſe, in which every thing operates by its *primitive* and *continual intervention.*

2.

That the *end*, or final cauſe, of the UNIVERSE, is the happineſs of SENSIBLE * BEINGS.

3.

That the univerſe is preſerved and makes a perpetual progreſs towards perfection, in order to anſwer the purpoſe of the *firſt intelligent cauſe* with reſpect to *ſenſible beings.*

4.

That SENSIBLE BEINGS are diſtinct from the phyſical or MATERIAL UNIVERSE, though it exhibits the effects of their operations.

5.

That, in this univerſe, INTELLIGENT BEINGS, and MAN in particular, are the principal *end* of all the operations of the FIRST CAUSE.

6.

That MEN (*active* in their nature, and ardent in the purſuit of *happineſs* every where) have been ſo formed and conſtituted by the firſt cauſe, that by *loving* each other, they contribute to their mutual *felicity.*

various parts, and that this CAUSE is BLIND.

2.

That this UNIVERSE has no end or purpoſe: and that the *ſenſible* beings, which reſide in it, are the effect of the BLIND WHOLE.

3.

That the univerſe is preſerved in conſequence of its WHOLE; that the concatenation of effects in it is unknown; that it may fall in pieces in a moment, and deſtroy all the ſenſible beings which inhabit it.

4.

That ſenſible and intelligent beings are a phenomenon, merely phyſical and material.

5.

That all things are phyſical or material; and that MAN, who is merely a material or phyſical phenomenon, was produced without any intention or end.

6.

That MEN have with each other no connection but that which takes place between the different parts of matter—that all is phyſical concatenation with them, and that they learn to contribute ſomewhat to each other's happineſs, only to avoid the ſufferings to which they would be otherwiſe expoſed.

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* By the term *ſenſible beings*, is here meant beings *ſuſceptible of happineſs and miſery.*

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7.

That MEN ought to obey the laws, which have been clearly and explicitly given to them by the *first cause*, that each individual may not do, what his fancy looks upon as good in general, and principally so for him; and that explicit laws tend to produce the greatest degree of happiness among men.

8.

That the *sanctions* of these laws are singularly adapted to keep each individual within the bounds that the well-being of humanity requires, as he is restrained and influenced by those affections of love, fear and hope, which are excited in his heart by the idea of a wise and good legislator, from whose inspection nothing is concealed.

9.

That if MEN are exposed to some *evils*, without any fault on their part, this instance of their suffering is designed to promote a much greater general good; and they will be *personally* and amply indemnified for this suffering, in future scenes of their existence:—which consideration, even at present, diminishes their *evils* by the sweet sentiments of hope in the goodness, and of resignation to the will, of the FIRST CAUSE.

FINAL CONSEQUENCE.

Those, who are persuaded of the preceding truths, after having enjoyed the comforts of their present existence, as far as the imperfection of this state will permit, meet *death* without regretting the enjoyments they leave

7.

That MEN are under no law, but that which results from their nature—that each individual feels this law, and consequently ought to do and does, in effect, if he is not a dupe, whatever he thinks to be good in general, but principally what he esteems good for himself.

8.

That MEN have nothing to hope, nor any thing to fear, beyond the present scene, and that therefore they do well to accumulate (what the vulgar and the civil laws call) *crimes*, if they can thus enjoy in peace and safety the pleasures that are sometimes connected with them.

9.

That MEN suffer by a necessary consequence of the WHOLE or aggregate of the universe, and therefore without any hope of a future indemnification or recompence; nay, even without any assurance that their sufferings tend to the advancement of the general good;—that, of consequence, they have no resource left, but to learn to submit to their lot, as to a law of fatal necessity.

FINAL CONSEQUENCE.

They, who have unhappily imbibed the preceding errors, having lived without any certainty of obtaining the advantages they desired, or any hope of compensation for the ills they suffer, meet *death* with a sorrowful

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leave behind them, because they have the certain hopes of infinitely superior enjoyments and advantages in a future scene. Thus they finish their preparatory course with as much tranquillity as they have passed through it.

sorrowful sentiment of the loss of their existence. And if an act of reflection, in this moment of dejection, should suggest to them an apprehension of their philosophy's being an illusion, it is possible that this late discovery may be no longer a source of consolation for them. They finish therefore their preparatory course with as *much* anxiety, as they shewed *little* about true happiness, while they were going on towards its term.

Oh! man (concludes our Author), this is thy greatest concern . . examine . . . . chuse . . canst thou hesitate?

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## Art. II.

*Nouveaux Memoirs de l'Academie des Sciences et Belles-Lettres de* Berlin, année 1777,—4to, printed at Berlin.

### History of the Academy.

THERE are several articles of consequence in the *historical part* of this volume. The *considerations* of Baron Seidlitz, minister of state to the King of Prussia, on *the public schools*, and the *possibility of rendering scholastic instruction more analogous to the duties and occupations of civil life*, are sensible and judicious.—— The *observations* made by the late M. *Lambert* at Berlin, and by M. *Pucelle*, King's counsellor at Mont-Didier, of a remarkable kind of *aurora borealis*, seen almost throughout Europe, February 26, 1777, are here combined by the secretary of the academy. But the most important article of this *first part*, is a Latin letter of Professor Walter, one of the greatest anatomists that any age or country has produced, to the celebrated Dr. Hunter, physician to the queen, F. R. S. and professor of anatomy at London. The subject of this anatomical epistle is, the *veins of the eye in general*, and particularly the deep veins of that organ, those of the retina, of the *ciliary ligament*, of the capsule of the lens, of the vitreous humour, and an account of the central artery of the retina. No anatomist, before M. Walter, had formed a just idea of this last artery: M. Walter attributes the cause of their imperfect success to their having filled, with their injections, the arteries and the veins at the same time, and to the great facility with which the injected liquid passes from the arteries into the veins. He followed a different, but also a most difficult and expensive method, which was that of injecting the

veins

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veins alone, in order to diſcover, with more accuracy, their direction and termination; and the diſcoveries he made by following this method render his letter to the Britiſh anatomiſt ſingularly intereſting.

This letter is followed by a *Memoir concerning the aëriform ſubſtance, which iſſues*, by emanation, *from the human body, as alſo concerning the manner of gathering it.* By the Count DE MILLY, colonel of dragoons, and member of the Royal Academy of Sciences at Paris.——After having ſhewn the very eaſy proceſs by which this ſubſtance may be gathered, this ingenious man of war enumerates the experiments which he made, in order to aſcertain the reality of theſe *emanations.* His experiments ſatisfactorily prove, that the *animal air*, which iſſued from his body in a bath (whoſe temperature was 27 degrees and a half of Reaumur's thermometer, and that of the atmoſphere 17) was different from the air of the atmoſphere, and has properties that give it a ſtriking reſemblance to what we call *fixed air.* Theſe experiments are followed by others which Count DE MILLY made, to aſcertain the affinities or relation of the animal air which iſſues from the pores, to that which is emitted by reſpiration. This determination of the reſpective natures and properties of animal *gas* and pulmonic air will undoubtedly tend to the explication of a multitude of phenomena, concerning which there has been a diverſity of opinions.——From theſe experiments we learn, among other things, that air emitted by reſpiration is a mixture of *fixed air* diffuſed through a large quantity of *common air*, by which the former is carried off, and the pernicious effects of its accumulation are prevented. This explains the principles of ſuffocation, and the danger of cloſe and crowded apartments, in which the introduction of common air being obſtructed, the emanations of *fixed air* gain the aſcendant.

The four laſt articles of this hiſtorical part, are SEGNER's *demonſtration of the general binomial theorem of Newton.*——A liſt of the MSS. or printed works, preſented to the academy in the year 1777—and the eulogies of Baron D' ESSCHEN and the celebrated chemiſt POTT, both late members of the academy, both eminent for their ſucceſsful application to the ſtudy of nature, and the former diſtinguiſhed by his capacity and talents as miniſter of ſtate to the Landgrave of Heſſe-Caſſel during the war of 1756.

## EXPERIMENTAL PHILOSOPHY.

I. Memoir. *Concerning the Indian cheſnut tree.* By M. de FRANCHEVILLE. This tree is called *Hyppocaſtanum* by the Botaniſts, from the property it has of curing purſiveneſs in horſes: its fruit is bitter, and the intention of this memoir is to point out a method, hitherto unknown, of removing this bitterneſs, and making the tree produce as good cheſnuts as thoſe of Lyons.

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The means he propoſes are tranſplantion, and engrafting: and he circumſtantially deſcribes the manner of proceeding.

II. Memoir. *Concerning the Principles of the Tourmaline.* By M. GERHARD. In this excellent memoir we have, firſt, a ſeries of curious obſervations on the Natural Hiſtory of the Tourmaline, of which three diſtinct ſpecies are particularly deſcribed. Theſe obſervations are followed by a chemical examination of this ſtone, in which the academician has employed the green and tranſparent tourmalines of Braſil. From a laborious detail of experiments, made in this examination, it appears, that the conſtituent principles of the Tourmaline are, earth of allum,—earth of flint,—a ſmall portion of calcareous earth, and a fat or oily ſubſtance. M. GERHARD proceeds afterwards to enquire into the claſs of ſtones to which the Tourmaline belongs, and he thinks it comes neareſt to the *baſaltes*, both with reſpect to its figure, and the *principles* of which it is compoſed; the *latter* being of the ſame nature, and in the ſame proportions, with thoſe of the Baſaltes. Nevertheleſs, as the analogy between the principles of which *precious ſtones*, the *baſaltes*, the *tourmaline*, and the *zeolite*, are compoſed, is ſo great, our academician thinks, that the Mineralogiſts will be obliged to arrange theſe ſtones in a *new order*, under the general title of *ſtones fuſible, by way of eminence.* Under this new order four kinds may be comprehended —the *precious ſtone*—the *tourmaline*—the *baſaltes* or ſchorl—and the *zeolite*. The two firſt are diſtinguiſhed by their electrical virtues, with this difference, however, that the attractive power of the precious ſtone muſt be excited by friction, whereas the tourmaline, in order to become electrical, muſt be placed on hot aſhes, and poſſeſſes moreover a repellent virtue. The baſaltes is a fuſible, but not electrical, ſtone, and the zeolite is fuſible, ſometimes electrical, and emits a conſiderable portion of froth when it is in the period of fuſion.——Though want of ſpace obliges us to terminate here our account of this curious and elaborate memoir, we cannot conclude it without obſerving, that there are two phenomena, which furniſh ſeveral judicious reflections to our academician; the firſt is, that the *lava* contains the ſame principles that compoſe the tourmaline and the baſaltes, and the ſecond (which is ſtill more ſingular and remarkable) is, that the principles of *fuſible ſtones*, that have been ſeparated, and have afterwards been mixed again in the ſame proportions in which they had been found, do not ſubmit to fuſion, as the ſtones themſelves do.

III. Memoir. *Experiments, relative to the celerity, with which bodies of different forms or ſhapes are charged with the electrical fluid, and to the proportion that there is between the quantity they abſorb, and the diſtance they are at from an electrified body.* By M. ACHARD.

IV. Memoir.

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IV. Memoir. *Concerning the Observations of Wind.* By (the late) M. LAMBERT. V. Mem. *Concerning the Conductors designed to preserve Buildings from the Effects of Thunder and Lightning.* By M. CASTILLON. VI. Mem. *New Experiments relative to the dangerous Effects, which the Exhalations of a North American Plant produce upon the human Body.* By M. GLEDITCH. The Plant here considered is the *Rhus Toxicodendron.* VII. Mem. *Concerning a very singular Case, of which there is no Example, as yet known, in the Practice of Midwifery.* By M. HENCKEL. This is the case of a young healthy woman, who, after having contracted, by unskilful treatment in childbirth, a schirrosity that straitened the *vagina* to a very great degree, became again pregnant. The symptoms were alarming, and the ordinary method of delivery impossible; the head of the child had descended behind the *vagina* as far down as the *perinæum*, and the *intestinum rectum* was so violently distended that it was ready to break. In this deplorable case, M. HENCKEL performed the *Cæsarean section* (i. e. the *operatio inferior*), and here describes, circumstantially, his manner of proceeding, with its successful issue.

VIII. Memoir. *An Extract of the Meteorological Observations made at Berlin in the Year* 1777. By M. BEGUELIN. IX. Mem. *A particular Account of an* Aurora Borealis, *observed* on the 3d of December, 1777, at Berlin, and read to the Royal Academy of Sciences, &c. By M. SCHULZE.

## MATHEMATICS.

I. Memoir. *Researches concerning the Determination of the Number of imaginary Roots in literal Equations.* By M. de la GRANGE. II. Mem. *Concerning some analytical Problems of Diophantes.* By the same. III. Mem. *General Remarks on the Motion of several Bodies, which attract each other reciprocally in an inverse Ratio of the Squares of their Distances.* By the same. IV. Mem. *Reflexions on Regulation,*—in which the same Academician considers the Mechanism by which the Action of the Weight, or of the main Spring in a Watch, is regulated and modified by the Action of the Pendulum or of the Balance. V. Mem. *Emersions of the two first Satellites of Jupiter observed in the Years* 1776 *and* 1777; *together with a new Essay on the Difference of the Meridians between Paris and Berlin.* By M. JOHN BERNOULLI. VI. Mem. *Astronomical Observations made in the Course of the Year* 1777, *at the Royal Observatory.* By M. SCHULZE. VII. Mem. *Concerning the Means of fixing or verifying the Position of an Observatory.* By the same. VIII. Mem. *An Application of the exponential Algorithm to the seeking of Factors of Numbers of the Form* $20 + i$. By M. BEGUELIN. IX. Mem. *A new and more compendious Method of finding Divisors of Numbers of the*

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*the Form* $4p + 3$ *and the first Numbers of that Form.* By the same.

SPECULATIVE PHILOSOPHY.

II. Memoir. *Concerning the Immortality of the Soul, considered on the Principles of Natural Philosophy.* By the late M. SULZER. These are the last productions of that excellent man, whose name will shine, with unfading lustre, in the annals of *true* philosophy, when those of many tinsel sophists, who make at present a mighty noise, shall be buried in oblivion. From the former Memoirs of M. SULZER on this important subject, some may perhaps have entertained a suspicion that he was verging towards materialism; but this suspicion is entirely groundless. M. SULZER told us positively, in his first Memoir, and he repeats the advertisement in those now before us, that he speaks here as a natural philosopher, and only means to exhibit the arguments, which ought to convince even a materialist of the immortality of his being. 'If, *says he*, in the execution of this plan I speak the language of a materialist, it must not be concluded from hence, that I adopt his ideas, which I look upon as entirely false. I am so far from embracing the opinion of the Materialists, that I would rather deny the *corporeal* essence of matter, than attribute materiality to the soul. I will even go so far as to affirm, without any sort of hesitation, that we have much more reason to be persuaded of the *immateriality* and *simplicity* of thinking beings, than of the materiality of the elements of bodies. In effect, we have the testimony of *consciousness*, of internal feeling in favour of the simplicity of our being, while we have nothing to allege in favour of the materialism of corporeal elements, but inductions, founded on the external senses; and this latter testimony is so uncertain, with respect to the *true* nature of sensible and external objects, that it is astonishing to see philosophers establishing their systems upon proofs of this kind.' This surely is very plain and categorical language, every way adapted to *secure* the name of M. SULZER against a place in the class of materialists.

This celebrated academician had shewn, in his preceding Memoirs (of which our Readers have had ample extracts *), that the *animated molecule* (the epithet he gives to the soul, considered *physically*) when separated from the gross body, by the dissolution of the *latter*, does not remain confounded or blended with the general mass of matter, but follows the *particular laws* of the substances of its own kind, in order to arrive at the place for which it is destined. In the present Memoirs he undertakes to prove, that a similar procedure takes place with respect to the *first germs of plants and animals*, organised *mo-*

* See Rev. vol. lviii. p. 521, and vol. lx. p. 520.



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*lecules* of a particular kind: these are diffused and dispersed everywhere;—they arrive at the place of their destination, and consequently our Author attributes nothing to the *animated molecule* that is not *analogous* to what really and evidently takes place in nature.—M. SULZER observes farther, that the *soul*, after its separation from the body, which it had animated, will be *united to a new body*, by the means of which, it will *recover its knowledge* of the material world, and begin a *new life*.

The arguments by which he maintains this latter point, are in substance as follows:—since the smallest molecule of elementary bodies undergoes, as is well known, a prodigious variety of successive modifications, and has a series of *innumerable parts* to *act* in nature, much more must the *soul*, a molecule infinitely more noble, and endowed with powers infinitely more extensive, be designed to act a perpetual succession of parts in the universe: consequently, after this present life, it will be placed on another theatre, to continue its activity, and display its faculties and powers under new modifications. This supposition is entirely conformable to the wisdom of the arrangements which we observe in this present world. But the soul must be united to a new body, in order to resume its activity. Granting this true, and indeed it appears to be so,—where is the difficulty? There is none at all in the case. If human souls (as so many circumstances conspire to persuade us) are designed to appear upon another theatre after their departure from this, the same cause that united them here to mortal bodies, can procure them bodies suited to the new life they are to commence; though we can form no accurate idea of the means by which this shall be effectuated. There are many palpable facts in nature, analogous to this re-union, which furnish light, sufficient at least, to dispel all our doubts on this head.—If it be true (as we think M. Sulzer has abundantly proved it to be), that the soul is not a modification or a *result* of the gross animal body, but a substance independent of this body with respect to its existence, there must be in nature *certain laws* by or according to which the union of these two substances is effectuated, unless we suppose perpetual miracles, which is an unphilosophical manner of proceeding: now, if certain laws exist for the first union of the soul with the animal body, why should we doubt of the existence of laws analogous to these, by which the soul, on its separation from the present body may be united to another? Nor is this the only analogy that comes in here to persuade us of the existence of such laws: we find another in the natural union of the *germ*, in organized bodies, with the matter of which these bodies are formed. Our Author had before proved that these *germs* are pre-existent, and really precede the formation of the bodies to which they are united; that they



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are diffuſed throughout the globe; and that, by eſtabliſhed laws, they find their way to the places, where they are to be united to their reſpective bodies, to the matter deſtined for the formation of plants and animals. As this caſe is perfectly analogous to that of the natural re-union of the ſoul or animated molecule with an organized body, it is evident, that, in ſuppoſing ſuch a re-union after death, we ſuppoſe nothing but what is conformable to the known courſe of nature, and therefore, at leaſt, highly probable.

III. Memoir. ADDITION to the *Memoir of* M. SULZER *concerning certain Properties of Matter* (which was deſigned as an Examination of the Syſtem of Materialiſm), *inſerted in the New Memoirs* (of the Academy at Berlin) *for the Year* 1771.—In this ſhort Supplement the ingenious academician proves that the motions of animals are ſpontaneous,—of which we never had the leaſt doubt.

IV. Memoir. *An Examination of the Queſtion*; whether ALL TRUTHS are fit to be TOLD? By M. FORMEY. Is there any difficulty in the ſolution of this queſtion? Is it not natural to anſwer it directly in the affirmative?—For, although a certain degree of *light* may be painful, or dazzling to *weak eyes*, yet it is good, in general, that light ſhould prevail and abound. Men whoſe eyes are too weak, have only to ſhut them, or uſe the means that may tend to render them ſtronger. The application of this idea to *truth*, and the *mind*, is in favour of the affirmative ſide of the queſtion; for it is the natural property of truth to ſtrengthen the mind.—To render then the queſtion more or leſs problematical, it ought to have been propoſed under one of the following forms: *Are all* OPINIONS *fit to be publiſhed?* or,—*Is it expedient that every individual ſhould propagate and defend what* HE LOOKS UPON *as truth?* When the queſtion is thus propoſed, we ought, perhaps, to draw in our affirmative. Every *real truth* is fit to be told, but every *opinion* that is engendered in the fermentation of a ſuperficial head, with an irregular fancy, may not be fit to be told, however plauſible it may be rendered by a tinſel clothing of metaphyſical ſophiſtry. One of the beſt *criteria* that can be given to diſtinguiſh both *truth* from *falſehood* and *innocent* opinions from *pernicious* ones, is that laid down by the Model of true wiſdom, when teaching his diſciples to diſcern the falſe and the true prophets he ſaid; *By their fruits ye ſhall know them.*—M. FORMEY certainly propoſed the queſtion in the ſenſe it bears, as we have amended it; and he treats it in a maſterly manner. Candour, good intention, and good ſenſe characteriſe this Memoir; and had he even committed a *multitude of* philoſophical *ſins* in the courſe of his academical labours, we would *cover* the greateſt part of them, if not the whole, with the piece now before us.—



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After having judiciously discussed the question proposed, as far as it relates to those truths which belong to the provinces of the abstract sciences, natural philosophy, natural history, and the arts, our Academician considers it with respect to those truths (we would rather say *opinions*) in which religion, morals, and political society are concerned. He supposes, that a *thinker*, travelling through the vast region of inquiry, finds in his way, *assertions* in the taste of *Hobbes*, *Spinoza*, *Machiavel*, and the author of the *System of Nature*, and that he looks upon these assertions as true, necessary to mankind, and adapted to deliver enslaved mortals from the yoke of superstition, &c. &c. M. Formey addresses himself to this *Thinker* pretty much in the following manner:—'If you love your fellow-creatures, and have their well-being at heart, how can you so grossly misunderstand their true interests as to imagine that either particular persons or public societies will receive any advantage from the knowledge of these pretended truths? Do you not perceive, on the contrary, that they undermine the foundations of all social comfort and security, break the tenderest and most respectable bonds of union, extinguish the most amiable affections, and thus blast all the permanent advantages, and rational pleasures of human life? What must mankind become, when, delivered from, what *you* call, their servitude, they acknowledge no invisible superior, no moral law, and neither hope nor fear any thing beyond a present life? We have often asked these pretended sages, who sap the foundations of religious principle and moral virtue, who labour to extinguish those delightful hopes that are the consolation and support of humanity under the trials of this its first and infant state, we have often asked them, I say, what they mean? what is their purpose? what advantages and comforts do they offer to mankind, in exchange for the blessings and prospects of which they labour to deprive them? and we have never once heard of a satisfactory answer to these important questions.—Cruel philosopher,—you take away my taper,—and in its place you give me nothing but thick darkness!—my habitation is, indeed, but a lowly hut,—yet why beat it down about my ears, only to expose me to the inclemency of the weather, without any shelter or covering? You represent this life as a scene of misery;—and you take from me, at the same time, the pleasing expectation of a better. You dissolve all domestic obligations, all civil subordination, and when your licentious principles engage me to rebel against the sovereign who protects and defends me, your vaunted liberty * offers me no privilege but that of hiding myself in the woods, and wandering in the deserts.'

* This regards the ideas of J. J. Rousseau.

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From these, and other considerations, equally judicious and conclusive, our Academician shews the sophists and sceptics of our day, that if they love mankind, and wish to promote their well-being, they shew their love and zeal in a strange manner, since it is impossible to make their fellow creature a more pernicious present, even with respect to their happiness in this world, than the instructions of atheism and infidelity.

But what do you mean (says our Academician, to render the dilemma complete) when you tell us that you love mankind; pity their misery; and are desirous of instructing them in matters that concern them essentially? Such language in *your* mouths is the most senseless jargon that can well be imagined. What is man, whom you are so much concerned about in *your* system, and in *your* estimate of human nature? He is a mushroom—the insect of a fleeting moment—who sprung from nothing, and is returning to nothing. The associations of men, their plans and settlements, are similar to what passes on an anthill, and their pleasures, pains, hopes and fears, are no more than modifications of a transitory *dream*, which is called *Life*.—Why then do you trouble their *dream*, with your dejecting sophistry, when you have nothing *real* to give them in its place? Leave them peaceably in the state in which they are, if it be less unsupportable than that which you present to them. When the galley-slave gets into a temporary slumber, in which fancy places him at a delicious repast, is it not an act of cruelty to interrupt his dream, and to awaken him from the pleasing delusion? he will soon enough return to the sight of his galley, and the labours of his oar.—To Beings who are born to die, and whose life is so short and mixed as ours is, no such essential service can be done, as to encourage them in their passage through human life with the hopes of immortality, and to animate them to duty by the prospect of a future state of retribution and reward: and he that opens the abyss of anihilation to mortals in this state of labour and trial, ought rather to be considered as the deadly enemy, than as the gracious benefactor of the human species.—We recommend to our Readers M. de Luc's excellent Discourse on this subject, in the first volume of *Letters Philosophical and Moral, &c.*

M. Formey observes, that the persons, who assume the character of *thinkers*, and consider themselves as capable of investigating truth, form two distinct classes. One class is composed of those who say, *We have discovered new truths, and we mean to publish them.*—The other class is composed of the heads and rulers of the community, who answer, *Ye have only invented errors, and we prohibit their propagation.* The former raise, on this, a great outcry, and say,—*We groan under the yoke of oppression, and, instead of argument, authority and power*



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*are employed.*—Our Author ſteps in between the two parties, and by conciliatory ways and means endeavours to check the ſpirit of *tyranny* and *perſecution* in the one, and of *rebellion* and *inſolence* in the other. What he ſays to the *thinkers* comes, eſſentially, to this: 'Gentlemen, authority and power cannot render a bad argument good, nor can they render a good argument bad: yet what is there in *authority* and *power*, that ſhould hinder *truth* and *juſtice* from being on their ſide? The rulers of the people *have* the privilege, and *may have* the capacity of *thinking*, as well as you;—and *they* are eſpecially intruſted with the peace and happineſs of the community, which is not *your* caſe. It is therefore very ſingular, that, if certain opinions may endanger or promote the well-being of their ſubjects they who are intruſted with that well-being, and clothed with authority to maintain it, ſhould be deemed incompetent judges of ſuch opinions, and that you, who have no ſuch charge and no ſuch authority, ſhould decide and act in ſuch a weighty matter, without any reſtraint. In matters of a civil and temporal kind, that perſon, who maintains himſelf proviſionally in his profeſſions, until a deciſive, peremptory, and concluſive ſentence is pronounced againſt him, is allowed to act juſtly:—tranſport this method of reaſoning to the great conteſt between *religion* and *irreligion*, which is likely to continue always depending, and ſee what will be the concluſion! Why ſhould they, who maintain the cauſe of religion, who are perſuaded of its happy influence on manners and on public felicity, and have eſtabliſhed it as one of the principal ſupports of legiſlation, and as preventing a multitude of evils, to which the influence of human laws cannot extend, why, I ſay, ſhould they permit your invaſions and outrages; and that, when the goodneſs of your cauſe is, to ſpeak in the mildeſt terms, far from being aſcertained? If, oppoſing a religion, which is profeſſedly *founded on argument*, and is only *ſupported* by authority, you aim at the eſtabliſhment of a civil government which renounces the protection of a Supreme Being, and rejects the ſuccours of religion; you have only to withdraw to other regions and other climates, where you may found ſtates, and govern them according to your fancy: but you muſt not think yourſelves authorized to diſturb ſyſtems of government actually eſtabliſhed, by propagating principles which evidently tend to their ſubverſion. You have not, on your ſide, the voice of the people, which, alone, could give you a ſpecious pretext to unhinge the conſtitution under whoſe protection you were born, whoſe advantages you have enjoyed, and to whoſe laws (of conſequence) you are obliged to ſubmit. You ſay, your doctrines are *truths*:—your rulers ſay, they are *errors*:—who ſhall judge? The people, in general, whatever may be their rights, will not judge

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for themſelves, and ſince they will be led, it ſeems much more rational, and more conducive to the public good, that they ſhould be led by their rulers, than by every innovator who uſurps the name of a philoſopher.'

We have here given the ſubſtance of M. FORMEY's reaſoning: thoſe who deſire a more ample illuſtration of his principles, will be ſatisfied by recurring to the original paper, which, it is poſſible, may be publiſhed ſeparately, as hath been the caſe with many of his academical pieces.—We ſhall only tranſcribe the obſervation which concludes the preſent Memoir: it is as follows: 'The grand ſecret of legiſlation, and the baſis of all good government, conſiſts in maintaining with *one hand*, a pure and plain ſyſtem of religion, adapted to form men to the practice of every virtue, and to confirm them in the obſervance of every duty,—and to cruſh, with *the other hand*, ſuperſtition, fanaticiſm, and infidelity, when they attempt to DOGMATISE.'—But, under the pretence of this *cruſhing*, what miſchief has not been done to mankind! What have they not ſuffered from the horrors of perſecution!

V. Memoir. *Concerning the Problem of Molyneux*; the VIth Memoir. By M. MERIAN. We have formerly * ſeen how differently this famous Problem has been ſolved by different perſons, and what reſpectable names are found on the oppoſite ſides of the queſtion. *Molyneux* and *Locke* maintained, that the man born blind, however accuſtomed to handle the *globe* and the *cube*, during his ſtate of blindneſs, would not be capable of pronouncing, by *mere* inſpection, when he recovered his ſight, which of the two objects was the globe, and which the cube. Biſhop *Berkley* came to the ſame concluſion, but he arrived at it by a different road from that in which the two great men already mentioned had proceeded. Our Academician looks upon the principles on which Berkley founded his ſolution, as much more ſolid and philoſophical than thoſe of Locke and Molyneux. If he affirmed, like them, that the man born blind would not be able to diſtinguiſh the globe from the cube by his ſight when he had recovered it, he did it upon this principle, that the ſenſes of *ſight* and *touch* have nothing in common, and that there is no point of reſemblance in the ſenſations they produce. The illuſtration and proof of this theory form the ſubject of the preſent Memoir.

VI. Memoir. *Concerning different bodily Conſtitutions, and their different Effects.* VII. Mem. *Concerning the Influence of natural Cauſes upon the Conſtitution.* By DOM. PERNETY.—There is nothing either new or uncommon in theſe two Memoirs, which contain, nevertheleſs, a judicious compilation of

* See Rev. vol. lviii. p. 530.



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what has been hitherto publiſhed on the ſubject. Hippocrates, the author of the *Philoſophy of Nature*, and the author of a book, entitled, *Of Man and Woman, conſidered phyſically, in the State of Marriage*, are the principal ſources, from whence our Academician has drawn his materials.

VIII. Memoir. *Concerning a Metaphyſical Problem.* By M. CASTILLON. This Problem was propoſed to M. de Caſtillon by one of the moſt celebrated Members of the Academy of Berlin, and it is expreſſed in the following terms: "Either the "number of ideas in the Divine Mind is *finite* or *not*:—if it is "not finite, then there exiſts actually an infinite number of "ideas, which is a contradiction: if it is finite, then there is "an infinity of ideas, or ſources of knowledge, of which the "Deity is not poſſeſſed:—For example; if we calculate the "motions of any given number of bodies, we can always "add to that number, even without end; conſequently "beſides the number of bodies of which the ideas exiſt "in the Divine Mind, there will be, on the ſuppoſition, "an infinity of other ſyſtems which the Deity does not per-"ceive."——We have met with many proofs of M. CASTILLON's profound knowledge in metaphyſics, natural philoſophy, and mathematics; but in his condeſcending to ſolve the flimſy problem now mentioned, we have a ſignal mark of his complaiſance and meekneſs: this paltry problem, however, which ſolves itſelf, has given the candid and learned Academician an opportunity of regaling the lovers of metaphyſical diſcuſſion with ſeveral judicious obſervations relative to the knowledge of the Divine Mind.

## BELLES LETTRES.

I. Memoir. *Conſiderations on Homer.* By M. BITAUBÉ. Theſe Conſiderations will add little or nothing to the ſtock of knowledge which our claſſical Readers muſt have already acquired with reſpect to the Grecian Bard. Much noiſe has been made in the controverſy about *Homer*'s learning, which ſome have exalted beyond meaſure, while others have gone into the oppoſite extreme. M. BITAUBÉ, in our opinion, treats this part of his ſubject with judgment, intelligence, and the erudition that was neceſſary to throw light on the matter. It is certainly in modern times only, that a proper eſtimate has been made of the learning of Homer. From the Platonics, who in their philoſophical ſuperſtition reſpected the fables of antiquity as the receptacles of myſterious Wiſdom, down to Mr. Pope, whoſe excellent judgment did not exempt him from all exaggeration here, the learning of the immortal Bard was too high rated. Modern critics, ſays M. BITAUBÉ, have contributed much to put him in his true place, and have ſhewn, that the art he poſſeſſed the moſt, was that of ſtriking the imagination, and touching the heart. Nevertheleſs, it muſt be acknowledged,

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obſerves

obſerves our Academician, that Homer was one of the moſt learned men of *his age*; which may be true, without ſaying much for his erudition. It is certain that his Iliad and Odyſſey have tranſmitted to us all that we know of the ſtate of the arts, morals, legiſlation, &c. among the Greeks at that early period.

II. Memoir. *Concerning the Patriarch Photius.* By M. WEGUELIN. III. Memoir. *A Diſſertation concerning the Electoral Septemvirate.* By M. de FRANCHEVILLE. This Diſſertation, divided into Three Memoirs, is deſigned to prove, that the inſtitution of the ſeven ancient Electors of the Empire was owing, not to Otho III. as hath been ſuppoſed, but to Otho IV.; who ſettled this buſineſs in the year 1208, at the diet of Frankfort.——Be it ſo.

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## ART. III.

*Nouveaux Memoirs de l'Academie des Sciences et Belles Lettres de Berlin. Année* 1778. 4to. Printed at Berlin.

### HISTORY OF THE ACADEMY.

THIS volume begins with the Eulogy of *Voltaire*; of which we gave an account in a former Review *, with the reſpect that was due to its royal Author, and the freedom which is an inviolable privilege in the republic of letters. The other articles, worthy of notice in the hiſtorical part of this volume, are as follows:—*Obſervation of a total Eclipſe of the Sun, made June 24th*, 1778. By Don ANTONIO d'ULLOA.—*A Deſcription of the* Uranometer, an Inſtrument, newly invented, which produces an Effect equal to that of a quadrant of a radius of ſixty foot. By M. SILBERSCHLAG. The conſtruction of this curious inſtrument would be ſcarcely intelligible, without the plates, which the Author has here ſubjoined to his deſcription of it. To theſe he has added the ſolutions of ſome important problems, to ſhew with what facility and accuracy the moſt difficult aſtronomical operations may be performed by means of this inſtrument.—*Obſervation of a particular Variation of the Barometer.* By M. TOALDO, Profeſſor of Aſtronomy at Padua.—Natural philoſophers are generally agreed, that the action of the moon produces, in our atmoſphere, tides analogous to thoſe of the ocean, but have denied that the effect of ſuch an alteration in the weight of the air, as theſe tides muſt occaſion, can be obſerved in the barometer. Of this number is the celebrated Abbé *Friſi*, as appears by his learned Treatiſes *de Gravitate et de Coſmographia.* The acute Philoſopher who now addreſſes us, having calculated this alteration of the weight of the air, and having found it equivalent to $\frac{1}{108}$ of a line in the barometer when produced by the action of the ſun, and to $\frac{1}{46}$ when produced by that of the moon, concluded that this vari-

* Vid. Rev. Vol. lx. p. 67 and 144.

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ation was too ſmall for obſervation. M. TOALDO has not been diſcouraged by this deciſion of his learned friend; and the important ſeries of barometrical obſervations, and reaſonings founded on them, which is contained in this Memoir, ſhews that the barometer indicates the alteration in queſtion.

*Obſervations on the Bobak of Poland, and a Hiſtory of this Quadrupede, ſent to the Academy.* By M. J. B. DUBOIS, Counſellor to his Poliſh Majeſty. M du BUFFON claſſes this animal (whoſe kind abounds in the Ukraine) with the Marmottes; our Academician, better informed, thinks that it comes nearer to the claſs of rabbits. His deſcription of the anima. is circumſtantial and curious. We ſhall only mention the following particularities: it often happens that three or four of the habitations of the *Bobaks* are comprehended within the ſpace of a ſquare fathom: their holes are deep and perpendicular: each is occupied only by a male and female: but it frequently happens that nine or ten couples fix their dwellings near each other, and form a kind of republic. Sometimes this neighbourhood is a model of union and concord;—this is, however, but rare; for it is much more frequently the centre of diſturbances, civil commotions, and bloody wars (juſt as it is among us): there are remarkable diverſities of character among theſe animals, which deſtroy that natural equality that might be expected among uncivilized beings. Some are active,—ſome negligent,—ſome ambitious;—but thoſe who diſcover lazineſs in the ſeaſon of labour, are loaded with ſevere taſks, and diſtinguiſhed by public marks of ignominy; they are treated like ſlaves: they are laid upon their backs; loads of herbs, plants, and proviſions are placed on their bellies, which they hold faſt with their paws; and thus they are drawn by the tail, to holes, where their burthens are to be unloaded. *(Would it were ſo among us!)* The Bobaks never go out of their holes, either to amuſe themſelves or to ſeek for proviſions, without placing a ſentry on an eminence or hillock, to warn them of the approach of danger. This ſentinel, when he ſees any one coming, raiſes himſelf on his hinder-feet, and whiſtles; on which ſignal all the ſtragglers ſave themſelves in their holes, and remain there till the danger is paſt.

After having given a liſt of the *Printed Works, Manuſcripts, Machines, and Inventions*, that were preſented to the Academy during the courſe of the year 1778; M. FORMEY concludes the hiſtorical part of this volume by a curious Eulogy on M. JOHN HENRY LAMBERT, a Stay-maker's ſon, born at Malhauſen, in the Upper-Aſſatia, 1728; who, notwithſtanding the defects of a poor education, his being bred to his father's trade, his unpleaſing perſon, his rough and ungracious manners, and almoſt every thing inelegant and diſagreeable in his external appearance, roſe to the honourable rank of Academician, and

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was, indeed, one of the moſt able members of the Berlin Academy, in the mathematical line.

EXPERIMENTAL PHILOSOPHY.

I. Memoir. *Experiments made on a Kind of Earth, which remains in the laſt* Lixivium *of common Salt, or on the Baſis of bitter Salt, ſo far as is relative to the Property it has to render other Earths fuſible.* By M. MARGRAFF.

II. Memoir. *Concerning the Dephlogiſtication of phlogiſticated Air.* By M. ACHARD *Firſt Memoir.*—It is well known, that the elementary air (by which is meant the air of the atmoſphere, diſengaged from all the heterogeneous particles that it contains) is capable of uniting itſelf with different ſubſtances, diſſolves, with facility, the phlogiſton, with which it has a great affinity, and from its union with which it becomes what we call phlogiſticated air. The phlogiſton, according to our Academician, having ſuch an affinity with the air, is always more or leſs charged or impregnated with it; and the dephlogiſtication of the air is an important object of the inquiries of the Naturaliſt, as dephlogiſticated air is of all others the moſt proper for reſpiration, and its mixture with the air that has been corrupted by animal breath, or other cauſes, removes the noxious qualities of ſuch air, and reſtores its ſalubrity. On the other hand, the production of dephlogiſticated air, which is directly drawn from bodies, is ſubject to many difficulties, and becomes expenſive by the ſmall portions of it that are attainable. Theſe conſiderations induced M. ACHARD to make a great number of experiments in order to ſeparate the phlogiſton from the air which is charged with it: many proved unſucceſsful; but he obtained his purpoſe at length, by the detonation of nitre, or, in other words, by the detonation of phlogiſticated air tranſmitted through melted nitre, with the nitrous acid. Theſe experiments, which he made ſucceſſively with phlogiſticated, fixed, corrupted, and inflammable air, verified his conjectures; they ſhew, that the affinity of the phlogiſton with the nitrous acid, warmed to a degree which makes the nitre boil, is greater than its affinity with the air, from which it (the nitrous acid) diſengages the phlogiſton: and this circumſtance is every way adapted to furniſh new ideas with reſpect to the compoſition of different kinds of air.

Among ſeveral other principles and facts, that reſult from the experiments and obſervations contained in this Memoir, we ſhall enumerate the following:—all bodies, ſuſceptible of evaporation, by degrees of heat, natural or artificial, combine with and diſſolve in air. When the heat, neceſſary to unite air with certain bodies, ceaſes, the air ſeparates itſelf only from a part of the ſubſtance, which it has diſſolved, and always retains a certain quantity of it, which is ſmall in proportion to the degree of the diminution of the heat. Inflammable air is not decompounded,

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like nitrous air, by the addition of a kind of air, which, not being saturated with the phlogiſton, may ſtill admit a farther portion of it, becauſe the affinity of the phlogiſton with inflammable air, and its acid, ſurpaſſes that of the phlogiſton with elementary air.—Therefore dephlogiſticated air, which receives the phlogiſton with the utmoſt facility, does not diminiſh the volume of inflammable air, and augments its inflammability, inſtead of leſſening it.

In a following Memoir M. ACHARD intends to communicate ſeveral remarks on dephlogiſticated air, with various experiments tending to indicate more clearly its nature, and to render its application uſeful. He propoſes alſo to anſwer ſome objections that may be made to his experiments, and more particularly, one, that at firſt ſight appears plauſible; he means the objection of thoſe who may attribute the change of the air, which he tranſmitted through melted nitre, not to the decompoſition of that air, but to its mixture with the dephlogiſticated air, which eſcapes from the nitre, while it is in fuſion.

III. Memoir. *Concerning the Manner of calming the Agitation of a Part of the Surface of a Fluid, either by the Affuſion of a Fluid ſpecifically lighter, and of ſuch a Nature as not to mix with the agitated Fluid, or by applying to the Surface of this latter Fluid a ſolid Body of leſs ſpecific gravity.* By the ſame. The firſt object that employs M. Achard in this Memoir, is to aſcertain the fact, that oil has the property of calming or diminiſhing the agitation of the ſea. The experiments he made for this purpoſe aſcertain the fact, ſo far as to prove that the *force*, which produces the undulatory motion, continuing the ſame, that motion will be leſs when oil is poured upon the water, than when it is not. But our Academician thinks, that the obſervations and accounts of the mariners, relative to this fact, are chargeable with exaggeration. It appears incredible to him, that ſuch ſmall quantities of oil, as they ſometimes mention, ſhould produce any palpable effect on a ſurface ſo conſiderable, as that part of the ſea which ſurrounds a ſhip: and even ſuppoſing (adds he) that this was poſſible, for a moment, yet it muſt be conſidered, that, as the motion of the ſhip is not exactly ſimilar and correſpondent to that of the water, the oil muſt be quickly carried to a conſiderable diſtance, and conſequently become incapable of producing any continued effect on the water, which is contiguous to the ſhip.—So much for the fact. The cauſe, that operates in its production, is the next object of the experiments and obſervations of our ingenious Academician. Two experiments, circumſtantially related here, have convinced him, that oil does not produce the effect under conſideration by its *fluidity*, but by its *quality*, as a body ſpecifically lighter than water. From hence he concludes, that bodies lighter than water, and of a larger ſurface or extent than that which is formed by the drops



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of oil that are poured into the sea, must produce the same effect in a much higher degree. In applying therefore the result of his observations and experiments to the benefit of navigation, both in the ocean, and on the great rivers, our Author proposes to substitute, in place of oil, barrels full of air, into which the water cannot enter, or rather square tin boxes of eight foot in surface, and one or two in height, filled with air, and impenetrable by water. Ships may be provided, without any great difficulty with some dozens of such boxes fastened to cords, so that they may be let down into the water, when its agitation is such as to excite apprehension. M. ACHARD has tried this method by experiments in *miniature* (if we may use that expression) and with such success, that he ventures to recommend it as adapted to diminish the dangers of navigation,—and it may not perhaps be unworthy of the maritime powers to try the experiment *in full length.*

IV. Memoir. *Containing Experiments on the Weight, Elasticity, and Compressibility of different Sorts of Air, as also concerning the different Degrees of Facility with which Plants germinate respectively in them.* By the same. After celebrating the important discoveries of Dr. *Priestley*, which have enabled chymists and natural philosophers to explain a great number of phenomena unaccounted for before him, M. ACHARD avails himself of these discoveries to make some steps farther in the investigation of nature. The fixed, the inflammable, the nitrous, the phlogisticated, and dephlogisticated, are the five different kinds of air, whose weight, elasticity, and compressibility, are estimated in this Memoir. Our Academician proposes to himself however the following previous question, whose solution he considers as of no small importance; *viz.* Whether the air *is* in bodies *such* as we find it when extracted from them, or whether its properties do not proceed from the union it contracts with other substances to which it is united by the very operation which disengages it from the bodies in which it resided? From the experiments * that M. ACHARD made, in order to resolve this question, it appears to him evident, that fixed air, *alone*, exists in the bodies from whence it is disengaged, *such* as it *is* when we extract it from them, and that its acidity does not proceed from the union it contracts with an acid at the moment it escapes and resumes its elasticity, but from its previous combination with an acid in the very substance from which it was drawn. But this is not the case with air in general, as we shall see presently.

From the experiments (here described) which M. ACHARD made, in order to determine the *weight* of the air, drawn from

* These Experiments are not described in this Memoir.

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different bodies, it appears, 1ſt, That fixed air is, in general, heavier than common air; but that its weight is very different according to the proceſs employed in diſengaging it, and the bodies from whence it is drawn. 2dly, That inflammable air is lighter than common air, if we except that which is drawn from vegetables by fire. 3dly, That inflammable air, diſengaged from the ſame metal by different acids, varies in weight; that which is drawn from zinc by the marine acid having only one half of the weight of that which is drawn from the ſame metal by the phoſphoric acid. 4thly, That the weight of common air is to the weight of dephlogiſticated air, drawn from nitre by heat, as 1 to $\frac{135}{100}$. 5thly, That nitrous air is lighter than common air *. 6thly, That air charged with phlogiſton, either by the bodies that have been burnt in it, or by the reſpiration of animals, weighs leſs than common air. 7thly, That, in general, the air in bodies is not of the ſame quality, as it is when extracted from them, but, in the act of ſeparation is combined either with the volatile parts of theſe bodies, or with the ſubſtances which are employed in extracting it from them. As to the experiments of our Academician on the compreſſibility of different kinds of air, and their dilatability by heat, they yield the following reſults; 1ſt, That, after the compreſſion has ceaſed, the air, of whatever kind it may be, occupies the ſame volume which it occupied before it was compreſſed. 2dly, That the lighter the air is, the leſs is it compreſſible (the compreſſing power remaining the ſame), and the leſs alſo is it ſuſceptible of dilatation by the ſame degree of heat.

Memoir. *Concerning a new Manner of hatching Eggs by means of Electricity.* By M. ACHARD. Thirty-two degrees of heat form, according to M. Reaumur, the temperature neceſſary to the artificial hatching of hen-eggs. After many unſucceſsful attempts to find out the point of electricity which produces effects ſimilar to thoſe of a heat of 32 degrees, M. ACHARD betook himſelf to an expedient, worthy of his ſagacity and genius, and which fully anſwered his purpoſe. By a curious experiment, circumſtantially deſcribed in this Memoir, he found out the degree of electrical force, which, being applied to a fluid, augments its evaporation in the ſame proportion and meaſure as a heat of 32 degrees. Judging that this degree of electrical power might be ſufficient to develope the cicatricula of an egg,

* M. Achard, indeed, acknowledges, that it was not poſſible for him to determine ſo exactly the weight of nitrous air, as that of the other kinds, becauſe the common air, of which a part always remained in the globe (which received the different ſorts of air) acted immediately upon the nitrous air, and decompounded it more or leſs.

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he ſuſpended a pewter-plate with 16 eggs on the conductor of the electrical machine, and kept his apparatus during eight days, and as many nights, in a degree of electricity as near as poſſible to that which correſponds (if the expreſſion may be allowed) with 32 degrees of heat. The ſucceſs of this experiment confirmed the conjectures of M. ACHARD. Opening one of theſe eggs at the end of the firſt 48 hours, he perceived a ſmall beginning of the formation of the embryo, and he diſcerned plainly the progreſs of this formation by opening an egg every day; but an accident that diſconcerted his apparatus prevented his continuing his electrical operations to the birth of the chicken. This ſucceſsful beginning, however, will encourage new trials.

Memoir. *Concerning the* Mandragora, *or* Mandrake. By M. GLEDITSCH.—Philologiſts, naturaliſts, commentators, and wags have contributed to the propagation of the ſilly or indecent fables to which this plant has given occaſion, and which M. Gleditſch has expoſed as they deſerve, in this learned Diſſertation.

Memoir. *Concerning the Colours of Vegetables.* Firſt Part. By M. ACHARD. Philoſophers and chemiſts are not yet agreed about the true cauſe of the colours of vegetables; nor has this matter been treated hitherto with the attention it deſerves. *Hales* has recourſe to ſubtilized aerian principles, which ſeem too thin to be graſped; *Becher*, *Stahl*, and *Henckel* to iron or copper; and *Pott* to the phlogiſton, in order to account for the phenomenon in queſtion. After theſe comes Count *Mouroux* *, who, by a great number of experiments, has undertaken to prove, that flowers contain a *fixed colouring* PRINCIPLE, which exiſts even in the aſhes to which they are reduced, and communicates to the vitrifications in which theſe aſhes are employed, the colour of the reſpective flower, and of all the other parts of the plant. But after him comes M. ACHARD, who repeated all his experiments with the moſt curious attention, and the reſults he obtained from them were quite contrary to thoſe of Count Mouroux. The detail of theſe experiments, as they were made by M. ACHARD, is exceedingly intereſting. This ingenious Academician could never find the leaſt reſemblance or analogy between the colour of the vegetable ſubſtance before its *incineration*, and that of the glaſs into whoſe compoſition its aſhes entered as an ingredient. But if he pulls down an hypotheſis built upon ill-conducted experiments, he means to eſtabliſh another upon more ſolid foundations: in the ſecond Part of this

* His Memoir entitled—*A Phyſico-chemical Examination of the Colours of Flowers, and of ſome other vegetable Subſtances*, is inſerted in the 5th volume of the Miſcellanea Taurinenſia.

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Memoir, as yet unpublished, he designs to shew, that the colours of flowers and vegetables, in general, proceed only from the combination of their constituent parts, and from their degree of fermentation, which, according as it varies, produces, of necessity, a difference in the arrangement of the parts of vegetables:—hence our Author will be led to explain the cause of the changes which the absence or presence of light produces in the colour of vegetables and of other natural bodies.

Memoir. *Concerning the Measure of the Salubrity of the Air, containing also the Description of two new Eudiometers.* By M. ACHARD. It appears from the accurate experiments and the important discoveries of Dr. *Priestley*, that the principal use of the air, in respiration, is its discharging the lungs of the phlogiston; so that when the air is saturated with phlogiston, and consequently cannot charge itself with a larger quantity, it becomes unfit for respiration. The less, therefore, that the air is charged with phlogiston, the fitter will it be for respiration; and proportionably more wholesome; and the eudiometers are designed to ascertain the degree of salubrity that arises from the greater or lesser quantity of phlogiston, with which the air is charged. The eudiometers of *Landriani* and *Magellan* are ingeniously constructed; but the employment of them requires preparations which cannot be made every where; besides, a portable instrument of this kind, which, by an easy operation, can enable us to determine the degree of the phlogistication of the air in any place whatever, is an object of consequence. This circumstance gives a peculiar advantage to the invention of our Academician; for a particular descriptive account of whose eudiometers, which would be scarcely intelligible without a sight of the plates, we must refer the curious to the Memoir itself, and the figures which accompany it.

Memoir. *Concerning the Cause of the* Asphyxia, *and the properest Remedy for that Disorder.* By M. ACHARD. As the respiration of mephitic vapours is the circumstance that produces the *asphyxia*, an examination of the cause that renders these vapours noxious will naturally lead to the true source of this disorder. The observations and experiments, made by this indefatigable Academician, on rabbits, finches, cats, and other animals, prove, 1st,—That it is to the phlogiston with which mephitic vapours are charged that we must attribute their noxious qualities—2dly, That the phlogiston, which exhales from the lungs, and is obstructed in its passage, produces the asphyxia—3dly, That the accumulation of phlogiston in the lungs is the cause of the numbness in the nerves, and of the suspension of respiration during the asphyxia—4thly, That of all the remedies hitherto employed against this disorder, the immission of dephlogisticated

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gifticated air is that which promiſes the moſt ſucceſs, becauſe it attacks the evil in its principle and cauſe.—Our Author's apparatus for tranſmitting this air into the lungs is well contrived.

MATHEMATICS.

Memoir. *Concerning the Determination of the Orbits of Comets after three Obſervations.* By M. DE LA GRANGE. Two Memoirs. This celebrated Academician analiſes the different methods, that have been hitherto propoſed, of reſolving the problem here mentioned. Sir Iſaac Newton was the firſt who attempted it; but the ſolutions which he left behind him were imperfect, and thoſe who ſucceeded him in the ſame undertaking did little more than diverſify and reduce to a greater ſimplicity the methods pointed out by him, without rendering them more exact or commodious for practice. Our Author expoſes the defects of all theſe methods; ſhews, that the problem can only be ſolved by approximation, and points out the manner of ſolving it in this way.

Memoir. *Concerning the Theory of Teleſcopes.* By the ſame. The general canons to which Meſſrs. *Cotes* and *Euler* attempted to reduce the theory of teleſcopes, are here approximated and compared together, by M. LE GRANGE, and are improved by new and intereſting reſearches, which tend to reduce this theory to a greater degree of ſimplicity.

*Hiſtorical and Aſtronomical Inquiries concerning the Polar Star, and the Conſtellations that are the neareſt to the Poles.* By M. JOHN BERNOUILLI. Three Memoirs.

*Inquiries concerning the Method of finding directly the Equation of Time.* By M. SCHULZE.

SPECULATIVE PHILOSOPHY.

*Inquiries concerning the Unities of Nature.* By M. BEGUELIN. Firſt Memoir. We have already ſeen where all the reſearches of this kind terminate, or rather we have ſeen that they *do not terminate at all*—for, inſtead of coming at the real elements of bodies, they only arrive at the atoms of *Leucippus*, which come ſhort of the mark, or the ideal monades of *Leibnitz*, which go beyond it, and like the arrow in the Æneid, vaniſh into air. Preſenting to us theſe old ſyſtems, with new names, and ſome new modifications, they make us think, that we are getting on towards the principles of things; whereas we remain ſtill pretty much in the ſame place. There is no guide whoſe penetration and metaphyſical talents promiſe fairer to bring us ſome ſteps nearer to the fountain-head than thoſe of M. BEGUELIN: and certainly there is an uncommon degree of acuteneſs in the Memoir now before us.

By the *Unities of Nature*, Mr. B. underſtands neither abſtract unities, nor the phyſical, individual beings, which are the objects of our ſenſes, but all thoſe primitive beings, whoſe *organi-*



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*zation* is indeſtructible, though ſuſceptible of different modifications, by its own powers, and thoſe of other organized beings. In a word, every unity of nature is a *machine*, immediately created by the Deity, according to our Academician; and thus we think that he has poſted himſelf between the *Monadiſts* and the *Atomiſts*. How long he will maintain this poſt, we cannot tell;—we do not mean either to interrupt him in the poſſeſſion of it, or to ſhare it with him. But there is ſomething ſo maſterly and ingenious in his manner of fortifying and defending it, that what he has ſaid may be read with profit, though we neither adopt nor reject his hypotheſis. It is certain, that theſe *organized unities* cannot be objects of obſervation. It cannot, however, be ſaid, on the other hand, that their exiſtence is *impoſſible*; and this is the only conceſſion which our Author requires at his ſetting out in this dark and intricate diſcuſſion. Indeed, analogy gives him a full right to this conceſſion, at leaſt; ſince, as he obſerves, all individual beings are organized even in their ſmalleſt particles, as far as the eye, aided by microſcopes, can carry its inſpection. It is probable, ſays he, that this organization goes much farther than we can ſee; and that, at length, the decompoſition of ſecondary machines muſt be reſolved into primitive ones, whoſe organization is the immediate work of the Creator, and which are, conſequently, *true elements*, the real unities of nature, beyond which analyſis cannot go.

This hypotheſis furniſhes Mr. B. with ſolutions of ſome of the moſt difficult queſtions that have hitherto divided the metaphyſicians. Eleven of the ſeare amply diſcuſſed in this firſt Memoir. They are as follows: 1. *Is matter infinitely diviſible, and in reality infinitely divided?*—2. *Are organical beings infinitely ſubdiviſible and infinitely ſubdivided?* The Reader may judge of Mr. B.'s manner of anſwering theſe queſtions by the following judicious obſervation: Infinity, whether of number or ſpace, is a conception merely geometrical; it is an imaginary notion; and if we conſider it otherwiſe than as the expreſſion of a term or limit to which our narrow underſtanding cannot reach, it is a palpable contradiction, ſince it ſuppoſes and annihilates limits at the ſame time. This ſhews, that *infinite* has no ſort of relation to created ſubſtances, which are eſſentially *finite*. An important truth!—3. *Does not each unity of nature comprehend an* infinity *of different parts?* No—for very ſatisfactory reaſons alleged in the anſwer to the preceding queſtion.—4. *Is not each part of an organiſed primitive being, itſelf an organiſed being, ſtill more ſimple, and ſo on, without end?* No—for then the organiſed primitive being would be no longer *primitive*; or, in other words, it would *not be* what *it is*. This queſtion can only be reſolved by baniſhing from real and finite beings the here improper and contradictory idea of *infinity*.—5. *Are not all the parts of primi-*

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*tive unities composed originally of parts perfectly similar and homogeneous?* The discussion of this question (says our Author) is of no moment; it is enough to know, that each part has its peculiar nature, its distinctive properties, its aptitude to the uses it is designed to serve.—6. *Are the last* or smallest *parts conceivable of the primitive unity material or not?* If (says Mr. B.) you understand by *matter*, a homogeneous mass, which is only extended and impenetrable, without *any other property or quality* whatever, then, neither the primitive unities, nor their parts, are *material*. These *unities* have, indeed, *extension*, because their parts are distinct; and *impenetrability*, because two or more of these parts cannot occupy the same place; but as they come from the hand of the Creator, *organised*, endowed with an active power, and possessed of all the qualities that are requisite to produce the successive effects which result from their nature, the idea of mere matter, as above defined, is not applicable to them. The *entire machine*, conceived in the Divine Mind, must have received at once its existence by a single act, and thus its nature spurns analytical investigation. The *primitive unity* does not resemble Pygmalion's statue, whose composition was effectuated by repeated strokes of the chissel on a rude and shapeless mass of marble; it rather resembles the form of Minerva, who issued forth, instantaneously, with all her armour, from the brain of Jupiter. If this be true with respect to the primitive unities, it is equally applicable to all their parts.——7. *Are the last or smallest parts of the unities of nature without size, extension, or figure?* They are the *elements* of size, extension, and figure; as, in arithmetic, unity is not number, but the element of all numbers whatever. See the Memoir.—— 8. *Might not the Deity have created the simple, elementary parts of the unities, and deduced from them these primitive unities by some general laws of nature?* What the Deity could or could not do, our Author thinks it rash in us to determine; he, however, modestly puts a negative upon the question, and gives his reasons, for which we refer to the Memoir, as (contrary to what usually happens) we are somewhat in haste.—9. *To have recourse to the* IMMEDIATE CREATION *of the unities of nature, is not this cutting the knot, instead of loosing it?* No—for in all investigations of a cosmological nature we must come, at last, to immediate creation.—10. *Does not the analysis of compound beings lead us more naturally to the* monades *of Leibnitz, or the* simple elements *of Wolf, than to the primitive unities or automata of nature?* No—and, hypothesis for hypothesis, we think that of our Academician preferable to those of the two great German birds of Minerva; since on his hypothesis the corporeal universe has a *true* and *real* existence, conformable to the reports of our senses and feelings, and is not a mere ideal phenomenon, as it must be in the systems of Leib-



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nitz and Wolf.—11. *Are the unities of nature susceptible of perceptions?* Our Author needs not be more embarrassed by this question, than his neighbours in philosophy. On the supposition of *two distinct substances* his hypothesis is subject to as little difficulty as that of the doctors, who maintain an immediate and physical influence of mind upon body, and of body upon mind,—and on the supposition of *one* substance only, he recurs to the *fiat* of the Creator; and Dr. *Priestley* (if his material cohesion of—*we know not what*—holds yet tight) will help him out of the mud, or enable him to sit in it respectably. However this may be, M. BEGUELIN's discussions of this last question are acute and ingenious in a very eminent degree: they are worthy of the high reputation he deservedly bears, as one of the first adepts of the present age both in speculative and natural philosophy.

*Inquiries concerning the ancient judiciary proceedings against Sorcerers and Witches.* By M. FORMEY. This shews, from good documents, that the sorcerers were rich, and that the judges were covetous rogues, who neither believed in witchcraft nor magic, but panted after confiscations.

Memoir. *Concerning certain Maxims that ought always to be kept in view in philosophical investigations.* By M. COCHIUS. Solid and judicious.

Memoir *concerning Defects.* By DOM. PERNETY. What he says is true and trite.

BELLES-LETTRES.

Memoir *concerning the influence of the sciences on Poetry*, Fourth Memoir—By M. MERIAN. This Memoir, which contains only 150 pages, takes up Latin poetry in its cradle, and follows it step, by step in five sections, until, after a long state of sickness and decrepitude, it expired in the arms of Sedulius, under the reign of Constantine.

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ART. IV.

MEMOIRES *de l'Academie Imperiale et Royale des Sciences et Belles-Lettres de Bruxelles:* i. e. MEMOIRS of the Imperial and Royal Academy of Sciences and Belles-Lettres of Brussels. Vol. II.* 1780, 4to, pp. 671. (price 14 s. sterling.)

THIS valuable collection is carried on with regularity, capacity, and spirit, and deserves, in an eminent degree, the attention and applause of the republic of letters. The present volume, in pursuance of the plan already observed in the former, is divided into two unequal parts: the first is taken up with the *journal of the sittings* of the academy, which contains an account

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* For our account of vol. I. see App. to Review, vol. lix. p. 510.

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of the pieces preſented, and of the ſubjects of their deliberations; and the ſecond contains the *Memoirs*.

JOURNAL OF THE ACADEMY.

EXTRACT *of a Memoir concerning the Gloſſopetræ and Bufonitæ*, by the Abbe WITRY, Canon of Tournay; deſigned to prove, againſt the aſſertions of the celebrated Mr. *Henckel*, that theſe productions derive their origin from different marine bodies.

EXTRACT of a *Memoir concerning an œconomical Stove, better adapted to warm Apartments, than thoſe hitherto invented*; by the ſame. As chimneys certainly warm a chamber unequally, and are a kind of ventilators, adapted more to renew the air, than to diffuſe warmth in an apartment, this memoir is an object worthy of attention.

EXTRACT of a learned *Memoir of M. Van Wyn, penſionary of the Brille* (now of Gouda), deſigned to remove the confuſion which the reſemblance of certain names has produced in the Flemiſh hiſtory.

ANALYSIS of the *Memoir of Mr. Needham, concerning the contagious Diſorder that reigns* (and has reigned ſo long in the Netherlands, more eſpecially in the United Provinces) *among the horned cattle*. Having divided the diſorders incident to organized bodies into two claſſes, the *firſt* comprehending thoſe that are inflammatory in conſequence of a ſuperabundance of vital powers, and the *ſecond*, thoſe that, through a defect of vigour, are of a putrid or gangrenous nature, our academician places the diſeaſe among the horned cattle in the latter, and therefore conſiders antiſeptics, as the true preſervatives againſt this fatal malady. As, however, the expences attending the Peruvian bark, nitre, brandy, *aſſa fœtida*, camphor, &c. are conſiderable, and burdenſome to the peaſant, he recommends marine or rock-ſalt as a cheap and effectual preſervative; and he ſhews, by a variety of arguments and obſervations, its ſalutary effects.

EXTRACT of a *Memoir, containing a General Theory of round Flints, together with Conſiderations on the ſtrata of theſe Flints, that are found in the Country about Louvain*. By M. DE LAUNAY.

*Remarks on the learned Preface to the Iriſh Vocabulary, printed at Paris in* 1768, by the Count DE FRAULA,—who ſhews that the *Iriſh* and the *Belgi* have the ſame origin, and deſcend from the ancient Scythians.

OBSERVATIONS *on the Belemnites, by M.* De MARCI.

*A* MEMOIR *concerning ſome MSS. of the Public Library of the Abbey of St. Vincent at Beſançon*. By Dom. BERTHOLD. The object of this memoir is a collection of 80 volumes *in folio*, which are comprehended under the general title of—*Manuſcripts of Granvelle*. They contain the moſt intereſting events that diſtinguiſhed the reigns of *Charles* V. and *Philip* II. during the miniſtry of Nicholas Perrenot, and Anthony his ſon, known



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under the title of Cardinal Granvelle. Though there are some interruptions in this important series of historical materials, those that have escaped the ruins of time are curious and instructive: such are, the original letters of Charles V. Ferdinand, Maximilian II. Philip II. Mary Queen of Hungary, Eleonora Queen of France, Mary Stuart, the two Margarets of Austria, and other illustrious personages. These letters, written at a period when no suspicion of their future publication could influence or restrain the writers, lay open springs of action, reasons of state, motives and views, which serve as authentic guides in judging of events, and expose to *observation* characters, which historians have only delineated by *conjecture*.

MEMOIR *of Dom. Berthod* containing *the Voyage of Claude Belin to Brussels, drawn from the 25th and 26th Volumes of the MSS. of Granvelle.* It is well known that the Duke of Alva began his odious administration by the arrest and trial of the Counts of Egmont and Horn. Claude Belin, advocate-fiscal in one of the districts of Burgundy, was sent for to Brussels, to perform the functions of this office in the trial of the two counts. The substance of the memoir before us is drawn from letters, written on this occasion to Cardinal Granvelle, particularly by Belin, who seems to have been an honest man. In these letters we have a curious account of the unworthy proceedings of the council, that sat in judgment on these illustrious victims of superstitious tyranny, of the cabals of the Spaniards to remove all the Fremish nobles from the council of state, and of the unsupportable arrogance of Vargas and Del-Rio, who owed their ascendant to their servile submission to Alva. But the object we have particularly in view here, is a letter which Cardinal Granvelle wrote from Rome to Belin, in answer to his complaints of the proceedings of the council and its sanguinary chief.——This letter paints Granvelle's character in a much more lively manner than any historical pencil has done, and the antiquated French stile in which it is composed, is a vehicle to the matter it contains, which (we know not why) strikes us most agreeably We shall extract some passages from this letter, which, though they may lose a great part of their zest in our translation, will nevertheless shew the character of the man. "Good Mr. Advocate (says *Granvelle* to *Belin*) I received your "letters on *St. Andrew's* day, and, oh my faith, they put me in "a great pother, seeing, by the same, what is doing, and that "you have begun to stand forth against those who are placed in "the management of affairs; nay, even against the Spaniards, "who have the Duke's good graces—whether they deserve "them or not—of which, in my thinking, you ought not to "come forth as a judge.——You have had rubs, it is true, but "methinks you have already forgot what you wrote me lately, "that

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" that you remembered to have heard me ſay, in my ſaloon at " Beſançon, *to wit*, that there are things of which we muſt not " keep up a reſentment or after-taſte; ſuch, for example, as " *invectives* and *pills*, which we ought to ſwallow without chew- " ing, that we may not perceive their bitterneſs; and in like " manner at court."———Again—" If by being too touchy, " and by refuſing to ſuffer and to yield gently to the humours " of your ſuperiors, you render yourſelf odious, and ſpoil your " affairs, it is not my fault, and I will ſay with the Prophet, " *Quod in me fuit præſtiti tibi.*——For God's ſake do both in " *matter* and *manner*, *what* they (ALVA and VARGAS) will, " and *how* they will: they can give you no place, that will not " prove better than that which you hold in Burgundy, and if " they deſire to have you among the *fiſcals*, take care to ſerve to " the Duke's mind.—He that aſpires after preferment muſt " learn to ſuffer, eſpecially at his ſetting out, and muſt not be " daſtardly and fearful. If you had been in my place in Flan- " ders, when, two years long, I was told every day that I " ſhould be ſtabbed, you would have died of the affright; and " even here, where I am at preſent, it behoves me to be upon " my guard. The man who hopes to riſe, muſt venture his " ſkin; and I wonder not a little at your apprehenſions at the " writings that will be compoſed in Germany againſt the pro- " ceedings (*with reſpect to Egmont and Horne*) —Only think of " the writings that were thrown out againſt me in Flanders: I " made a wide throat, and let them go down ſweet as milk:— " the ſtrokes of pen upon paper are not thruſts of a dagger."— The whole letter is in this ſtyle and manner, and ſhows the man.

Other Memoirs are mentioned in this JOURNAL, but as they are either printed entire in this preſent volume, or reſerved for ſucceeding volumes, we ſhall take notice of them in their proper place, in our account of the memoirs,—to which we now proceed.

## MEMOIRS.

Memoir. *Concerning elementary Fire, conſidered in general as exiſting throughout all Nature, together with conjectures relating to its different Modifications, its Laws of Action, its End, and its univerſal Utility.* By the Abbe MANN. We are working hard, in this period of philoſophy, to get at the ſecret of Nature, with reſpect to the origin, eſſence and properties of the ſubſtance, which, whatever it is, ſpreads *light* and *heat* throughout our globe, and ſeems to be the great ſpring and agent in the material world. *Experiments and obſervations* are aſſiduouſly employed in this important line of ſpeculation; and it cannot be ſaid that they have been wholly deſtitute of ſucceſs. *Conjectures* alſo may be allowed a place, ſince, when they are not contradicted by the



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other two inſtruments of inveſtigation, they may have their uſes, and lead us through bye-roads into the path of truth. The very learned Author of this memoir is a firſt-rate conjecturer, and it muſt be confeſſed, that his conjectures carry evident marks of ſagacity and genius. His memoir is compoſed of three ſections. In the firſt, he treats of *light*, *heat*, and the *electrical fluid*, conſidered in general as different modifications of one and the ſame principle, which he calls ELEMENTARY FIRE. This fire, according to him, is a diſtinct ſubſtance, a ſeparate and primitive element; it is an aſſemblage of the molecules of *a* matter that is evidently homogeneous, inalterable, *incoercible* *, always in action and motion, or tending thereto, eſſentially fluid, and the principal cauſe of all fluidity in Nature, and of all heat and burning in bodies.——This account of fire contains nothing new: it is the revived opinion of Homberg, Boerhave and S' Graveſande, ſet out with new improvements, and may, for ought we know, be right. *Light*, according to our author, is probably a modification of this *elementary fire*, which it can only produce, when active and diſengaged, to a certain degree, from thoſe heterogeneous bodies with which it is very often combined; whereas, in order to produce *combuſtion* or ſenſible *heat*, only a high degree of denſity is required, which is always proportionable to the degree of the combuſtion. Hence he accounts for the exiſtence of *light* without *heat*, and for the different degrees of the ſun's heat, though light and heat be the effects of one and the ſame principle. Our academician conſiders farther, the *elementary fire* in the different degrees of what he calls its *unitive affinity* to different ſubſtances, and the effects reſulting from thence upon its action, as alſo in the different *manner* in which it exiſts in bodies, as lodging in their pores, or combined with them as conſtituent parts of their ſubſtances. He thinks, that by conſidering *light* as the motion of fire in a right line, and *heat* as the agitation of the ſame fluid (fire) moving in all directions, this theory will explain, in a ſatisfactory manner, the ſeveral phenomena of *light* and *heat*, with all their modifications, that are obſervable on our globe.——This theory is old, and may be true.

*Electricity* is the third modification of the *elementary fire*. It partakes, according to our Author, of the nature of light, common fire, and phlogiſton, and holds a middle rank between *light* and *heat*, being more combined and mixed with heterogeneous ſubſtances than the former (which comes neareſt to the nature of its principle), and leſs than the latter.

The reſult of this FIRST SECTION is, that the infinitely ſubtile and active *fluid*, which adminiſters *light* and *heat*, and which

* By *incoercible*, we ſuppoſe our Abbé means untractable,

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acts upon, and perhaps always electrifies, more or leſs, univerſal Nature, is one diſtinct element, to which a diverſity of modifications gives different properties and effects, that its principal and viſible ſource, *with reſpect to us*, is the SUN, which, turning upon its axis, performs the functions of an electrical globe, and ſends forth ſtreams and torrents of that elementary fire, that is the great, active and vital ſpring of life and motion.——This is an ingenious improvement of Boerhave's theory.

In the 2d SECTION, which is ſtill more curious, the learned Abbé conſiders the elementary fire, *in the great phenomena of Nature, which it produces, in its modification, as an electrical fluid.* He begins by pointing out its operations and effects on *terreſtrial bodies*, and ſhewing the part which the electrical fluid acts in animal ſenſation, in the vegetation, mechaniſm and reproduction or renovation of animal and vegetable ſubſtances, in the formation and developement of meteors, and in many other terreſtrial phenomena, that come perpetually under our obſervation. His compariſon between this fluid, and that which anatomiſts call the *animal ſpirits*, from whoſe action our ſenſations and motions ariſe, is certainly ingenious, and the analogy between the *animal* and the *electrical* fluids appears to him ſo entire and perfect, that he attributes them, without difficulty, to the ſame principle. Here alſo, he finds the point of communication and union between the ſoul and body, which, notwithſtanding the ſimplicity of the one, and the compound nature of the other, muſt have ſome *mean* of communication; becauſe of this communication, and of their *real* and reciprocal action in each other, we have an intuitive, irreſiſtible and continual *conſciouſneſs*, which is the higheſt kind of evidence. The learned Academician has treated at great length, the important and curious ſubject of this ſection in a large work, bearing this title, THE METAPHYSICAL PRINCIPLES OF BEINGS *(principes metaphyſiqués des êtres)*, and which he propoſes to publiſh ſome time hence. This conſiderable work will naturally excite an impatient curioſity. With reſpect, however, to the analogy between the electrical and animal fluids, we think it is preſented in a very ingenious and plauſible manner, from various points of compariſon, in the Memoir now before us.

In SECTION III. the elementary fire is conſidered, by our Author, in *its operation in the higher regions, and in the celeſtial phenomena.* Here, in proportion as the Abbè aſcends, he gets into the region of conjectures; but as he proceeds with equal circumſpection and courage in this vaſt region, we have followed him with great pleaſure, and found him an entertaining and inſtructive guide. The *aurora borealis* is the firſt phenomenon conſidered in this ſection. Our Author ſhews, that the accounts given of the cauſes of this phenomenon by *Mairan, Hell,*

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and other writers of note, are unſatisfactory, and that they contradict the moſt palpable facts, and the moſt accurate obſervations. He proves, by the moſt concluſive arguments, that it is produced neither by the zodiacal light, nor by fermenting exhalations that take fire in the atmoſphere, nor from the refraction or reflexion of the rays of the ſun or moon falling upon the ſnow or the icy clouds of the north. He brings many ingenious arguments, and offers a multitude of obſervations, to prove that this meteor, in its appearances in the Polar regions, both northern and ſouthern, is nothing more than an *emiſſion of the electrical fluid, which diſengages itſelf from the earth, and aſcends in the atmoſphere (in thoſe parts of the earth that are oppoſite to the ſun) in a rectilinear direction*; and he alſo endeavours to prove, that this *electrical emiſſion is cauſed by a ſuperabundance of heat received by theſe oppoſite parts*, which, according to the known laws of electricity, give them the quality of *conductors*.

*Comets*, and their *tails*, come next into conſideration. The tails of theſe great and luminous bodies having a manifeſt analogy to the aurora borealis, the learned Academician cloſely follows this analogy in all its reſpects; and ſhews, by unanſwerable arguments, that it is complete and perfect. From hence he concludes, that the aurora borealis and the tail of the comet proceed from the ſame principle, and are formed of the ſame matter; that they are emanations of the electrical fluid from their reſpective bodies, and that this fluid often becomes a phlogiſton by the heterogeneous mixtures, which it carries along with it in this emanation, which accounts for the different colours and other circumſtances obſervable in theſe meteors. As *electrics* (ſays he), when ſufficiently heated, become *conductors* of the electrical fluid, and yield emanations of it in proportion to the quantity they naturally contain, this is preciſely the caſe with the earth and the comets in their perihelia. The approach of the comets to the ſun, and the ſuperabundant degree of heat, which they receive from this approach, diſpoſe them to ſend forth a proportionable part of their electrical fluid, whoſe emiſſion produces all the phenomena we obſerve in the tails of comets, the *auroræ boreales*, and ſeveral electrical experiments. Theſe phenomena, therefore, have the ſame cauſe and one common principle. In the receſs of the comet and its increaſing diſtance from the ſun, this viſible emiſſion of electrical matter diminiſhes gradually, and at laſt totally diſappears, and inſtead of being an electrical conductor, which it was in its perihelion, it attracts the fluid, is charged with it anew, and thus becomes electric, until its approach to the ſun, and the heat it acquires thereby, change it again into a *conductor*.

As we cannot follow our learned Academician through all the details into which he enters in the diſcuſſion of this curious part

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of his ſubject, we ſhall only obſerve, that, from the prodigious activity of the electrical fluid, its tendency to eſcape from the bodies which contain it, and to diffuſe itſelf in the vaſt planetary regions, which come the neareſt to void ſpace, he draws ſome conjectures relative to the uſes and the end which comets may ſerve in the planetary ſyſtem. His conjectures amount to this: that comets are real electrical bodies, deſigned to collect the electrical fluid, which has eſcaped from the planets;—that theſe comets, heated by their approximation to the ſun, communicate this fluid anew to the planets, and thus the perpetual circulation of this active fluid, ſo neceſſary to the great *whole*, is maintained and renewed inceſſantly;—and that the operations of Nature in the planetary ſyſtem, are carried on in a manner analagous to what we conſtantly obſerve and experience in the perpetual circulations of our atmoſphere, where winds, vapours, and exhalations riſe and float, then return to us in rain, ſnow, or fulminating exploſions, and again are exhaled and raiſed anew. *Every thing* (ſays our Author, and we are perſuaded that he ſays the truth) *is analogous and harmonical in univerſal Nature.*

*An* ANALYTICAL ESSAY *on the mechaniſm of Vaults.* By the CHEVALIER DE NIEUPORT, commander of the order of Malta, &c. This elaborate piece, which contains 89 pages, requires the inſpection of the plates.

*A* MEMOIR *concerning the curves, deſcribed by a Body approaching to, or receding from, (in a given ratio) a Point which proceeds in a right line.* By the ſame.

Memoir *concerning the method of finding a Factor, which will render a differential Equation complete, when this Factor muſt be the product of Two Functions, each of which contains only One variable Quantity* By the ſame.

Memoir *concerning the Natural Hiſtory of the North-Sea* *, *and the fiſheries carried on in it.* By the Abbé MANN. In the firſt ſection of this ample Memoir, the laborious and learned Academician conſiders the limits of the North-ſea, its form, its ancient and modern denominations, its ſituation with reſpect to other ſeas, and to the countries adjacent; its ſtorms, their duration, velocity, force, and the natural cauſes of their direction; its climate, icy accumulations, depth, &c.

In the ſecond ſection he treats of the tides and currents of the North-ſea. Here, after conſidering the laws of motion, that regulate the direction of fluids, he treats of the direction of

* By the North-ſea, our Academician underſtands that part of the ocean which is comprehended between the eaſtern coaſts of Great-Britain, from Dover to the iſlands of Shetland on the one ſide, and the oppoſite or weſtern coaſts of Norway, Denmark, and the Netherlands as far as Calais, on the other.

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the tides in general, and of thoſe, more particularly, which come from the northern ocean * into the North-ſea, and by their direction from north-eaſt to ſouth-weſt, enter partly into that ſea, and partly into the Atlantic, by the north of Scotland and Ireland. This direction our Author deduces from the following principle, that the tides of the ocean, in conſequence of the gravitation of its waters towards the moon, take naturally their courſe from north-eaſt to ſouth-weſt in thoſe parts of the ocean that are to the north of that planet, and from ſouth-eaſt to north-weſt in thoſe that are to the ſouth. The application of this principle to the courſe of the tides, and the irregularity and different directions of the coaſts from whence the tides are reflected *(according to the law of equality between the angles of incidence and reflection)* account for the formation of currents, ſandbanks, &c. and open a field of diſcuſſion in which the learned Abbe expatiates, and in which we are ſorry that we cannot follow him. We are perſuaded that geographers and navigators will read with ſingular pleaſure his principles, combinations, and concluſions, which ſeem to be the reſult of long obſervation and ſtudy. His theories are confirmed by the Marine charts and Atlaſſes, both Dutch and Engliſh, which he appretiates with judgment in this ſection.

The third ſection relates to the *ſand-banks* and *ſhoals* of the North-ſea, and the local changes *that have been produced in it, by ſtorms and other natural cauſes*. The objects of diſcuſſion in this ſection are, the formation of ſand-banks in the interior of the North-ſea, and the reaſons why they do not gradually increaſe in ſize—the formation of banks near the coaſts—the effects and re-action of the banks already formed upon the tides and currents—the changes which the ſand-banks and the bottom of the North-ſea undergo—the ſand-banks in other ſeas, which differ in kind from thoſe of the North-ſea, and are owing to different cauſes.

The *natural Productions of the North-Sea, its fiſheries, and the methods of improving them*, are the ſubjects of the fourth ſection; which commences with a general account of the vegetable and animal productions of the North-ſea, and of the authors who have deſcribed them. This is followed by ample liſts of its fiſh, ſhell-fiſh, aquatic birds, and plants. Our Author's account of the herrings, their different kinds, and their voyages, his particular remarks on the various ſorts of fiſh contained in this ſea, and immenſe gain which might be made by putting the fiſheries on a proper footing, are curious and intereſting.

* That is, from that part of the ocean which lies between the Arctic pole and the coaſts of Siberia, Nova Zembla, Lapland, and Norway.



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But

But nothing is more worthy of attention than his inquiry into the cauſes of the diminution of the number of fiſh in the North-ſea, and more eſpecially on the Dutch and Flemiſh coaſts, during theſe laſt 25 years; a fact which is aſcertained by the unanimous accounts of thoſe employed in the fiſheries. He attributes this diminution to three cauſes, of which the two firſt are phyſical: the firſt is the ſea's having loſt a part of its fertility, and of the aliment which is neceſſary for fiſh. As in certain lands, the force of vegetation and the nutritive juices ſeem to fail and decline at certain intervals, the ſea alſo may loſe a part of that fertility which is peculiar to its bottom; and what ſeems to prove, ſays our Academician, that this is really the caſe, is the ſmall quantity of marine plants and productions, that is at preſent caſt by the ſea on the Flemiſh coaſts, in compariſon with what there was about 18 years ago, and this quantity, as the Abbé MANN affirms from ocular obſervation, diminiſhes from year to year. Now, it is well known, that theſe marine plants and productions are the habitations of different kinds of inſects and worms, which nouriſh the ſmall fiſh; as alſo that theſe latter contribute to the nouriſhment and ſubſiſtence of the larger kinds, and that thus when any claſs of the finny tribe decays for want of food or ſhelter, the reſt muſt be affected by this decay: not to mention, that the immenſe quantity of ſhrimps and other ſmall fiſh that are taken and conſumed on the coaſts of Flanders, may alſo contribute to the diminution in queſtion.——A ſecond cauſe of the diminution of the number of fiſh on the coaſts of the Netherlands, is alledged modeſtly by our Author, not as aſcertained, but as a matter of probable conjecture; it is *the earthquake*, that deſtroyed a great part of the city of Liſbon in 1755. This was felt all along the Flemiſh coaſt, where the agitation of the waters was ſo great as to drive the ſhips from their moorings. The line of direction that the ſhock of this earthquake followed in the North-ſea, was the coaſt already mentioned; and it is natural to ſuppoſe (ſays our Abbé) that this ſhock may have been attended with ſulphureous or bituminous eruptions, which may have left in the bottom of the ſea ſome pernicious or diſagreeable quality, adapted to ſpoil or diminiſh the nouriſhment of the fiſh. But a more palpable circumſtance that not only may, but *muſt* have contributed to the event complained of, is the manner of fiſhing that has been practiſed, theſe 2. years paſt, on the Flemiſh coaſts, in oppoſition to the numerous edicts of the ſovereign. This manner our Academician deſcribes in all its kinds, ſhews its pernicious conſequences, and points out the meaſures that he thinks proper to prevent the growing evil.

This curious Memoir is the fifth that has been compoſed by the Abbé MANN, on the Natural Hiſtory of the Netherlands, and

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and of the sea that washes their coasts. The first, which comprehends a general view of the natural state ancient and modern of these countries, was published in the first volume of the Academy. The second treats of the soil and climate of the country, the genius and manners of its inhabitants; the third of the methods of improving its population and fertility; the fourth contains an ample discussion of every thing relative to the force and motion of the waters in its rivers, canals, and sluices, from whence our Author deduces the means of preventing inundations, and modifying at pleasure the course of the waters, by which alone the defects of the soil and climate can be remedied. These three intermediate Memoirs are as yet unpublished.

To this fifth Memoir are subjoined an *hydrographical Chart of the North sea.*——*A Table of Comparison between the tides on the coast of Flanders, and divers fixed Points in the adjacent Country, and a Table of the times of High-water in different places of the North-west seas of Europe, for all the days of the Moon.*

Memoir. *Concerning the Effects and Phenomena produced by pouring different sorts of Oil both on calm and agitated Water.* By the Abbé MANN. The *first* part of this Memoir contains an historical account of the knowledge that has hitherto been communicated to the Public on this subject, from Pliny down to our times. This account is comprised in a few pages. The *second* and *third* parts contain an enumeration of the experiments that have been made to ascertain the effects and the phenomena produced by oils in still or stagnant waters, as also on the rivers and in the sea, together with physical explications of these effects. The consequences deduced from these experiments, and the benefit that may be expected from throwing oil on the waves of the sea, are pointed out in the fourth and last part. The result of these experiments is, that the different effects produced upon water at rest or in motion by different oils, whether animal, vegetable or mineral, do not arise from their different specific gravities, nor their qualities as sweet, bitter, &c. but *almost* entirely from their different degrees of *unctuosity*. Our Academician attributes the general efficacy of all oil in calming water, to a very different cause from that adopted by Monsieur ACHARD, of whose Memoir on this subject mention is made in this *Appendix*, in our account of the *Berlin Memoirs*. He supposes that the oil, as far as it expands itself upon the waves, intercepts, by its unctuosity, the affinity between the *wind* and the *water*, and thus makes the former lose its hold upon the latter. In this case the wind, instead of raising the water, and swelling the wave, glides over its surface, and thus compresses and flattens it.

OBSERVATIONS *on the Natural History of the Ant, in which the mistakes of certain celebrated Authors are occasionally pointed out.* By

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By Mr. NEEDHAM. We remember to have heard of a great adept in natural hiſtory, who became a deiſt, by reading ſuperficially Solomon's account of the ANT *, and the erroneous manner in which this account is repreſented by the commentators, who have added, out of their own fancy, that the ant provides her meat *for the winter ſeaſon* by her prudent labours in the ſummer and harveſt. Had Solomon ſaid ſo, and drawn from a commonly received opinion, an occaſion to recommend foreſight and induſtry, we cannot ſee how this ſhould affect the credit of ſcripture. But Solomon ſays no ſuch thing: he only mentions (obſerves Mr. NEEDHAM) the proviſion which theſe admirable inſects accumulate for their young, for themſelves againſt days of ſtorm and rain, and for the ſick and lame of the community: he makes no mention of the winter, in which, it is now well known, that theſe inſects lie benumbed in a ſtate of ſleep, and uſe no food at all. Mr. NEEDHAM, after having juſtified Solomon at the expence of the commentators, addreſſes ſome words of philoſophical admonition to certain pretended ſages, who forming haſty obſervations of the phenomena of Nature, draw raſh concluſions with reſpect to the wiſdom of its arrangements, in order to render more than ambiguous the wiſdom and goodneſs of its Author. He draws, with nicety and preciſion, the line of diſtinction between the principle of *life* and *vital motion*, which produces, by the *fiat* of the Creator, the operations and œconomy of the lower claſſes of animals, and the principles of *intelligence*, *perception* and *ſenſation*, with which this principle is combined in the higher orders. After granting to M. *Buffon*, that ſuperficial obſervers have been induced by falſe appearances, to attribute to the *ant* a *provident* regard to a future period which is beyond its faculties, he denies that the operations of theſe animals acumulate a groſs habitation, and a multitude of proviſions without *any end*. He ſhews, on the contrary, by a curious detail of facts, that all theſe operations have the wiſeſt and moſt beneficent ends, whether the *ant* is conſcious of them or not, and that they tend to the preſervation and ſupport of the little republic, by gathering daily proviſions for its members, and contributing to the warmth and nouriſhment of the brood during the ſummer and autumnal ſeaſons. It is thus, that with the ſpirit and judgment of a true philoſopher, Mr. NEEDHAM aſſerts the ſyſtem of *final cauſes*, which are the only pure ſources of conſolation to man, againſt the uncomfortable reveries of thoſe *ſublime* geniuſes, who take ſuch a frenetic pleaſure in making Nature play at *Blindman's Buff*.

Memoir. *Concerning the pernicious Effects of Muſcles.* By Monſieur de RONDEAU. This Memoir is little more than a *ſupplement* to the obſervations made on this ſpecies of ſhell-fiſh

* PROV. vi. 6, 7, 8.

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by Dr. *Beunie*, of which we made particular mention in our account of the firſt volume of this valuable collection. Dr. *Rondeau* is a ſtill more keen monitor againſt muſcle-eating than Dr. *Beunie:* he conſiders them as dangerous in every ſeaſon, as well as during the ſummer months; and contends, that neither roaſting, boiling, nor ſtewing, are ſufficient to remove their noxious qualities; of which he gives ſeveral examples in this Memoir. However, to relieve epicures from the conſternation into which this alarming deciſion muſt throw them, he compromiſes matters by propoſing a preſervative againſt the noxious effects of this delicate food, much more efficacious than the onion, which is uſually boiled with the muſcles for this purpoſe. This preſervative conſiſts in vegetable acids and pepper. When your muſcles are well waſhed, paſs them through vinegar, and boil them in an earthen pot, with a glaſs of vinegar and ſome whole grains of pepper. If you chuſe to boil them in their ſhells, pour into the ſhells ſome vinegar or verjuice, and a little pepper.—— We ſhall do ſo, Doctor.

NEW RESEARCHES. *Concerning the nature and œconomy of Bees, with practical Inſtructions adapted to improve this important branch of Huſbandry.* By Mr. NEEDHAM. This elaborate Memoir adminiſters an important admonition to thoſe who believe too haſtily in pretended experiments. Mr. NEEDHAM pulls down and builds, and he does both with a vigorous and maſterly hand. Our Readers will recollect the amazing novelties, *founded on experiments*, that Mr. SCIRACH * paſtor of *Little Bautzen* in the Upper-Luſatia, introduced into the theory of the generation of the Queen-bee, and of the ſex of the working bees. According to this theory (which ſet a gazing the diſciples of Swammerdam, Maraldi and Reaumur) all the *honey* or *working* bees, inſtead of being *neutral* in point of ſex, are females in diſguiſe, and would have become Queen-bees, had they been, when in their worm-ſtate, lodged, fed and educated for that purpoſe. This hypotheſis, though buttreſſed by experiments, is beat to pieces in the Memoir now before us. The firſt attack is made by nine obſervations of Mr. *Reim* member of the œconomical ſociety of *Lauter* in the palatinate, which ſhake the edifice to its very foundations, and our Author's obſervations and counter-experiments complete its deſtruction. Mr. NEEDHAM enters ſtill farther into the ſecrets of the hive, and by a variety of new and important experiments and obſervations, which are here enumerated in ample detail, he unfolds the myſteries of the generation and œconomy of theſe curious inſects. The reſult of his reſearches is as follows: The queen-bee is the *only* female of the hive,—the drones or males are of two kinds, of which there are *always* great numbers, as it *ſometimes* happens

* See Rev. Vol. xlviii. p. 562; and Vol. lix. p. 460.

alſo that there are two ſorts of queens.——The males never copulate with the female, but only render her eggs prolific by the emiſſion of a ſeminal liquor into the cell where the eggs are depoſited—their number is in proportion to that of the eggs of the female, amounting to ſeveral thouſands during the ſeaſon of laying—there remains a certain number of the ſmaller kind of *drones*, ſaved from the maſſacre of the larger ſort, which the working bees put to death towards the end of autumn—there are three diſtinct kinds of eggs, which produce three diſtinct kinds of bees, the *female*, the *males*, and the neutrals, without any deviation.——Theſe eggs are depoſited at random by the female in common cells, and are placed afterwards in their reſpective ones, generally ſpeaking, by the working bees.——There are eggs, however, of all ſorts, which remain in cells, that are not peculiar to them, and from theſe the ſmaller kinds of queens and drones derive their birth, by which arrangement the two kinds of drones are preſerved, and a new queen-bee may be obtained, by placing one of theſe eggs in the royal cell, when the old queen is ſeparated from the ſwarm by any accident.

In order to derive every poſſible advantage from the obſervations and experiments contained in this Memoir (as far as they are adapted to multiply the ſwarms in our northern climates, where they ſuffer ſo often by the inclemency of the ſeaſons) Mr. NEEDHAM lays down ſeveral uſeful directions. Theſe directions regard the conſtruction of hives, the manner of placing them, and a number of circumſtances relative to the management of theſe precious inſects.——The important diſcoveries of M. *Debraw* are likewiſe conſidered in this Memoir.

*A* CHEMICAL ESSAY *on Lands or Soils; deſigned to eſtabliſh fundamental Principles, relative to the cultivation of Heaths.* By M. J. B. DE BEUNIE. This Memoir, which contains 117 pages, was read at three different ſittings of the Academy. It conſiſts of fourteen chapters. The *two firſt* treat of the neceſſity of agriculture, and the *conſtituent principles of vegetables*; the *third* of the four common elements, as inſtruments of vegetation; and the *fourth* and *fifth* contain a chemical examination of the ſoils in the environs of Antwerp: the *ſixth* chapter is employed in inquiries concerning the *cauſe of fertility*, in which the Author conſiders clay, rendered active, as the baſis of vegetation, and the fertility of a ſoil as depending upon the quantity of this ſubſtance which it contains. In the *ſeventh* our Author enumerates all the known methods of improving land, and relates a variety of experiments relative to this object. The three following chapters treat of vegetation, farms, and incloſures. The manner of fertilizing heaths, of improving low and marſhy grounds which have a turffy bottom, of forming plant-



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ations, and of employing manure, are the ſubjects treated in the four laſt chapters.

Memoir. *On the origin of accidental Foſſils in the Belgic Provinces, to which is prefixed a Diſcourſe concerning the Theory of the Earth.* By M. DE LAUNAY. In the preliminary diſcourſe the learned Academician cenſures thoſe ſyſtem-makers, who, not conſidering the various revolutions which this globe has undergone, nor attending to the times and cauſes relative to particular phenomena, chuſe ſome favourite *principle* or *fact*, and explain all the phenomena by *it* alone. The univerſal deluge, the *Tertiary* mountains formed by the ſediment of the waters of the ocean—the rivers, rains and running waters—the earthquakes and volcanos, all theſe have their peculiar effects, according to our Author, and furniſh diſtinct lights to explain the particular phenomena of Nature, that come under our obſervation. As, however, an immenſe multitude of phenomena may be yet diſcovered, we muſt go on inquiring, and neither be haſty in forming a theory, nor preſumptuous enough to imagine that we may find a perfect one, by combining the materials hitherto diſcovered.

In explaining the origin of ſeveral *accidental foſſils*, and accounting for the diſcovery of elephant's bones, and ſeveral animal and vegetable productions of foreign climates in the interior of our part of the globe, our Academician has recourſe to the DELUGE, and we think he may be eaſily brought to terms of accommodation with M. DE LUC on this ſubject. He differs, however, from that ingenious naturaliſt with reſpect to the variations in the bed and level of the ocean ſince that awful period: and as M. DE LUC's work is poſterior to the compoſition of M. DE LAUNAY's Memoir, we make no doubt but our Academician will weigh its contents with attention and candour. Whatever may happen, the Memoir before us is replete with curious details, and materials relative to foſſils in general, and thoſe of the Low Countries in particular; and it ſhews our Author to be a learned, intelligent, and careful obſerver.

## HISTORICAL MEMOIRS.

*Points of view relative to ſeveral branches of Belgic Hiſtory.* By the ABBE NELIS. The effects which were produced upon agriculture and civilization in the Belgic provinces by the Roman ſettlements in the ſouthern parts of that country, the ſuſpenſion of the progreſs of agriculture by the incurſions of the barbarians, the advantages it derived from the conqueſts of the Franks, the diviſion of lands, and the eſtabliſhment of feudal tenures, abbeys, and monaſteries; the damages it received from the incurſions of the Normans in the ninth century, and its reſtoration two centuries after this period, are the ſubjects treated in the firſt part of this Memoir.——The ſecond contains an account



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of the municipal conſtitution and privileges granted to the cities of the Netherlands.——All theſe ſubjects are treated with a brevity which they ſcarcely admit of.——The Abbé gives us only *points of view*, and the contents of his performance perfectly anſwer to the modeſty of its title.

*A Diſſertation concerning the Counts of Louvain. By M. des Roches.*

*Critical Reflections on the Diplomas of Miræus.* Firſt Memoir; containing *an Examination of the Teſtament of St. Remi*, whoſe authenticity is here proved by a dead weight of arguments.

*An Extract of the meteorological Obſervations made at Bruſſels in the Years* 1775 *and* 1776. By the ABBE CHEVALIER.

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ART. V.

MEMOIRES *de l'Academie Imperiale et Royale des Sciences et Belles-Lettres, &c.* i. e. MEMOIRS of the Imperial and Royal Academy of Sciences and Belles Lettres at Bruſſels, Vol. III. 4to. 1780.

JOURNAL OF THE ACADEMY.

IN giving an account of the Memoirs, Letters, or Eſſays, mentioned under this Article, we ſhall only take notice of thoſe which are not to have any farther place in this or a ſubſequent volume: the others we ſhall meet with in the claſs of Memoirs.

This volume opens with an account which the learned Abbé MANN (whom we are always highly pleaſed to meet with) laid before the Academy, of his Tour to England, whither he went, principally, with a view to obtain full information of the methods diſcovered and employed by Mr. Hartley and Lord Mahon, to preſerve edifices of every kind from the fatal effects of fire. His paſſage through Dover engaged him to obſerve the cliffs with the attention of a naturaliſt, and finding them compoſed of regular, alternate, and almoſt horizontal ſtrata of chalk and flint, he concluded that the flint ſtones are no more than an *attractive filtration* of the fluor of chalk, hardened and petrified in proceſs of time, and formed into ſeparate maſſes by the mutual attraction of the parts of the fluor before its petrefaction. He attributes this formation to the *pyrites* that are often found in the ſtrata of chalk; and his illuſtration of this ſubject is ample and curious. This is followed by a hiſtory and deſcription of the *Gymnotus Electricus*, or Electric Eel, in Mr. Walch's collection.

The ſame Academician read a Latin diſcourſe *concerning the Origin and Progreſs of Moral Philoſophy, or the Science of the Law of Nature and Nations, and the neceſſity of reforming this Science, and cultivating it with more zeal in the Romiſh Univerſities*;—to which is added, *a critical Account of the principal Writers of this*



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*Claſs.*——We heartily wiſh the publication of this piece, which is put off *ſine die.*

Prince GALLITZIN, Ruſſian miniſter at the Hague, whoſe political leiſure is conſecrated to the culture of ſome branches of experimental philoſophy, communicated to the Academy ſome curious Memoirs of M. Achard, on the fuſion and chemical analyſis of rubies and other precious ſtones, on the fluor of ſpar, on the uſe of oil in calming the waves of the ſea, and on a new manner of hatching eggs by the means of electricity. The Prince added his own experiments on inflammable air, and his Memoir *on Electrical Kites*, which are curious.

*Reflexions on the* Auroræ Boreales *obſerved during the Year* 1778. By the Abbé CHEVALIER.

*Experiments on fixed Air employed as a Remedy* in putrid fevers, by M. JANSSENS, M. D. *in the village of Ooſterhout near Breda, with remarkable ſucceſs.* It is true, the Peruvian bark was employed at the ſame time, and to it Dr. JANSSENS attributes a great part of his ſucceſs; but Prince *Gallitzin*, who communicated theſe experiments to the Academy, and who is a zealous champion for the reputation of *fixed air*, pretends that it enters as a principal ingredient in the bark: this, at leaſt, we ſuppoſe to be the meaning of his expreſſion when he ſays—that the Peruvian bark is *a compound of fixed air*, though the expreſſion is inaccurate. However that may be, the beneficial effects of fixed air in fevers have been aſcertained by ſeveral experiments and caſes, and the learned and ingenious Profeſſor VAN SWINDEN of Franekar, whoſe teſtimony has all the weight that *veracity* and *penetration* can give to any man's word, is brought by Prince *Gallitzin* as a witneſs in this matter. A niece of that Profeſſor, who had been afflicted during the ſpace of five months with a violent fever, which obſtinately reſiſted the influence of every remedy, and even the ſtrongeſt doſes of the bark, was cured completely by fixed air, as appears from the Profeſſor's letter to the Prince. The Profeſſor and the Prince have been admitted members of the Academy of Bruſſels.

The Count DE FRAULA read to the Academy *Obſervations on the Invention of wooden Types, occaſioned by a Paſſage in Sozomenus.* This Hiſtorian tells us, that Didymus, profeſſor in the celebrated ſchool of Alexandria, who had made an extraordinary progreſs in almoſt all the ſciences, though he had been blind from the age of three years, learned to diſtinguiſh the letters of the alphabet by handling characters engraven on wood. Theſe characters were moſt probably moveable, and our Academician ſhews from this, how near they were to the diſcovery of printing in the fourth century.

The reſt of this Journal contains the choice of new members; the

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the ſubjects propoſed for Prize-Diſſertations; and the notice of Memoirs that will be publiſhed in ſubſequent volumes.

MEMOIRS.

A LETTER *from Prince* GALLITZIN *to the Academy, concerning the Form of Electrical Conductors.* The Prince propoſes (as he himſelf ſays) in this Letter, to bring about *a reconciliation* between three different opinions, by experiments deſigned to ſhew which of the three *merits the preference.* This is a way of *reconciling*, that is not likely to be agreeable to all the parties; however that may be, the caſe is this: The King of Pruſſia conſulted the Academy of Berlin concerning the form that ought to be preferred in the termination of electrical conductors. M. Achard recommended the ſharp-pointed conductor as better adapted to receive and throw off the electrical fire, than thoſe that are terminated by blunt ends or flat ſurfaces. He even multiplied the points at the end of the conductor; but farther experiments engaged him to recede from this method, and to recommend, as moſt eligible, conductors terminated by a plane ſurface, by a plate of metal. *C'eſt donc pour concilier ces differens avis* (ſays the Prince) *que jai crû devoir faire, de mon coté, des experiences, qui puſſent conſtater un jour, lequel des trois merite la preference.* The reſult then of his experiments is, that the *pointed* conductors ought to be preferred before all other forms, though he thinks the debates concerning the forms in queſtion are of little importance.

Memoir. *Concerning the Foſſils in the Tournefis or Diſtrict of Tournay, and Petrifications in general, conſidered with reſpect to their utility in civil Life.* By the Abbé WITRY. The reſearches of our Academician in the quarries of Tournay will contribute, no doubt, to complete the collections of naturaliſts, by pointing out to them native and accidental foſſils, which are only to be found there, or, at leaſt, are very rare elſewhere. This is alſo one of the principal things which he has in view in theſe inquiries, the utility of which he thinks may be deduced from the properties of petrifications, and the purpoſes they *may* ſerve in agriculture and medicine.

Memoir. *Concerning the uſefulneſs of artificial Manure, together with an Analyſis of Dutch Aſhes, Coin-land, Marls and Lime, conſidered in their property of improving and manuring a Soil.* By the Abbé MARCI. The experiments of this Academician on different kinds of manure, ſeem to have been carried on with uncommon capacity, aſſiduity and attention, and their reſults muſt be intereſting to the cultivator.

Memoir. *Concerning Wool.* By M. DU RONDEAU. This Memoir deſerves particular attention, as its ſubject is of great importance to one of the eſſential comforts of human life, and as that ſubject is treated by M. DU RONDEAU in a very ample



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and masterly manner. We shall therefore attempt a short analysis of this useful Memoir, which consists of fifteen *articles*.

In the *First Article*, our Academician treats of the growth of wool, which is always of the same colour with the *corpus reticulare*; considers the different layers or fleeces of which the sheep-skin is composed; shews that the fineness of the wool is in exact proportion to the thickness of the skin, which depends upon the health of the animal, and the density of the air; and proves that the different kinds of wool derive their diversity from the different degrees of condensation which the air contracts from different degrees of cold or moisture.

As the health of the animal contributes so considerably to the quality of the wool, a proper attention is due to the temperature of the air, climate, and soil, whose influence on its health must be very great, as also to its food and manner of living. As the animal in question lives in warm and in cold climates, in dry and humid regions, in hilly and flat countries, so the effects of these different situations, and the different precautions they require must be carefully attended to; and these effects and precautions are pointed out by our Academician in the second Article.

In the third he considers the state of the fleecy flocks in the time of the ancient Gauls, when Belgic wool, as we learn from *Horace*, *Strabo*, and *Pliny*, was preferred to that of Apulia and Calabria. This our Author seems to attribute to the constant enjoyment of a free air, which the flocks had under the rough and untutored *Belgi*, who wandered from place to place, and neither made use of folds for their sheep, nor scarcely of any tolerable habitations for themselves. He does not, however, affirm, that the Belgic wool degenerated when this people were obliged to lead a sedentary and more civilized life under the domination of the Romans, and when they were forced to shut up their flocks during the night, to defend them against the sudden incursions of the Germans: he derives the decline of this branch of Flemish opulence from the continual wars that ravaged the Flemish territories under the kings of France of the first and second race; and though he allows that it was revived, for a time, under the first princes of the House of Burgundy, yet he observes, that it was afterwards ruined by the civil wars, by the revolt of the Hollanders, and by other causes.

To this decline, the rival cultivation of this important branch of rural œconomy among the Spaniards and English did not a little contribute, as we see in the *two* succeeding Articles. The attempts that the Spaniards made, so far back as the times of the Romans, to improve their wool, by coupling African rams with Iberian ewes, produced remarkable effects; but their success, for want of proper care, was momentary. The attempt was,

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was, however, renewed by Dom. Pedro, fourth King of Caſtile, with ſucceſs, and this is the origin of that fine breed of ſheep that principally conſtitutes the opulence of old Caſtile, which, having alſo declined through the incapacity and ſtupidity of the keepers, was reſtored to its vigour by the care of Cardinal Ximenes, and has been ſince ſpread through all the parts of Spain, whoſe paſtures are of the ſame nature with thoſe of Segovia. The free uſe of air, and the diſuſe of folds, have contributed much to the conſervation of this excellent race, and the Spaniſh ſhepherds have conſtantly perceived a diminution of the quantity of their ſheep, and a diſadvantageous change in the quality of their wool, when they have been obliged, by any particular circumſtances, to ſhut up their flocks in folds.——The Spaniſh nobility leave no means unemployed to perpetuate the advantages they annually receive from the ſheering of their ſheep, and they celebrate this kind of harveſt with feaſts and rural ſports.

The Engliſh wool began to be in repute about the middle of the fifteenth century. Three thouſand ſheep were tranſported to England from Caſtile; and that race was propagated with ſucceſs. What our Author relates with regard to the Engliſh and Iriſh ſheep-walks, conveys no facts or ideas with which thoſe who know any thing of this matter are not already ſufficiently acquainted.

The attempts of the French, and of their great miniſter *Colbert*, to form a breed in France, which failed by their depriving their flocks of the free uſe of the air, are related in the ſixth Article. It is ſingular, that the French, whoſe climate is ſo mild, ſhould fall into this erroneous method, when it is well known, that the Tartars of Great *Thibet* or *Boutan*, whoſe wool is beautiful and in high requeſt, never fold or confine their ſheep, though the air of that region is extremely cold, and the earth is covered with ſnow above five months in the year.

The preſent ſtate of the Flemiſh flocks, the abuſes that are to be reformed, the obſtacles that are to be removed, the information that is to be acquired, and the rules that are to be obſerved in cultivating the breed, in order to improve the wool, and to reſtore this branch of rural œconomy to its former ſtate of perfection,—theſe are the objects which our Academician diſcuſſes in the remaining articles of this uſeful Memoir. The wether of Flanders is of the largeſt kind known in Europe; this breed was brought by the Dutch from the Eaſt-Indies in the 17th century; and its wool is almoſt equal to that of the Engliſh in length, whiteneſs, fineneſs, and ſtrength. The attempts to raiſe this breed in England did not anſwer expectation; but it ſucceeds in ſeveral parts of Holland, and muſt proſper, as our Author thinks, in Brabant, Hainault, and ſeveral diſtricts of Flanders, if the proper methods of treating it be carefully employed.



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Our Author points out these methods in an ample and instructive detail, comprehending the choice of new rams to cross the breed, the choice of pastures, the allowing the flocks to lead a free, wandering and savage life (as far as climate, soil, conveniency, and the nature and kind of the animal will permit), and a competent measure of knowledge in the husbandman to correct the errors and prejudices of the shepherd. Upon the whole, our Academician recommends the English method of managing sheep as the most eligible, and the best adapted to restore to the Flemings this lucrative brance of commerce, which the English and Spaniards carried away from them.——This he often repeats with a certain degree of acrimony, or at least with a keen desire of making reprisals. This latter is allowable—the rival attempts of the English were lawful—the Flemish attempts to recover what they have lost are lawful also—for after all—*charity begins at home.*

Memoir. *Containing Hydraulic and Mineralogical Researches in the Districts of Tournay and Austrian Hainault.* By the ABBE D'EVERLANGE DE WITRY.

Memoir. *Concerning the Medical Leech.* By M. DU RONDEAU. The ample description of this animal, and the ingenious experiments made upon it with the air-pump, are interesting and curious.

ASTRONOMICAL OBSERVATIONS *made at Louvain.* By Mr. PIGOTT, Fellow of the Royal Society of London, Correspondent of the Academy of Sciences at Paris, &c. This Memoir contains Observations of the Satellites of Jupiter in order to ascertain the longitude of Louvain.

OBSERVATIONS *of an Eclipse of the Sun on the 24th of June* 1778, *made at Brussels.* By the ABBE CHEVALIER,—at Paris in the observatory of *the Marine, by* M. MESSIER, member of the academies of Paris, London, Brussels, &c.——At Brussels, by the Baron de POEDERLEE.

OBSERVATIONS *of Four Satellites of Jupiter, made at Paris at the Observatory of the Marine, during the Year* 1777, *with an excellent Achromatic Tel scope of Three Feet and a Half, with Three Lenses for the Object-glass, which magnified* 120 *times.* By M. MESSIER.

Memoir. *Concerning the poisonous Quality of Lead.* By M. DE BEUNIE. There is nothing new in this Memoir to those that have even a superficial portion of medical knowledge; its perusal will, however, be useful to multitudes, as the generality are too little on their guard against the dangers with which the use of this imperfect metal, or of substances mixed with it, is attended. *Boerhave, Henckel, Hoffman, Gaubius,* and many more celebrated chemists have loudly proclaimed the pernicious effects of lead, and represented it as containing a slow poison, which

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which is ſo much the more dangerous, as neither its colour, ſmell, nor taſte, admoniſh us of its noxious qualities, as copper does, by its green hue, its diſagreeable odour, and its ſtyptic ſavour. Examples, facts, and experiments, that leave no doubt concerning this ſerious matter, are exhibited with the moſt ſtriking and frightful degree of evidence in the Memoir now before us. The monſters who have made uſe of the litharge, or other preparations of lead, to dulcify the ſmall Rheniſh wines, and prevent them from ſouring, are here particularly ſtigmatized, and *Zeller*'s method of diſcovering this abominable practice, is particularly deſcribed. The method is well known: it conſiſts in throwing ten or twelve drops of a compoſition of yellow orpiment and quick-lime into a glaſs of Rheniſh wine: if, on making this experiment, the wine changes its colour, and becomes ſucceſſively dark, reddiſh, brown, and black, this is an evident proof of its being adulterated by a preparation of lead.

Memoir. *Concerning a Method of correcting the tinning of Copper Veſſels in uſe at preſent, until ſome other more proper Subſtance for Kitchen Utenſils is ſubſtituted in its place.* By the Abbé MARCI. The danger of uſing copper, without its being tinned, is ſufficiently known, and the danger, though leſs, that the uſe of tinned veſſels may be attended with, ariſes from the mixture of a certain quantity of lead with the tin in the operation of tinning. The tinners pretend that this mixture is neceſſary: our Author, therefore, propoſes to correct it thus. He recommends the uſe of Engliſh block-tin alone for this operation. "When "the block-tin (ſays he) is melted in a cone of iron, and left "to cool without ſhaking it, the lead *, which is heavier than "the tin, will be precipitated to the bottom of the cone, and "thus a finer metal, leſs charged with lead, and conſequently "leſs fuſible, will be obtained. This method of tinning gives "the metal employed a purer white, from its being leſs charged "with lead: it renders the tinning more ſolid by the removal "of a conſiderable quantity of lead, which gives it too great a "tendency to fuſion. A veſſel thus tinned bears the heat of "the confectioner's oven without melting." Our Author enumerates other advantages of his method of tinning, and then deſcribes the manual part of the operation:—but we proceed no farther, as we do not find (perhaps it may be our fault) in this Memoir the perſpicuity and preciſion which the ſubject requires. If our Author is ſo convinced of the danger of lead, why does he not rather recommend tin, which has no mixture of that metal for the operation of tinning? The pewterers ſay that this

* We did not know that *block tin* had in it a mixture of lead: this is the caſe of the common tin which pewterers ſometimes ſell, and in which there is frequently as much lead as pure tin.

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is not practicable,—and he has not proved the contrary. He tells us, indeed, that a pewterer at Bruſſels has ſucceeded perfectly in the new method, and offers to perform the operation in queſtion with *pure tin* for a penny more than is paid for the ordinary method. To what quantity of work or materials this penny is ſuperadded, we know not; nor does the Author tell us: but he tells us, that this man is dexterous at the buſineſs, and is capable of purifying the Engliſh *black tin* from a *good part of the lead* which has been added to it.—— So that, after all, we have ſtill a portion of lead, even in our copper-veſſels, which are tinned after the new method; and ſince only a *good part* of the lead is removed, a *good part* of it may ſtill remain.——Were all this clear and ſatisfactory,—there is another point, which our Author has not touched, and which is nevertheleſs worthy of attention on this ſubject, we mean the danger that may attend even the uſe of *pure tin*, if it be true (and M. *Margraff* has proved it to be ſo), that it contains almoſt always more or leſs of an arſenical matter, proceeding from the ores in which it is found. Theſe generally contain arſenic, which, in the melting, eaſily unites itſelf with the tin, and cannot be ſeparated from it without the greateſt difficulty *.

Memoir. *Concerning the ſingular Generation of a kind of* Gryllus (an Animal of the cricket or locuſt kind), *which is a new inſtance of the Analogy between the Animal and Vegetable Claſſes* (or *Reigns* as the French call them). By the Count DE FRAULA. This animal (we mean the female) lays her eggs in a cod or huſk like that of pulſe or peaſe, and this circumſtance conſtitutes the analogy between this generation and that of peaſe and other vegetables.

A DISSERTATION, *in which it is propoſed to determine preciſely the Port in which Julius Cæſar embarked for England, and the Port in England where he landed, as alſo the day when this happened.* By the Abbé MANN. The reſult of this Memoir, in which there is a rich diſplay of erudition and critical acuteneſs, is, that Cæſar ſet out from *Boulogne* (Portus-iccius) at midnight, and came before *Dover* between nine and ten in the morning the 26th of Auguſt in the year 55 before the birth of Chriſt, and paſſing the Foreland landed at *Deal*, the day following before ſun-riſe. The merit of this Memoir does not conſiſt in the diſcovery of places of embarkation, and landing, different from thoſe hitherto mentioned by hiſtorians, but in deciding and aſcertaining a point that has been obſtinately and *heavily* debated, and delivering it from the uncertainty and ambiguity in which it

* M Margraff has alſo proved, that all the vegetable acids act on tin, and diſſolve a part of it. See MEMOIRS *of Berlin* for the year 1747.

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was involved by a variety of opinions and a cloud of philological, but jarring and diſcordant witneſſes.

Memoir *relative to the Hiſtory of King* Zwentibolche, *Prince-Sovereign of Lotharingia, or of the Kingdom of* Lothier, *drawn from the Authors and Records of that Time, in which alſo there is an Account of the Charters and Diplomas that were iſſued out during the Reign of that Prince.* By M. DE HESDIN.

RESEARCHES *undertaken with a view to diſcover the Theory of Language.* By the Count DE FRAULA. It muſt be acknowledged, that this learned inveſtigator has not built a caſtle in the air in forming his theory; for his voyages through the motley region of language, to ſeek both foundations and materials for his edifice, have been, as it would ſeem, laborious and not unſucceſsful. As to the edifice we cannot ſee it very clearly, for the weather is particularly miſty in that quarter, and the rays of evidence undergo refractions that cannot but render us ſomewhat diffident of appearances. It is, indeed, amazing to think what pains this Academician has taken. Finding the Engliſh, Flemiſh, Daniſh, Swediſh, Norwegian and German languages to be dialects of the Teutonic, and perceiving that the ancient Moeſogothic, Suigothic, Anglo-ſaxon, Sicambrian, Greek, Latin, and all the modern languages of Europe, were reducible to the ſame ſtandard, and derived their origin, in a manner reſpectively, more or leſs remote from the language of the ancient Scythians (the *firſt colonies* that peopled Europe), he has examined all theſe languages, and aſcertained their affinities. This is not all: his curioſity led him to trace the Scythian language to its origin, and for this purpoſe he ſtudied with Herculean labour, the languages of Perſia, Turkey, Hungary and Tartary; the Arabic and Hebrew did not eſcape his reſearches, and he peruſed with attention all that M. Anquetil has written concerning the *Zend* and *Pehlvi*.

Enriched thus with ample materials, our very learned Academician unfolds his theory, preceded by fifteen axioms, from which he draws a variety of conſequences, tending to prove and illuſtrate it. For this curious part of his Memoir, we muſt refer the Reader to the work itſelf. To give, however, ſome idea of this theory, it will be ſufficient to obſerve, that in a table, which ocupies 53 quarto pages, our Author points out the progreſs of language with reſpect to the nomenclature of the term that expreſſes a *dwelling*, and the application of that term, with its variations, to different kinds of dwellings, and to objects that have an affinity to that idea. For example, 1ſt, From the Hebrew word *hets* (a tree) all the others proceed: the firſt covering that man had, even in Paradiſe, was the ſhadow of a tree, and all the other coverings which he procured afterwards, were only ſo many ſubſtitutions to this. 2dly, New names were not invented

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vented for new dwellings. 3dly, The name of the smallest dwellings was applied indiscriminately to the largest. 4thly, Dresses and utensils were considered as kinds of dwellings, and were so denominated. To illustrate this, the word *bets* is exhibited in its propagation through 75 languages, and the affinities of its significations are pointed out in the vast table already mentioned. Our Author thinks that the periods and countries, in which the particular inflexions and variations of the name of a *dwelling* took place, may possibly be discovered by a second table, which he proposes publishing at the end of his examination of the geographical names of cities.——We hope this second table will be more correctly printed than that now before us, to which are subjoined *ten* pages of press errors.

We shall not pretend to appretiate the merit or utility of the kind of erudition that is lavished with such an able and laborious hand in this Memoir, and in the analogical table; but we cannot help expressing our surprise at a multitude of the pretended derivations which the latter exhibits. We followed *bets* with *pleasure* through a few pages, where we found it extending to a considerable diversity of analogical objects, without losing much of its essential and primitive form: we followed it with *patience* when even its children and farther posterity had lost almost all the features of their parent; but when, proceeding farther, we found *bets* represented as propagating (by substitutions, interpositions, different prounciations of consonants, &c.) *keichen, cuts, kæpp, ceud-wyl, kuckz-ka, klo-bouck, cum, pot-wika, pobifvo, does, tobb-eken*, and some thousands of other such dissimilar and heterogeneous terms, we could not help looking upon these either as supposititious children, or monstrous births. We may, however, be mistaken.

Summary Reflections *on the formation of a Plan for a General History of the Austrian Netherlands.* By the Marquis of Chasteler. The noble writer discusses, with judgment, in this Memoir, the following questions: at what period the history of the Austrian Netherlands ought to commence?——Whether it be adviseable to compose a particular history of each province, or to comprehend the whole in one general history?——Whether it be expedient to treat separately the points relative to the constitution, manners, customs and religion of the Netherlands, or to enlarge on these important objects occasionally, and in their connection with the course of events?

An Historical and Physical *Memoir concerning the* Orichalcum *of the Ancients, to which are prefixed some Observations on the Lapis Ærosus* of Pliny. By M. de Launay. Our Author here corrects an error of Pliny, who, taking the native *Cadmia* or calamine for a copper ore, observes, that, in his time, this metal was said to be found in the Belgic provinces. He also proves,

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proves, that the *Orichalcum* of the ancients, was a mixture of copper and calamine, or the *lapis calaminaris*, and that it was not in such high esteem, as many (who suppose it to have been a mixture of gold and copper) have erroneously imagined.

Memoir. *Containing an Examination of the Opinion of several ancient and modern Authors, who maintain that there was formerly a Communication between the Euxine, Caspian, Baltic, and White Seas.* By the Abbé MANN. In treating this subject, which is worthy of particular attention, on account of its connexion with the theory of the earth, our Academician begins by laying before his readers a summary of what preceding writers have said on the matter, and afterwards examines the *physical* objects, actually existing, which are adapted to clear it up. The result of all is; that the ancient junction of these seas is sufficiently ascertained.

RESULTS *of the Meteorological Observations, made in* 1778, *at Franeker in Friesland.* By Professor Van SWINDEN. This Memoir contains an hundred pages.

Memoir. *Concerning a Method of measuring the Degree of Quickness with which Ice thaws.* By the Count de FRAULA.

RESULTS *of the Meteorological Observations made at Brussels,* during the Year 1778.—EXTRACT of the Meteorological Observations made at Brussels during the Year 1779. By M. du RONDEAU.——These two tables terminate this Third Volume.

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ART. VI.

*Tableaux Topographiques, Pittoresque, Physiques, Historiques, Moraux, Politiques, Litteraires de la Suisse*; *i. e.* Topographical, Picturesque, Philosophical, Historical, Moral, Political, and Literary Descriptions of Switzerland. 2 Vols. Large Folio. Paris. 1780.

THIS great Work, which contains a rich and extensive fund of instruction and entertainment, belongs to a series of 1200 prints, elegantly engraven, and exhibiting Views of SWITZERLAND and ITALY, which were published successively in Numbers at Paris in 1777, and the years following. The two volumes before us relate to Switzerland alone. They contain an ample and circumstantial account of the physical and moral state of that interesting country, the principal lines of its history, a description of the government, manners, arts, and customs of its respective Cantons, the characters of the eminent men whose names shine in its annals, and views of the stupendous aspects of nature, and its rich productions, in that singular region.

At the head of the first volume we find *A Discourse concerning the Natural History of Switzerland*, which is principally designed to point out the nature of the different substances which compose those

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thoſe enormous mountains that are accumulated one upon another; and, riſing gradually, have their ſummits ſupported by ſtupendous maſſes of rocks, covered with eternal ſnow and ice. The borders of the Lake of *Geneva*, the ſalt pits of *Bevieux*, the caſcades and torrents of *Piſſe Vache* and *Trient*, the round flints (galets) that are rolled from the tops of the mountains, and cover conſiderable ſpaces at the foot of the *Glacieres*, and the famous mountain of St. Bernard, its environs, and its hoſpital (or rather hoſpitable manſion), are the firſt objects we meet with here. The account of this famous hoſpital, its ſituation, and the diſintereſted benevolence of the humane Monks whoſe lives paſs in acts of compaſſion to the miſerable, is intereſting and affecting. This is followed by a deſcription of the *Vallais*, and the courſe of the Rhone, which exhibits inſtructive and entertaining details of natural hiſtory, pleaſing repreſentations of the habitations, manners, occupations, contentment, and tranquility of the inhabitants of the mountains, and an ample account of thoſe ſtupendous maſſes of ice and ſnow (called *glaciers* and *glaciéres)*, which, though to the ignorant ſpectator they bear no marks of utility, have, nevertheleſs, a manifeſt influence on the temperature of the globe, and thus evince the wiſdom and goodneſs of the Author of Nature. Theſe aſtoniſhing maſſes of ice, whoſe origin and formation are amply and circumſtantially deſcribed in this work, are immenſe magazines of pure and ſolid water, which nature keeps in reſerve to repleniſh ſeveral of the great rivers of Europe, and diſtributes proportionably to their reſpective wants. The melting alſo of theſe maſſes of ice maintains, in ſummer, that freſhneſs and moiſture in the atmoſphere, ſo neceſſary to the vigour and vegetation of thoſe excellent paſtures, which conſtitute the peaceful opulence of the inhabitants of the mountains. It is curious to ſee the beautiful and numerous flocks aſcending the mountain in proportion as the ſnow diſappears, following the productions of the ſpring which increaſe, and as it were riſe anew to life, before them from day to day, until the point of time when the ſnows of Autumn oblige them to retire, and to live, during winter, on the forage that has been gathered in the lower valleys, where the ſame coolneſs and the ſame waters have procured them three or four crops of proviſions. It is alſo from theſe icy mountains, that Switzerland derives its mineral waters, its hot ſprings, its cryſtal mines, and its cold baths, which are uſed with ſuch ſucceſs in many diſorders. One of the firſt phenomena that ſurpriſes the traveller on his arrival at the *Glaciéres* in ſummer, is to ſee at the foot of the Glacier, and on the borders of the valley, which it has filled with enormous maſſes of ice, green paſtures, trees, and a fruitful ſoil much higher than the ice. This ſhews that the prodigious maſſes of ice, in queſtion, muſt have been formed in

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in a higher region, and have descended from thence into the valleys which they have filled, and converted into mountains of solid water. How this descent has happened it is easy to conceive: in spring and autumn, when it rains at the foot of a mountain, it snows at its summit, or at its heights. The snow melts in summer towards noon, but freezes again at night: thus the water is changed from snow into ice; this is, at least, the case with the surface, which has been melted. These collections of snow and ice, accumulated on the steeps and precipices of the mountains, are drawn downwards by their weight, and descend into the valleys and low grounds, which they raise almost to a level with the mountains, forming layers, or crusts of snow and ice, which extend to a great distance. The *Glaciers* which separates the Canton of Bern from the Vallais, is thirty (French) leagues in length. When these enormous masses of snow have filled up the valleys, and by alternate freezing and thaws have been converted into ice, the new parcels that come down successively, slide over the preceding masses, and descend like torrents on the cultivated lands. These latter *overflowings* (if we may use that term) form what the natural historians of Switzerland call the *Glaciers*, which they distinguish from the *Glacières*. In the remaining part of this Discourse, our Author brings us to the famous mountain of St. *Gothard*, of which he displays all the wonders, describing its natural curiosities, its temperature, its crystal mines, the mountains that surround it, and the rivers that have their sources in its neighbourhood. From thence he conducts us by the Lake of the Four *Waldstætt* or *Foresi Cantons*, where the chapel of TELL, the heroic founder of Helvetic liberty, is still beheld with veneration, and where the boatmen shew, with patriotic pride, the place where the four illustrious friends confirmed by oath the first confederation on which the free constitution of the Thirteen Cantons was founded. In the middle of this lake we find *Gersaw*, the smallest republic in Europe, whose territory is but two leagues in length, and one in breadth; and all whose male inhabitants who have arrived at the age of sixteen, are entitled to a place in the general assembly, consisting of about 300 persons. Our Traveller, and his companions went to visit this little town, and, going into a public house, found an advertisement exposed to view, in which there was a prohibition to drink or play at any kind of game, with two persons of the place, whose names were mentioned, and the reason of this prohibition was, that one of these persons was sometimes drunk, and the other quarrelsome. Happy, say we, those little towns and states, where the morals of each citizen are under the eye of the public; happy, at least, in comparison with those enormous cities, where each individual cannot be an object of attention to the community,

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community, and where vice, of consequence, may not only have innumerable asylums, but may even riot in obscurity at noon-day!

The environs of *Lucerne*, *Soleure*, and *Berne*, the valley of *Lauterbrun*, and the famous cascade of *Staubach*, the *Glaciers* of *Grindelwald* and *Resenlavi*, the route of *Engelberg*, by the Cantons of *Underwald* and *Schweitz*, to *Einsidlen*, or *our Lady of the Hermites*, as also the route of *Glaris* by the country of the *Grisons*, to the sources of the Rhine, and the passage from thence through *Truns*, *Ilantz*, *Richenau*, *Coire*, *Tregen*, *St. Gall*, *Zurich*, *Staffhausen*, *Waldshut*, *Lauffenburg*, and *Rhinsfeldt*, to *Basil*; furnish rich materials for the natural historian, and sublime landscapes for the poetical painter: and neither of these kinds are neglected in this Discourse.

Among the multitude of singular and striking objects that presented themselves to M. LABORDE in this philosophical excursion, we cannot help mentioning the *Martis-Loch*, or hole of St. Martin, bored through the summit of the mountain of *Falzaber*, by which the Sun in the months of March and September enlightens the steeple of the village of *Elm*, in the Canton of *Glaris*. This natural meridian is remarkable. The hole in the mountain is round, and, when seen from the village *appears* to be about three feet in diameter. On the 3d, 4th, and 5th of March, and the 14th, 15th, and 16th of September (old stile) the sun passes behind the hole; its whole disk is seen the 4th and the 5th, and then it casts its light on the steeple of *Elm*. The inhabitants maintain that the hole is very large, and that its *real* diameter is about 25 feet. It is easy to judge of the height of this mountain, since the village of *Elm*, which it covers, is deprived entirely of the sight of the sun during six weeks of the winter season. How strange such a country in the centre of Europe.

The Description of SWITZERLAND that follows this Discourse, is a very learned and extensive work, comprehending amply what the title announces, and drawn from all the best sources of information, ancient and modern, which are mentioned in notes, full, perhaps too full, of erudition. It consists of forty-five ARTICLES. In the first SIX, we have an account of the situation of the country, the origin of its names, its elevation above the other countries of Europe, its Alps, Mountains, and perpetual *Glaciéres*. In the description of these latter (the icy-mountains) our Author has followed *Gruner*. The sources of the Rhine, the Rhone, and other great rivers, which are repleniſhed by the Glaciéres or icy-mountains, and direct their courses through the Helvetic territories, form the subject of the two following articles. In the EIGHTH and NINTH the five great lakes of Switzerland, and nine others of a second rate, are particularly



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described. In the Fourteen succeeding Articles the Author treats of the mineral waters, salt-pits, mines, caverns, and water-falls of this singular country, of the diversity of its climate in the northern and southern parts, of its earthquakes, and other phenomena, of the nature of its soil, of its rural improvements, grain, vineyards, fruit-trees, plants, vulnerary herbs, pastures, studs, forests, woods, quarries, marl-pits, animals, fish, reptiles, insects, and petrifactions. The Seven following Articles give a curious account of the population of Switzerland, of the languages spoken in that country, of the respective limits of the Reformed and Roman Catholic religions, and a very candid and interesting portrait of the protestant and popish clergy. We find here also ample details, relative to the bishopricks, abbeys, convents, and commanderies of the Romish Cantons, and to the ecclesiastical constitution of the Protestant States. The division of the Helvetic Body into cantons, co-allies, and allies; the aristrocratical, democratical, aristo-democratical States, and those which have a form of government approaching to monarchy, are circumstantially and accurately described in the FIVE following Articles. The thirty-sixth and the *six* succeeding Articles treat of the political system of the Helvetic confederacy, of its general and particular diets or assemblies, of the different ranks and privileges of the subjects in each canton and state, of the coin, revenues, militia, arsenals, public roads, &c. and the THREE Articles that conclude this great work, exhibit a view of the general connexion of Switzerland with the Empire, France, and the House of Austria, and its particular connexions with the See of Rome, Spain, England, Naples, Savoy, Prussia, Venice, and Holland, as also of the employment of its troops in foreign service.

A collection of Records, Acts, and Historical Dissertations, is subjoined to this work, as proofs and illustrations of its contents, which form a rich and diversified fund of natural, historical, political, and literary science. The two volumes, which are of the largest folio size, contain above 400 pages, and we suppose, though without any authority, that it will be followed with similar descriptions of the states of Italy, corresponding with the prints and views of that country that are given in the collection above mentioned.

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## ART. VII.

*Histoire de l'Academie des Inscriptions et Belles Lettres, avec les Memoires de Litterature, &c. i e.* The History of the Academy of Inscriptions and Belles Lettres, together with the Memoirs of Literature, taken from the Registers of that Academy, from 1773, to 1775, and a Part of 1776 inclusive. Vol. XL. 4to. Paris. 1780.

IN the historical part of this Volume (which is at present under the direction of M. *Dupuy*, who has succeeded M. *le Beau*,



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*Beau*, as Secretray to the Academy) we find the substance of two Memoirs of M. de BURIGNY, *concerning that Taste for the* marvellous, *of which the Greek and Latin Historians have been accused.* The other Memoirs which are abridged in this part, are as follows:

A Memoir, *concerning the religious, civil, and political Notions of the Ancients with respect to their Hair, and the Beard.* By M. GOUTIER de SIBERT. These two objects seem to be of little consequence; but when customs depend upon sentiments and manners, or upon religious and political systems, they may deserve attention, as connected with the history of human nature; and it is under this point of view that they are considered by M. GOUTIER. He has collected, from a multitude of volumes, all that has been said upon these two subjects; so that antiquarians and philologists, as well as hair-dressers and barbers, will find here ample food for their curiosity. The beard seems to have been more unanimously respected in ancient times than long hair, though it appears somewhat surprising, that while philosophy was treating it with the most profound veneration, *Scipio Africanus* shaved himself without fear or shame every day. Long hair was but an equivocal object of esteem: when it hung, in filth and slovenly negligence, upon the shoulders, the fathers of the church treated it with regard; but when it was clean, neat, and graceful, it became an object of ecclesiastical censure; and when highly ornamented, both philosophy and theology anathematized it with severity, as a symptom of effeminacy, or a mark of reprobation.—

Memoir. *Concerning the political State of the Gauls, when they were conquered by the Romans.* By M. de BURIGNY.

*Concerning the Life and Medals of Agrippa.* By the Abbé le BLOND.

*Illustrations and Conjectures concerning some ancient Roman Laws.* By M. BOUCHAUD.

*Researches concerning the City of Lamia, its Inhabitants, the Marians, and some of their Medals.* By the Abbé le BLOND.

*Illustrations concerning some Medals of Lacedemon, Heraclea, and Mullus; designed as an Answer to the Memoir of the Abbé le Blond.* By M. DUTENS.

*Inquiries concerning the Art of Diving among the Ancients.* By the Abbé AMEILHON. From *swimming*, which this learned Academician treated in a preceding volume, to *diving*, which is the subject of the present Memoir, the transition is natural; and some will be surprised to find this latter art carried to such a degree of improvement as it was in ancient times, if the historians do not exaggerate. Our Academician points out, first, the services which divers rendered to the public: he shews, afterwards, how far they excelled in their art; and he enumerates, the third place, the different means they made use of to fa-



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cilitate the exercise of their profession, and to avoid the dangers to which they were often exposed. Our Academician tells many wonderful stories of the ancient *divers*, who were employed on a multitude of occasions, among others, to carry intelligence to and from besieged cities, and even to put trouts clandestinely on Mark Antony's hook, when he was angling with Cleopatra, as Plutarch relates.

*An Examination of the Opinion of J. Godfrey, concerning the Ceremony of conferring Liberty upon Slaves, as performed in the Churches.*

OBSERVATIONS *on the History, Records, and Monuments of Cæsarea in Cappadocia.* By the late Abbé BELLEY. These Observations relate to the geographical situation and antiquity of the city in question, to the fertility of its territory, its government under its own kings, and under the Romans, its religious worship, temples, festivals, sacred games, medals, revolutions, and its present state.

*A Discourse concerning the Passion of Gaming, in different Ages.* By M. DUSAULX.

*Observations on a MS. in the King's Library, which contains the Songs of the* TROUBADOURS *of Swabia or Germany, from the End of the 12th Century, to the Year* 1330. By the Baron ZURLAUBEN. The history of this Manuscript, and a description of the figures with which it is ornamented, as relative to the customs and manners of the time, form the contents of this first Memoir.

*Indication of a Manuscript which furnishes some historical Details concerning Robert Count d'Artois.* By M. DACIER.

The historical part of this volume is concluded by the Eulogies of the following deceased Academicians, composed by M. DUPUY; *Messrs. Fontette, Bignon,* and *Duclos,* the Abbé de la *Bletterie,* the Earl of *Chesterfield,* Messrs. *la Nauze,* and *Capperonier.*

XVII.—XXI. Memoirs. *Concerning the Phœnicians.* By the late Abbé MIGNOT. In these five Memoirs, the learned and voluminous Academician pours forth a profusion of erudition upon the government and different revolutions of Phœnicia; and treats, also, very amply, concerning the laws and the military forces of the Phœnicians, their cities, edifices, domestic life, marriages, and dress.

*Observations concerning certain Points, relative to the Religion and Philosophy of the Egyptians and Chinese.* By M. de GUIGNES. This Memoir is designed to prove that, generally speaking, the *Chinese* were indebted for their knowledge to the *Egyptians,* and were in the grossest state of ignorance and barbarism before their intercourse with this latter people. The learned Academician proves, moreover, that it was not from the Indians, to whom an



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extravagant antiquity is attributed by ſome, that the Chineſe received their civilization. The following learned and important Memoirs illuſtrate farther this curious point of erudition.

*Hiſtorical Reſearches concerning the Indian Religion, and the fundamental Books of that Religion, which have been tranſlated from the Indian Language into the Chineſe.* By M. de GUIGNES. Theſe curious reſearches are contained in *Three Memoirs.* In the *firſt* we have the hiſtory of the eſtabliſhment of the Indian religion in India, Tartary, Thibet, the iſles of the ocean, and in Japan; and in the *ſecond* and *third*, an account of its eſtabliſhment in China.—There is nothing more diſagreeable to an ardent inquirer, than the contradictory accounts which our (for the moſt part ignorant) travellers have given of the Indian religion. Our very learned Academician has therefore ſtruck out a new path to come at more conſiſtent and ſatisfactory views of this ſubject, and he has illuſtrated it by a multitude of facts, hitherto abſolutely unknown, which he has found where few would expect to meet with them, even in the books of the Chineſe. As 1700 years have elapſed ſince the eſtabliſhment of the Indian religion in China, it was natural to conſult the annals of the Chineſe on this ſubject. And here he was informed, not only that the Indians brought with their religion into China, a prodigious number of their books, which were tranſlated into the language of that country, but that the Chineſe, who on many occaſions, travelled into India, always brought back with them books, which, learned Indians, who were numerous in China, tranſlated alſo into the Chineſe language. Theſe facts authenticate the ſources from which M. de GUIGNES has derived his information. This information ſeems to us curious enough to juſtify our laying before our Readers a ſummary of the principal matters it contains.

It appears then that the perſon who civilized and inſtructed the Indians was *Chekia-mouni*, who was the founder of the philoſophical ſect of the *Samaneans*, and whoſe birth is placed by ſome in the year 1122, by others in the year 1027, and by others ſo far down as the year 688 before Jeſus Chriſt. Before *Chekia-Mouni*, the Indians were in a ſtate of groſs ignorance, and the Brahmines atteſt that they received all their knowledge from the Samaneans. If we fix the birth of this legiſlator, even at the firſt of the three epochas above-mentioned (from which the *Bagavadam* dates the eſtabliſhment of the Indian empire), it is certain that civilization and ſcience flouriſhed, more or leſs, in other nations before that period. It appears from the accounts of *Herodotus*, that the Indians were civilized but ſlowly and ſucceſſively, and from the records of the Chineſe, that the empire of Siam dates the earlieſt principles of its origin from the 4th century of the Chriſtian æra. The Chineſe



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taught, about this period, the inhabitants of Siam to build houſes and cities, and the Indians brought thither their books, and their religion. The peninſula of Malaya (the *Aurea Cherſoneſus* of the ancients) was ſeized upon, in the fourth century, by an Indian Brahmine, who eſtabliſhed in it the laws and religion of his country; and it was, alſo, by the Brahmines, that a powerful kingdom was formed in the Iſle of Ceylan (the ancient *Taprobana*) which, though frequented long by the Greeks, Romans, and other Weſtern nations, for the purpoſes of commerce, had not a ſingle city in the time of *Eratoſthenes*, i. e. about the middle of the third century before Chriſt. The Chineſe books mention alſo ſeveral other iſles in the Indian ocean, ſuch as Sumatra, Java, and Borneo, where the Indians tranſplanted their religion, but in a late period. The Japaneſe, who carry the foundation of their monarchy as far back as the year 660 before the Chriſtian æra, acknowledge, that they derived their arts and ſciences from the Chineſe; but as they were not acquainted with the letters and books of this latter people, before the year 286 of the Chriſtian æra, we cannot date higher the real eſtabliſhment of the ſciences among them. The Indians carried with them their religion from China to Japan; where, however, it was not firmly eſtabliſhed before the middle of the ſixth century. As the Japaneſe make uſe of the Chineſe letters, they were furniſhed with the Indian books that were tranſlated in China. All this ſhews, that the countries, eaſt of the Ganges, were civiliſed ſlowly, and in a late period; and we have no proof, that, in any period, they carried the arts and ſciences ſo far as the Chaldeans, Phœnicians, and Egyptians, who had cultivated them long before.

As to the Tartars, they were always barbarouſly ignorant, more eſpecially while they continued in their own country, of which we have no hiſtorical records. Writing was unknown to them ſo far down as the Chriſtian æra. By their frequent conqueſts in China, they had occaſion to make ſome improvement in knowledge, and they availed themſelves more or leſs of this opportunity, while they were maſters of that country; but no ſooner were they driven from thence, into their native land, than they returned to their primitive barbariſm. About the year 162 before Chriſt, ſome hords of Tartars marched towards Bactria, and from thence entered India, where they ſettled, and embraced the Indian religion. This religion was eſtabliſhed in the very centre of Tartary, about four centuries after this, *i. e.* about the year of Chriſt 572; and then many temples were built, whoſe ruins, together with thoſe of the fortreſſes, which the Chineſe had erected in that country, are veſtiges of which certain chronological ſyſtem-makers have availed themſelves, to prove monuments of the moſt remote antiquity.—*Such Proofs!*



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The annals of Thibet prove the barbariſm of that nation about the commencement of the Chriſtian æra (what are they yet?), when they were inſtructed in the Indian religion by *Samtanpoutra*, a native of Thibet, who went into India, and brought from thence religious books, and other materials of knowledge for the inſtruction of his countrymen.

Theſe reſearches of M. de GUIGNES, form the contents of his *Firſt Memoir*, and they are terminated by a Summary of the doctrines of the Indian religion.

The principal contents of the *ſecond* and *third* Memoirs, which relate to the eſtabliſhment of the Indian religion in China, are as follows:—It was only ſo far down as the year 207 before Chriſt, that the Chineſe (who were at that time civilized and inſtructed in the two diſtinct religious ſyſtems of *Confucius* and *Lao tſe*) made great and extenſive conqueſts towards the Weſt. In the year 126 before the Chriſtian æra, their armies advanced as far as Bactria, where the ſucceſſors of Alexander had founded a kingdom of Greeks, whoſe power extended to India, and contributed to ſpread the ſciences there. This is the firſt time that the Chineſe (as we learn from their own records) heard mention made of India, on occaſion of certain merchandiſes, which they ſaw in Bactria; but it was only in the 65th year after Chriſt, that they were fully inſtructed in the Indian religion, by the means of Indians, who brought into China one of their ſacred books, which is now in the French King's library. This book was tranſlated into the Chineſe language, and was followed by more, in proceſs of time, introduced by the Indian Samaneans, who were the prieſts and teachers of that religion, which many of the Chineſe embraced, while it attracted but little the attention of their ſovereigns, who were indifferent about every kind of external worſhip. About the end of the third century, the *ſecret books* of that religion, which were not communicated to the people, even in India, were brought into China, but not without much difficulty, by Indian doctors, who lived in a kind of monaſtic community, and tranſlated theſe books (of which M. de GUIGNES gives here an account) into the Chineſe language. Temples were built, and monaſteries were erected for both ſexes, and the Indian religion, and theſe connexions between China and India, contributed to the progreſs of aſtronomy among the Chineſe, who, in the year 440 of Chriſt, had not as yet fallen upon any exact method of obſerving and calculating. They derived ſome light in this ſcience from a Samanean doctor, as well as from the aſtronomical treatiſes they had received from the Romans.

The Indian doctors, however, grew ambitious and enterprizing; and in the year 446, the Emperor *Tai-Vouti*, being informed

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formed by his ministers of the pernicious effects which the Indian religion had produced in his territories, went to *Sigan-Fou*, and visiting there the temples and monasteries of the Samaneans, was surprised to find them furnished with a prodigious quantity of arms and military stores. This occasioned a bloody persecution of the Indian Samaneans, whose temples and monasteries were pillaged and destroyed, and who themselves were buried alive in great numbers; so that the Indian religion seemed to be entirely extinguished. But it raised its head in the following reign, and flourished so remarkably under the protection of the new emperor, that the number of temples in the territories of this prince, amounted to 13,000, and above 3000 Samaneans emigrated from India, and settled at *Lo-Yang*. When we consider what our Academician mentions of one of the most famous of these doctors, who was so deeply fixed in contemplation (of we know not what), that he remained, during nine years without interruption, with his eyes fixed upon a wall: we cannot form a very high idea of the Chinese, who suffered such fellows to make a noise in their empire. Be that as it may, the Indian religion made such a progress in China about the beginning of the 6th century of the Christian æra, that in the northern part of that country, which formed, at this period, a distinct empire, there were 30,000 temples, and above 200,000 persons who became Samaneans, and passed their lives in a kind of monasteries. In 556, an emperor, who reigned in the north, and would not allow more than one religion to subsist in his dominions, obliged the doctors of the sect of *Tao-se* to become Samaneans, and to assume the habit of that Indian order.

In 581, the northern and southern territories of China were united into one empire, under *Ven-ti*; who, yielding to the remonstrances of his ministers against the *Samaneans*, diminished their number, but could not be persuaded to withdraw from them entirely his protection, though he granted it also to the sect of *Tao-se*. The emperors of China protected the Indian religion, because the Brahmines pretended to have the secret of rendering them immortal, by means of a certain plant. This, and a variety of other circumstances, mentioned by M. De Guignes, favoured the Samaneans, who became powerful at court, persecuted their adversaries, and oppressed the people, until the year 840, when an edict was published which ordered the suppression of the Indian religion throughout the empire, exempting only a small number of temples, and about 500 bonzas from the execution of this sentence. This persecution was excited by the *Tao se*, to whom the Emperor was attached, and by the remonstrances of the ministers; but the Indians were restored, in the following reign, to their temples and privileges, the Emperor assisted at their religious ceremonies, numbers of



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Chinese were sent to India to bring religious books from thence, and the Indians kept their ground, with more or less stability, until the year 965. The sect of *Tao-se* was, however, powerful; the emperors were in a state of fluctuation between these two religions, while they continued to profess that of the empire. The Indians promised them the protection of the Deity, eternal felicity in other worlds, new births here below in happier scenes, and sometimes even immortality in this present state, which last idea they seem to have borrowed from the sect of *Tao-se*. This latter sect taught a very different doctrine: the Tao-se recommended the suppression of violent desires and tumultuous passions, and the renouncing vast and ambitious projects, as inconsistent with tranquillity, and as exciting men to labour for the happiness of their descendants at the expence of their own. According to their *moral* doctrine, it was the wisest system to forget the *past*, and never to think of the *future*; that all the attention of the mind might be taken up in securing its *present* well-being. But as this well-being was troubled by the apprehensions of death, they flattered themselves with a notion (which gave them the advantage of many of our modern philosophists) of finding a beverage (as the Indians hoped to find a plant) that would dethrone the king of terrors, and insure immortality. In a word, the Tao-se were Epicureans who abused the credulity of the great, and by a commodious doctrine found favour at court.

In the beginning of the eleventh century the Indian religion suffered considerably in India itself, by the invasion and conquests of *Mahmoud*, Sultan of Ghazna, who, in order to establish there the religion of Mahomet, persecuted the Brahmines and Samaneans, and destroyed their temples. It is probable, that, on this occasion, many of the Samaneans made their escape to *Thibet*, as it was then that the chiefs of the Indian religion in that country began to assume the title of Grand *Lamas*, and Thibet was become, in some measure, the metropolis of that religion. And, indeed, since that epocha, the number of the Indians in China diminished, and the Lamas of Thibet (the same with the Samaneans) succeeded the Indians at court, and became the pontifs of the Indian religion in China. They held there a grand assembly in the year 1289, were 40,000 in number, and agreed upon a form of ecclesiastical government. In 1290, when China was subdued by the Monguls, the Emperor sent into India, to invite the learned natives of that country to come and settle in China. The Monguls lost that empire only by the exorbitant power of the *Lamas*, who were become objects of horror and aversion to the Chinese. It was probable that on the extinction of that dynasty, the Lamas, who called the Bonzas into China, would be banished the empire; but the contrary happened;

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happened: the founder of the following dynasty (that of *Ming*) had been himself a Bonza; he protected the order, and conferred upon the Grand Lama of Thibet the most pompous titles.

The votaries of the Indian religion kept their ground in China, and are still respected there.

*A* MEMOIR, *designed to reconcile the different Accounts given by the Grecian writers, and more especially by* Herodotus *and* Ctesias, *of the Commencement and Duration of the Assyrian Empire; as also to reconcile these writers with the Persians, in their Accounts of the Reigns which form* (what the Orientals call) the *Dynasty of the Peschdadians.* By M. ANQUETIL DU PERRON.

*A* MEMOIR *concerning the Empire of the Medes, and that of the Persians, compared with the Dynasty of the Keanians, as this Dynasty is denominated by the Eastern Writers.* By the same.

Memoir. *Concerning War, considered as a Science.* By M. JOLY DE MAIZEROY. If this Memoir had been anonymous, we should have suspected its coming from a royal, but *subterraneous* author, so plaguily does it smell of fire and brimstone. To render *scientific* the exertions of injustice, avarice, and ambition; to teach sovereigns, ministers and generals, the art of shedding innocent blood, of bathing widows and orphans in tears, and spreading desolation, anguish, and misery, through the peaceful seats of domestic union and social life—is after all but a *devilish* kind of business.——Hold moralist!—(will some political gladiator step forth and say) war is a sublime science, "as it requires courage regulated by *prudence* (so does the science of rope-dancing), and as it secures to a people their possessions and their tranquillity."——These are our Author's words: the honest man is dead, and therefore we cannot desire him to open his eyes, if all the records of history are insufficient to persuade him of the contrary. The truth is, that the *science* of war arms the odious invader as well as the invaded;—and if war had not been reduced to an *art*, it is probable that invasions would have been both less frequent and less pernicious; and (what is worthy to be noted) it would not have been an object of glory to seek (barbarously) for the occasion of displaying military talents, and to make a *bloody campaign* with the same spirit that two ardent connoisseurs play a *game of chess.*——However all this may be, the Memoir before us is a master-piece in its kind; it is replete with erudition, contains ingenious points of view, and is composed with a very uncommon elegance and simplicity of stile. The Academy of Inscriptions laments the loss of its author with sensibility: he was one of the most elegant antiquaries of that learned society, and has a title to their regret. And since wicked sovereigns and ministers oblige good and just ones to fight whether they will or not,—we cannot but recommend the performance now before us, though woe to those who make a bad use of it!

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ART.

## ART. VIII.

*Memoires de Litterature tirés des Regiſtres de l'Academie Royale des Inſcriptions et Belles Lettres:* i. e. Memoirs of Literature taken from the Regiſters of the Royal Academy of Inſcriptions and Belles-Lettres from the Year 1773 to the Year 1775, and a Part of the Year 1776 incluſive. Vol XLI. Paris, 1780.

*HISTORICAL Reſearches concerning the Edicts of the Roman Magiſtrates*, Fourth Memoir. By M. BOUCHAUD. The *Edicts of the Prætors* form the ſubject of this Memoir, which is divided into four parts. In the *firſt* our learned Academician treats of the origin of the prætorſhip, the number of prætors, and of their particular diſtricts. In the *ſecond and third* he conſiders the power and the different functions of the prætors, as alſo the different kinds of edicts they iſſued out in conſequence of the different ſpheres in which they acted; and, in the *fourth*, he points out the changes that were introduced into the Roman Juriſprudence by the edicts of the Prætors.

The 23d, 24th, and 25th *Memoirs concerning the Roman Legion.* By M. LE BEAU. The nouriſhment and pay of the legionary ſoldier, and the diſcipline of the legion, are objects treated in theſe Memoirs, with that prodigality of eruditition which we generally meet with in the reſearches of M. Le BEAU, but, at the ſame time, with that accuracy and preciſion that alleviates the burthen of this erudition to the curious reader.

*A General Repreſentation of the State of the Grecian Cavalry, together with a Tranſlation* of the Treatiſe of Xenophon, entitled, Ἱππαρχικὸς, or the Commander of Cavalry, Two Memoirs. By Mr. JOLY DE MAIZEROY. In the firſt of theſe Memoirs the ſingenious and learned Academician treats of the ſtate of the Grecian cavalry from its original inſtitution, to the death of Epaminondas; and in the ſecond he conſiders the variations and improvements through which it paſſed from this period to the battle of Cynocephales, in which Philip II. of Macedon was vanquiſhed by Flaminius.

*Reſearches concerning the Symphony of the Ancients.* By M. De ROCHEFORT. Some of the moſt eminent muſical writers look upon it as highly probable, that the ancients were entirely unacquainted with *harmony*, which is the ſoul of modern muſic. Our Academician does not pretend to maintain, that the ancients carried the counterpoint (or the art of diſpoſing ſeveral parts in ſuch a manner, that though each had its diſtinct and proper melody, their union compoſed an agreeable whole or concert) to ſo high a degree of perfection as the moderns have done: nevertheleſs, he thinks it highly probable, that they had ſome knowledge of the art of concords, by which he means, the art of joining ſeveral inſtruments and voices together, which, either in ſong or accompaniment, formed a ſeries of concords, from whence reſulted a real harmony.

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Memoir.

Memoir. *Concerning Greek Profe.* By the Abbé ARNAUD. It is remarkable, as this Academician ingeniouſly obſerves, that the firſt proſe-writers among the Greeks derived their language immediately from the poets, who, by applying it to the important objects of legiſlation, morals and religion, and to the moſt ſublime productions of nature and art, had ennobled all its expreſſions. This circumſtance gave the Greek proſe a peculiar degree of beauty and energy, and diſtinguiſhed eminently the Greek language from that of all the learned and poliſhed nations that have exiſted. Our Author does not propoſe here to give a regular treatiſe on Greek elocution, but only to point out its principal characters and periods. In this *firſt part* of his Memoir, which alone is publiſhed as yet, he treats of *words*, conſidered with reſpect to their choice, arrangement, and figures. In the *ſecond* he propoſes to treat of the different kinds of ſtile; and in the *third* of the *manner* of the moſt eminent Grecians, whoſe works have been handed down to our times.

*An* ANALYSIS *of Ariſtotle's Poetics, or Art of Poetry, in which it is ſhewn, that the tranſpoſitions made by Heinſius in the Text of that Work, ought not to be adopted.* By the late Abbé BATTEUX. This Memoir is ingenious, and worthy of the extenſive erudition and critical *acumen* of its Author. It furniſhes us, however, with an opportunity of pointing out the palpable miſtakes into which learned men have ſucceſſively fallen in their explications of Ariſtotle's definition of tragedy, and correcting that of the Abbé BATTEUX, which is as erroneous as thoſe of his predeceſſors, whom he has criticized with freedom, ſpirit and juſtice. The miſtakes in queſtion relate to the laſt part of Ariſtotle's definition, in which he points out the *end* or final purpoſe of tragedy, or the effect it is intended to produce upon the audience: the words, as they ſtand in the Greek, are, διὰ Ελεου και φόβου περαίνουσα την τῶν τοιὼτων Παθημάτων καθαρσιν. It appears evident, as the Abbé Batteux obſerves, that *Victorius* tranſlated this paſſage word for word, without underſtanding what Ariſtotle meant, or perhaps attaching any idea to his terms. His Latin verſion *(per miſericordiam et metum conficiens hujuſmodi perturbationum purgationem)* renders this highly probable. The tranſlations of *Caſtelvetro* and *Heinſius* leave, at leaſt, the difficulty of the paſſage in all its obſcurity. *Dacier* is not a whit more luminous on the ſubject: *La tragedie* (ſays he in his tranſlation of the paſſage) *eſt l'imitation*, &c. *qui par le moyen de la terreur et de la pitie, acheve de* PURGER *en nous ces ſortes de* PASSIONS, *et toutes les autres ſemblables*; i. e. tragedy is an imitation, &c. *which by the means of terror and pity, completely* PURGES or PURIFIES in us, theſe *kinds of* PASSIONS, *and all others of like ſort.* Our Academician expoſes the abſurdity of this verſion and aſks, among other things, what is meant by *purifying terror and pity by the means of terror and pity?*—and what alſo the tranſla-

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tor underſtands by *all others of a like ſort?* He concludes from all this, that learned men have not courage enough to acknowledge their ignorance on certain occaſions, even when they themſelves are ſenſible of it. This we believe to be very true: and this is more eſpecially the caſe with the Latin tranſlators of Greek authors, who giving word for word, and only taking care of the grammatical conſtruction, have tranſmitted the obſcurity of difficult paſſages in their tranſlations, and hoped that their readers would impute this obſcurity either to the original author, or to their own incapacity.——The Abbé BATTEUX finds the paſſage in queſtion difficult, but he thinks he has hit off the true explication. His tranſlation of the whole definition is as follows: *Tragedy is the imitation of an action that is elevated entire, and of a certain extent*, &c. *producing in us, not by a recital, but by terror and pity*, THESE *emotions or* PASSIONS, *purged or purified from what is diſagreeable in them* *. We ſhewed, in a preceding Appendix †, what ideas the Abbé attaches to theſe terms. According to him, the *end* of tragedy, as defined by Ariſtotle, is, (by the exhibition of a fictitious cataſtrophe) to make us feel the paſſions of pity and terror diſengaged from the circumſtances that render them painful. The Grecian philoſopher had obſerved, ſays our Academician, that the emotions of joy from fictitious objects produce a ſort of dejection in the mind when the ſcene is finiſhed, and concluded from hence that ſcenes, productive of pity and terror, were preferable in tragedy, as they excite *emotion* without anguiſh, *fear* without danger, and *compaſſion* without the exiſtence of miſerable objects; and thus the paſſions of fear and compaſſion affect the mind without tormenting it, and are diſengaged, or (as Ariſtotle expreſſes it) *purged* from the poignancy and dejection that accompany them in real life.

All this is very ingenious—but it happens not to be true: the three laſt words of Ariſtotle's definition have been totally miſunderſtood: for the word πάθημα is never employed by him to ſignify *paſſions*, and the tranſlators have not attended to the propriety of the Greek language in the different ideas it conveys by the words πάθος and πάθημα; by the latter of which is always meant not paſſions (which are expreſſed by the former), but *ſufferings* or *calamities*. Again, the word κάθαρσιν does not here mean *purification* or *refinement*; for, though καθαίρω ſignifies often to *clean*, *purge* or *purify*, this is only its ſecondary ſignification, formed, indeed, by an eaſy and natural tranſition from its

* La tragedie eſt l'imitation d'une action noble, entiere, d'une certaine etendue, &c. pour produire en nous, non par le recit, mais par la *terreur* et la *pitie*, ces emotions purgeés de ce qu'elles ont de ceſagréable.

† See the Appendix to the ſixty-firſt volume of our Review, p. 524.

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primitive and original ſenſe, which is, to *remove ſomething entirely*. So that the end of tragedy, as it is repreſented by Ariſtotle, is, by exhibiting certain calamities on the ſtage, to *remove ſuch* calamities (τοιουτων παθηματων) out of human life, by exciting the *pity* and *terror* of the audience at the repreſentation of them. The firſt perſon (if we are not miſtaken), who hit off this happy explication of the difficult paſſage in queſtion, was the late Dr. James Moor, profeſſor of Greek in the Univerſity of Glaſgow *.

*Critical Remarks on the Text, and on certain Tranſlations of the* Hippolytus *of Euripides*. By M. DUPUY.

*An Enquiry into the Philoſophy of Cicero*. Firſt Memoir. By Mr. GAUTIER DE SIBERT. In order to form a true judgment on this ſubject, our Author has thought it neceſſary to make a previous enquiry into the manner in which philoſophy was introduced into Rome—the progreſs it had already made there in the time of Cicero—the number of academical ſects, and their peculiar and diſtinguiſhing tenets—the ſect which Cicero embraced, and what he properly meant when he called himſelf an Academic Philoſopher. Theſe points are learnedly diſcuſſed in this *firſt part* of the Memoir before us; but our Academician walks here in a beaten path of erudition, and throws no new light, as yet, on the philoſophy of Cicero, whatever he may do in the *ſecond part*, in which he promiſes an analytical view of the doctrine of the Roman ſage, extracted from his works. Every one knows, that Cicero was not one of thoſe cloudy-headed and ſuperficial academics who doubted about every thing, againſt which human ignorance could form complaints of obſcurity, or metaphyſical ſophiſtry raiſe objections: it is well known, that his aſſuming the title of an academic was deſigned to keep him diſengaged from the ſervitude of ſyſtem, and from the deſpotiſm of philoſophical ſectariſm, and thus free to embrace the truth in whatever ſect or party he found it.

*Remarks on certain Medals of the Emperor Antoninus, ſtruck in Egypt*. By the Abbé BARTHELEMY.

*An Examination of the Hiſtory of the Epheſian Matron, and of the different Imitations it has occaſioned*. By M. DACIER. A moſt inſipid maſs of philology.

*An Account of a Greek Manuſcript in the King's Library, in the Hand-writing of the Sixteenth Century*, on 4to Paper, and marked 12912. By M. DACIER. The work contained in this Manuſcript is indicated in the title by the word SYNTIPAS: we learn from the ſame title, that it is a tranſlation, and even a ſtrictly literal one, from the Syriac into Greek. A kind of ar-

* See a ſmall Pamphlet of his intitled, *An Eſſay on the end of Tragedy, according to Ariſtotle*; of which an account was given in Monthly Review, vol. xxx. p. 64.

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gument or ſummary of contents, which probably has been prefixed to it by the tranſlator, unfolds the ſubject of it in the following manner: "The hiſtory of the philoſopher, written by us, "regards Cyrus King of Perſia, his legitimate ſon, *Syntipas*, "the preceptor of the young prince, the ſeven philoſophers of "the king, and one of his wives, who was equally ill-natured "and immodeſt:—the Reader will, moreover, ſee in this work, "the calumnies and intrigues invented by that ſtepmother to "ruin the young Cyrus." This is a curious romance, and muſt have been well known in all nations; for it has appeared in all languages. The Greek, as we obſerved already, was tranſlated from the Syriac, and the Syriac was (as our Academician informs us), tranſlated from the Hebrew, the Arabic, or the Perſian. The remarks of M. DACIER on this piece are worthy of the name he bears.

There are ſome other MEMOIRS, of more curioſity than importance; for which we refer to the original publication.

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## ART. IX.

*Voyage Pittoreſque de la Grece.* Chap. VII. & VIII.—Travels through different parts of Greece, repreſented in a Series of Engravings, large Folio, No. 7 and 8, Paris 1780 and 1781. [See our late Reviews and Appendixes.]

### No. VII.

AFTER the iſle of Rhodes, the little iſland of *Symee*, whoſe inhabitants, male and female, have carried the art of *diving* farther than any other people, drew the curious attention of the Count de Choiſeul G.——From thence he ſet out in queſt of antiquities for the *Gulph of Macri*, called, in times of old, *Glaucus Sinus*, which is repreſented in the ſixty-third plate, the firſt of this ſeventh number. Here he met with the ruins of *Telmiſſus*, from which city the gulph of Macri was, alſo, formerly called *Telmiſſicus Sinus*, as we learn from Livy and Lucan. The origin, however, of Telmiſſus has eſcaped all the reſearches of our learned Traveller; but the remains of a theatre, and the rich fragments of magnificent tombs, which he diſcovered in its ruins, are proofs of its paſt opulence and grandeur. Theſe are repreſented in NINE ſeparate PLATES. The remains of the tombs (thoſe ſplendid monuments of ſuperſtition and vanity, ſuppoſed to give a kind of pre-eminence to the great even after death), are indeed magnificent. Several of their plans are ſingular. The great *Sarcophagus* reſembles an edifice built of wood; and it is well known what pains the ancients often took to give their tombs the forms of their houſes. In the marble urns that abound in Italy, it is eaſy to diſcern the roof of a houſe with all its diviſions; in ſome alſo we ſee the door ſhut, in others half open, and in ſeveral, guarded by the genius of death; and, it is

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more than probable, that the *domus exilis Plutonia* in Horace signified the ſepulchral monument. As the tombs of *Perſepolis* bear a ſtriking analogy to thoſe of *Telmiſſus*, our Author has given us the repreſentation of a tomb at *Naxi-Ruſtan*, erected near the ruins of the former. Theſe analogies, which are here the objects of a learned and ample diſquiſition, illuſtrate, no doubt, the hiſtory of the arts, and the communications which they ſuppoſe, and which they produced between ancient nations.

The view, and the geometrical plans here exhibited, of the remains of the theatre of *Telmiſſus*, are curious, well drawn, and like the reſt of the work, perfect, as to the engraving. This theatre was formed on the declivity of a hill, in the ſame manner as that of Bacchus at Athens, and, in general, all the Grecian theatres. It is built of a blue grey ſtone exceedingly hard. All the circular part of the edifice, on which the ſpectators were placed, is well preſerved; but the extremities, which joined the *proſcenium*, and were not ſuſtained by the ground, are totally deſtroyed. All this part, together with the ſtage, is filled with rubbiſh, which renders the foundations inacceſſible. The interior elevation of the ſtage was divided by five gates, accompanied with pedeſtals on which probably columns or ſtatues were placed. Under this elevation appear the void ſpaces, deſigned to receive the beams which ſupported the ſtage. Three paſſages are alſo diſcernible, which were under the ſtage, and led to the orcheſtra.

By an allegorical print, which concludes this Number, the Author informs us, that none of the medals of *Telmiſſus* have eſcaped the ruins of time. In this compoſition we ſee the waſting power of *time*, conſidered in its different modes or aſpects. The PAST is repreſented under the figure of an aged man, leaning upon tombs and ruins; the PRESENT under that of a *youth*, who deſtroys every thing by his rapid flight—and FUTURITY under the emblem of a winged infant, who whets his ſcythe. The French have a peculiar talent at embelliſhing trifles; but this is an ingenious decoration of——*nothing*.

## No. VIII.

PLATE LXXIII. exhibits a *complete chart* of the Author's voyage from the gulph of *Macri* to the *Meander*. His paſſage through *Caria* gives him an opportunity of enlarging upon the hiſtory and antiquity of the Carians, and the different ſovereigns under whoſe domination they lived ſucceſſively. After many revolutions, their reduction into the form of a Roman province under Veſpaſian, obliged them ever after to ſhare the deſtinies and fate of the Roman empire, until the conſequences of the Croiſades ſubjected them to new bonds, and new tyrants, among the Aſſatics.

A large tree, the view of a village, and a groupe of figures, which repreſent his fellow-travellers, furniſh our Author with the

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the materials of his 74th plate, which exhibits his *halt and resting-place near the village of Dourlah in Caria.* We hope he rested well, and that his pullets were tender; for they, and an otter, are the only objects we meet with in this part of his peregrination. Why multiply plates without any vocation from taste, instruction, or curiosity?

The 75th plate represents the *reception* which our noble Traveller met with from *Hassan Tchaouschi Oglou* at Moglad, a city raised upon the ruins of *Alinda.* This old man had rendered himself independent on the Ottoman Porte by his opulence and courage, and acted the sovereign with spirit and capacity. The conversation that passed between him and our Traveller reads well enough, when we have the handsome print of the Aga's palace before us; it would lose by being exhibited in scraps, and we cannot afford room for the whole.

*The Palace of the Aga of Eski-Hissar* is the subject of the 76th plate, and a very poor business it is. The inconsiderable village of *Eski-Hissar* may have been (as Pocock and Chandler suppose) the ancient *Stratonicea*, which was founded by the Macedonians, and received its name from the Queen of Antiochus Soter; but there are no vestiges remaining of its ancient temples mentioned in history, as dedicated to *Hecate* and Jupiter *Chrysaoreus*, where all the cities of Caria sent, annually, deputies to offer sacrifices in common, and to regulate the general affairs of their confederated republic.

The 77th plate represents a *Turkish festival*, which resembles a good deal the dances and merry-making of the Flemings in the prints of Teniers, with this difference, that the dress of the Turks is more elegant, and the motions of the dancers more violent than those of the phlegmatic inhabitants of the Austrian Netherlands.

The 78th and 79th plates exhibit the remains of several ancient tombs and monuments; and the two following, which conclude this Number, represent the ruins of *Stratonicea*; among other fragments, are those of the theatre.

This Number is terminated by a *drawing* which recals to remembrance the misfortunes of *Monimia*, and exhibits some medals of the cities already mentioned. The medal of *Alinda* represents, on one side, the head of Hercules, and, on the other, his club and the lion's skin. There are two medals also of *Stratonicea*, the figures and characters of which make us recollect the games that were celebrated in that city: on the first, we see an altar with the fire kindled between two torches—on the reverse, an Athletic horseman holding a steed by the bridle. On the second, there is a VICTORY holding a crown and a palm branch, and on the reverse, the name of Stratonicea inclosed in a crown of laurel.

INDEX.

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# INDEX

## To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*


ABREGE' *de l'Hiſtoire des Voyages*, 298.

ACHARD, M. his memoir on the dephlogiſtication of phlogiſticated air, 507. His exper. on the method of calming the agitation of the ſurface of a fluid, by oil, &c. 508. Concerning the weight, &c. of diff. ſorts of air, 509. On the manner of hatching eggs, by electricity, 510. On the colours of vegetables, 511. On meaſuring the ſalubrity of the air, 512. Concerning the cauſe of the Aſphyxia, and the remedy for that diſorder, 512.

ACID, *Animal*, exper. rel. to, 266.

AGRICULTURE, ſtrictures on ſocieties for the promotion of, 425. Scheme for rendering them more uſeful by *experimental* inſtitutions, and approved *practice*, 427.

——— Reflections on the preſent ſtate of, 455.

AIR. See INGENHOUZ. See SCHEELE. See ACHARD. See JANSSENS.

ALLEMAND, M. his plan, &c. with reſpect to inland navigations in France, 456.

AMEILHON, Abbé, his account of the art of diving as practiſed by the ancients, 546.

ANDRE, Major, his familiar letters to his friends, 374.

ANT, obſ. on the nat. hiſt. of, 526.

ARCHITECTURE. See LE CAMUS.

ARISTOTLE. See BATTEUX.

ARNAUD, Abbé, his remarks on Greek proſe, 555.

ASPECT, M. his hiſt. of the order of St. Louis, 455.

ATTRACTION. See HUTTON.

AVIS *aux Citoyens*, &c. See PUBLIC.

BARK, Peruvian, aſſerted to be a compound of fixed air, 532.

BARLEY, *Siberian*, experiments relative to the culture of, 420.

BARNARD, Mr. his acc. of a method for the ſafe removal of ſhips that have been ſtranded, 270.

BAROMETER, obſervations on a particular variation of, 505.

BATTEUX, Abbé, his analyſis of Ariſtotle's Poetics, 555.

BEAUCLERC, Lady Diana, her drawings and bas-reliefs praiſed, 131, 132.

BEAUZVILLE, M. his letter to the Reviewers, 320.

BEES, curious obſ. concerning the nature and œconomy of, 528.

BEGUELIN, M. his inquiries concerning the unities of nature, 513.

BELIN, Claude, his voyage to Bruſſels, 518.

BERTHOLD, Dom. his account of the public library of the Abbey of St. Vincent, 517.

——— concerning the voyage of Claude Belin, 518.

BERTHOLON's diſſert. on the electricity of the human body, 463.

BEUNIE, M. de, his chemical eſſay on lands or ſoils, 529. His memoir on the poiſon of lead, 536.

BISCAYNERS characteriſed, 46. Pronounced to be the happieſt of mankind, 48.

BITAUBE',




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BITAUBE', M. his considerations on Homer, 504.
BLIZARD, M. his new method of treating the *Fistula lachrymalis*, 267.
BOBACK, description of that animal, 506.
BODY, Human. See MILLY.
———. See PERNETY.
BOLINGBROKE, Lord, his general objection to the scriptures answered, 174.
BOSE D'ANTIC, Dr. his works, 458.
BOUCHAUD, M. his inquiries concerning the edicts of the Roman magistrates, 554.
BRIGANDAGE *de la Musique Italienne*, 465.
BRYANT, Chevalier, his principles of hydraulics, 458.
BUFFON, *M de*, his hypothesis concerning a central fire, or heat of the terrestrial globe, rem. on, 454. His notions ridiculed, 485.
BUNBURY, M. H. his humorous etchings commended, 131.
BURKE, Mr. his fine compliment to Mr. Howard on acc. of his inspection of the prisons, 103, *the Note*.
BURLINGTON, Earl of, his excellent taste in architecture, 190. His house at Chiswick criticised, 191. His Lordship's other designs, ib.

CAITHNESS, pleasing description of some parts of that country, 114.
CASTILLON, M. his problem on the ideas in the Divine Mind, 504.
CATHOLICS, English, their conduct, with respect to Gov. an exceptionable, 401—408. Their numbers, wealth, and influence, in this county, all declining, ib.
CATTLE, the contagious distemper among, affirmed to be an eruptive fever, of the variolous kind, 277. Farther inquiry concerning, 517.
CAVALLO, M. his new experiments in electricity, 264. His thermometrical experiments, 277
CAZAUD, M. his observations on mills for sugar-canes, 441.
CHESNUT-TREE, Indian, account of, 494.
CHINA. See GUIGNES.
CHRIST, inquiry into the duration of his public ministry, 82. His Prayer paraphrased, 165. In what sense the Son of God, 313. Farther controversy relat. to the duration of his ministry, 433.
CHRISTINA, Q. of Sweden, anecdote and character of, 133.
CHYMIE Domestique, 303.
CICERO, his character defended against a late translator of his Orations, 251. His character as a philosopher defended, 557.
CLERGY, remarks on the propriety of their acting in the commission of the peace, 380.
COLD, extraordinary degree of, at Glasgow, in January 1780, 275.
COMETS, the tails of, their analogy to the *Aurora Borealis*, 522.
——— real electrical bodies, 523.
COMMONS, inclosing of, not injurious to the Public, 256.
CONDUCTORS, electrical, best form of, 533.
CONSTANTINE, Emperor, his character, 291. Great and lasting influence of his conversion, victories, and policy, on a considerable part of the Globe, 359.
CONSTANTINOPLE, its fine situation, and peculiar advantages, 289.
COPPER, improved method of tinning, 537.
COPPER-ORES. See FORDYCE.
CRAIG-CARRIL, romantic scenery of, 113.
CRISPUS, the son of Constantine, his character, 294. His unfortunate end, 295, 296.
CYRUS, account of a Greek manuscript of a curious romance relative to him, 557.



Digitized by Google

DACIER, M. his acc. of a Greek manuscript, 557.
DEITY, problem relative to the infinity of the ideas in the mind of, 504
DESPREAUX, M. his general hist. of Greece, 302.
DIOGENES, his Dialogue with Alexander, in the Shades, 31.
DIVING, academical disquisition on the art of, 546.
DOYEN's Inquiries concerning the feudal laws, 305.
DUBOIS, M. his account of the Boback, 506.
DUCHANOY, Dr. his essay on the art of imitating mineral waters, 304.
DUN-DORNADILLA, picturesque view of, 114.

EARTH, globe of, philosophical ideas respecting the changes it has undergone, 482.
ECCLESIASTIC, life of, most desirable, 56.
ELECTRICITE' *du corps humain.* See BERTHOLON.
ELECTRICITY, exper. and observ. relative to, 2. New hypothesis of, ib. Contraverted, 3. Remarks on some principal phenomena in this branch of philosophy, 7. New exper. in, 264. Account of the effect of, in shortening wires, 273. Of its efficacy in removing female obstructions, 356. Its use in hatching eggs, 510. A modification of the elementary fire, 520. See also CONDUCTORS.
ELEMENS *de la geometrie souterraine theoretique et pratique*, 454.
ENTRETIENS *philosophiques sur la religion*, 303.
EUNUCHS their influence in the courts of the Roman Emperors, particularly in the time of Constantius, 357.
ESSAI *sur l'art d'imiter les eaux minerales*, 304.
EURIPIDES, new translation of his tragedies, 62. Specimen of, 63.
EYE. See WALTER.

FARMS, engrossing of, observations on, 257.
FAUSTA, Empress, her catastrophe, 296, 297.
FENCING, various rules to be observed in, 92.
FEVERS, obser. on the nature and treatment of, 9, 222.
FIRMIN, Thomas, his excellent character, 21.
FIRE. See HEAT. See MORGAN. See MANN.
FISTULA *Lachrymalis*, new method of treating, 267.
FONTANA, Abbé, his essay on the *Ticunas*, 267.
FORDYCE, Dr. his new method of assaying copper ores, 265.
FORMEY, M. his examination of the question; Whether ALL TRUTHS are fit to be TOLD? 499. His account of M. Lambert, 506.
FOSSILS, accidental. See LAUNEY. ———. See WITRY.
FRANCHEVILLE, M. his account of the *Hyppocastanum*, 494. His diss. on the *Electoral Septemvirate*, 505.
FRAULA, Count de, his theory of language, 539.

GALLITZIN, Prince, his letter concerning electricity, 532, 533.
GARDENING, historical account of the art of, 193. Great defects of the ancient pleasure gardens, 194.
GENIE *de l'architecture*, 463.
GERHARD, M. on the tourmaline, 495.
GLOBE. See LETTRE.
GOUTIER, M. his investigation of the hair and beards of the ancients, 546. His inquiry into the philosophy of Cicero, 557.
GRAINCOURT, M. his hist. of illustrious



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lustrious French naval officers, 298.
GRANGE, M. de la, his memoirs concerning the orbits of comets, and the theory of telescopes, 513.
GRANVELLE, Cardinal, his letter to Claude Belin, 518.
GRASS, a peculiar species of, found in Wiltshire, 419. Valuable qualities of, 420.
GREEKS, ancient, their cavalry, 554. Their prose, 555.
GUIDI's philosophical conversations concerning religion, 303.
GUIGNES, M. de, his observations concerning certain points rel. to the religion and philosophy of the Egyptians and Chinese, 547. His researches concerning the Indian religion, &c. 548. on the establishment of the Indian religion in China, 550.

HALIFAX, Dr. his defence of Dr. Ogden's sermons against Mr. Mainwaring, 100. Answered, 101.
HAMILTON, Sir W. his acc. of the late great erup. of Vesuvius, 268.
HARPE, *M. de la*, his abridg. of the gen. hist. of voyages, 298.
HEAT, attempt to render the principle of, *visible*, 301.
HENCKEL, M. his acc. of a singular case of the *Cæsarian Section*, 496.
HERESY, explan. of that word in its original meaning, 34.
HERETICS, ancient, rescued from the calumnies with which they were loaded by the orthodox bigots, 37.
HERSCHEL, Mr. his obs. on the periodical star in the whale's neck, 441. On the mountains in the moon, ib.
HIPPOCRATES, specimen of his manner of relating cases, 218. His notions of physiognomy, 219.
HISTOIRE, *generale et particuliere*, de la Grece, 302.
——— *de l'Ordre de* St. Louis, 455.
HOGARTH, his pictures critically displayed, 184. Mr. Walpole's account of his *Sigismunda* corrected, 188.
HOLLIS, Thomas, his peculiar but excellent character, 41. Mem. of his life, 42. His death, 44. His magnificent literary monument, 45.
HOMER, the question concerning the learning of, discussed, 504.
HOWARD, Mr. celebrated by Mr. Hayley in verse, 103. By Mr. Burke in prose, ib.
HOWMAN, Mr. his account of the culture of Siberian barley, 421.
HUNTER, Mr. his acc. of a *fœtus* which seemed to have received the small-pox from its mother, 267. Of an extraordinary pheasant, 276.
HUTTON, Dr. his calculations to determine at what point on the side of a hill its attraction will be greatest, 439. His paper on cubic equations, &c. 441.
HYDRAULICS. See BUAT.

JAPAN, extreme jealousy of the government there, as to custom-house duties, &c. 271. Philos. inquiries concerning that country, 505.
JARS, Mr. his subterraneous geometry, 454.
JERVAS, the painter, his performances censured, 134.
JERRY Last, story of, 121—128.
INGENHOUZ, Dr. his exper. on the comparative salubrity of the air at sea and on shore, 274.
INITIATIONS, origin of, 303.
INTRODUCTION *et plan d'un traité general de navigation interieure*, 456.
IRELAND, political strictures relative to, 200, 306.
ITALY, encomium on, 106.
———. See NAPLES.
JUDGES, ought *not* "to be of counsel for the prisoner," as vulgarly supposed, 388.
JULIAN,



Digitized by Google

JULIAN, emperor, his partiality for Paris, 338. Beautiful situation of that place, in its infant state, ib. His extraordinary character, 443. His reformation of the imper. court. 444. His sincere attachment to the gods of Athens and Rome, 446. His literary talents, 447.

KENT, the architect, his excellence in designing, 192. His great improvement of the art of laying out pleasure grounds, 193.
KOENIG. M. his subterraneous geometry, 454.

LAMBERT, Henry, the academician, account of, 506.
——— the painter, his works appreciated, 183.
LANGUAGE. See FRAULA.
LAUNAY. M de, his inquiry into the origin of accidental fossils in the Belgic provinces, 530. His memoir concern. the Oricalcum of the ancients, 540.
LAYARD, Dr. his acc. of the distemp. among the horned cattle, 376.
LEAD, the poison. qual. of, 536, 537
LE BEAU, M. his memoirs concern. the Roman legion, 554.
LE CAMUS *de Mezieres*, his treatise on the genius or spirit of architecture, 463.
L'ESPRIT *des Croisades*, 456.
LETTRE *concernant la chaleur du globe*, &c. 454.
LES HOMMES ILLUSTRES *de la marine François*, 298.
LORD's Prayer paraphrased, 165.
LORETTO, chapel of, its *Travels* and *Adventures*, 142.
LUCAN, Lady, her paintings commended, 131.
LUCIAN, his dialogue with Lord Lyttelton in the Elysian Fields, 23. Character of Lucian as a writer, 32. Specimen of a new translation of his Dialogues, 31. See also DIOGENES.
LUDLAM, Mr. his demonstration of the properties of the engine for turning ovals, 441.
LYON, Mr. his letter to the Reviewers, concerning his treatise on electricity, 318.

MADAN, Mr. his Thelyphthora criticised, 196. Invectives against, 221—230. More seriously attacked, 234.
MAIZEROY, M. Joly de, his memoir on war, considered as a science, 553. His state of the Grecian cavalry, 554. His transl. of Xenophon's treatise on that subject, ib.
MAN *in the iron mask*, conject. rel. to, 96. Voltaire's acc. of, ib.
MANN, Abbé, concerning elementary fire, 519. His natur. hist. of the North sea, 523. His memoir on the effects of pouring oil on agitated water, 526. His remarks on Dover Cliffs, 531. His acc. of the port from which Julius Cæsar embarked to invade England, 538. Of the port in England where Cæsar landed, ib. Of the exact time when, ib. His examination of the opinion of several ancient and modern authors, who maintain that there was formerly a communication between the Euxine, Caspian, Baltic, and White Seas, 541.
MARAT, Dr. his philos. inquiries concerning fire, 300.
MARCI, Abbé, his acc. of a method of improving the tinning of copper vessels, 537.
MAR-LODGE, in Scotl. described, 112.
MASERES, Baron, his paper on the extension of Cardan's rule to the *irreducible* case of cubic equations, 439. His conjecture concerning the method by which Cardan's rules of resolving cubic equations were discovered, 440.
MATERIALISM, rem. on the controversy relating to, 59.
MEMOIRE *sur l'Acier*, 305.

MEMOIRS

Digitized by Google

Memoirs rel. to mathematics and natural philosophy, vol. ix. 302.
Merian, M. his investigation of the problem of *Molyneux*, 503.
Metrologie, *ou traité de mesures*, &c. 460.
Milly, Count de, his memoir concerning the *aeriform* emanations from the human body, 494.
Monk's stone in Northumberland, extraordinary story concerning, 55.
Montagu, Ed. Wortley, his manner of living at Venice, 139.
Moon. See Herschel.
Morgan, Mr. his examination of Dr. Crawford's theory of heat and combustion, 351.
Moravianism, candid account of, 207. Vindicated from the charge of immorality, 208. Sketch of the history of the Moravian brethren, 212.
Motion. See St. Vince.
Muscles, observ. on the pernicious effects of, 527. The best method of cooking them, 528.
Music, its use, in dramatic exhibitions, 282.
——— Italian, robberies committed by, 465. Extravagant expence of some Princes in regard to this article of amusement, ib.
——— of the ancients, deficient with respect to harmony, 554.

Nairne, Mr. his acc. of the effect of electricity in shortening wires, 273.
Naples, remarks on the hereditary jurisdict. of the nobles there, and in Sicily, over their vassals, 367.
Nature, philosophical inquiries into the unities of, 513.
Navigation, *inland*. See Allemand.
Needham, Mr. concerning the contag. disorder among the cattle, 517. His natural hist. of the ant, 526. His inquiries concerning the nature and oeconomy of bees, 528.
Nelis, Abbé, his points of view rel. to Belgic history, 530.
North Sea, curious natural hist. of, 523. Its fisheries, and the means of improving them. 524.
Nurse, remarkable instance of the continued affection of one for a person whom she had reared in infancy, 383.

Observations *critiques et philosophiques sur le Japon*, 305.
Oeuvres de M. Boie d'Antic. 458.
Ogden, Dr. memoirs of, 99. His sermons vindicated by Dr. Halifax against the censures of Mr. Mainwaring, 100. Reply to Dr. Halifax, 101.
Oil, its use in calming the agitation of the sea, &c. 508. Effects and phenomena of, 526.
Opera, Comic, observ. on, 282.

Paris, acc. of that city in its primitive state, in the time of Julian, 358. Curious dialogue relative to, See Russian.
Parliament, of England, in what manner influenced by the crown, 17. Reform. contended for, 18.
Pastoral nations, manners of. See Tartars.
Patmos, isle of, some acc. of the present state of, 453.
Pancton, M. his treatise of measures, weights, and coins, 460.
Peltzer, Count de, affecting story of, 107.
Pembroke, Henry Earl of, his fine taste in architecture, &c. 190.
Percival, Dr. his acc. of a new method of obtaining a fixed alcali from putrid vegetable and animal substances, 272.
Pernety, Dom. concerning bodily constitutions, 503.
Perret's dissert. on steel, 305.
Pheasant, acc. of a hen, with the feathers of a cock, 276.
Philosophical and critical obs. on Japan, 305.
Phosphorus, exper. rel. to, 266.



Digitized by Google

PILLAR of Forres described, 112.
POPE, Mr. his maxim with respect to forms of government exploded, 17.
POPERY preferred to Methodism, 102. Greatly on the decline in England, 403—408.
POPULATION, the present state of, in England, not declining, 254.
POT-ASH, new and cheap method of preparing, 272.
PRIESTLEY, Dr. his paraphrase on the Lord's Prayer, 165
PRINCIPES *d'Hydraulique*, 458.
PRISON, at Moscow, anecdote of a gentleman confined in, 383.
PRUSSIA, K. of, his letter to the late Earl Mareschal Keith, 112.
PUBLIC, advice to, relative to the causes, characters, symptoms, and *true* remedies of blindness, deafness, and the principal venereal symptoms, 457.

RECHERCHES *physiques sur le feu*, 300.
——— *sur les* INITIATIONS *anciennes et modernes*, 303.
——— *et obs. sur les Loix* Feodales, 305.
REFLEXIONS *sur l'etat actuel de l'agriculture*, 456.
REYNOLDS, Sir Joshua, encomium on his pictures, 130—131. General imperfection of, 183.
RICHARDSON, *Senior*, the painter, his works commended, 135.
——— *Junior*, his performances, 136. The *literary* productions of *both* characterised, ib.
ROBIN, Abbé, his inquiries concerning ancient and modern *Initiations*, 303.
ROCHEFORT, Mr. de, his researches concerning the symphony of the ancients, 554.
ROHAN, Chevalier, remarkable story and catastrophe of, 95.
RONDEAU, M. du, his memoir concerning wool, 533.
ROT, in sheep, cause of, investigated, 422. Various theories concerning, 423. Remedies for, 425.
ROUBILIAC, his excellence in the execution of monuments, &c. 189.
RUSSIAN Traveller, remarkable conversation with, 108.
RUTHAL, Thomas, Bishop of Durham, curious story of, 116.
RYSBRACH's monuments, &c. praised, 188.

SAMOS, island of, antiquities there, 453.
SCHEELE, M. his chemical observations and experiments on air and fire, 339.
SCHOOL, of agriculture, scheme for, 427.
SCHOOLS, *Popish*, none at present, of any consequence in England, 407.
SCOTLAND, remarkable places in, for the notice of travellers, 112. The peerage of, how degraded since the union, 226—227.
SCRIPTURE, sacred, various passages in our common translation of, corrected, 87.
——— criticisms and illustrations of sundry texts, 164—172. The truth of the Scriptures vindicated, against Lord Bolingbroke, &c. 174. Corruptions in, accounted for, 176. Testimonies in support of, ib. Farther testimonies, 321.
SEA, method of calming the agitation of, 508.
SHEEP. See ROT.
SHIPS, driven on shore, method of removing in safety, though damaged in their bottoms, 270.
SILBERSCHLAG, M. his description of the Uranometer, 505.
SMALL-POX. See HUNTER.
SOUL, immortality of, philosophically discussed, 497.
SPIRIT of the Croisades, 456.
STEEL. See PERRET.
ST. VINCE, M. his investigation of

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of the principles of progreſſive and rotatory motion, 442.
SULZER, M. his conſiderations on the immortality of the ſoul, 497.
S——y, Earl of, his character, 405.
SWITZERLAND, ſtriking particulars relative to the natural hiſt. of, 541. Topographical views of, ib.
SYNTIPAS, a manuſcript ſo entitled, in the French King's library, 557.

TARTARS, their ſimplicity of manners, &c. 449. Their groſs ignorance, 549.
TELMISSUS, ruins of, 558. Theatre of, 559. Medals of, ib.
THERMOMETER, exper. and obſ. relative to, 277.
THUMBERG, Dr. his Journal of a voyage to Japan, 270.
TICUNAS, experiments made with that poiſon, 267.
TIN. See MARCI.
TORFÆUS, the Icelandic Writer, ſome account of, 115.
TOURMALINE, principles of, 495.
TRUTH, the free diſcuſſion of, diſcuſſed, 499.

VEGETABLES, &c. diſquiſition concerning the true cauſe of the colours of, 511.
VENICE, ſtate of the *Drama* there, 141.
VESUVIUS, account of the great eruption of, in Auguſt 1779, 268.
VETERINARIAN Academy, ſcheme for the eſtabliſhment of, 427.
VOYAGE pittoreſque de la Grece, No. VI. 453.
VOYAGES. See HARPE.
URANOMETER, deſcript. of, 505.

WALTER, Profeſſor, his letter to Dr. Hunter, on the veins of the eye, &c. 493.
WAR, conſidered as a ſcience, 553.
WESLEY, Mr. ſharply aſſailed by an Iriſh Roman Catholic, 237.
WHEAT, mode of *ſetting* inſtead of *ſowing*, in Norfolk, 418. Great utility of this improvement, 419.
WILSON, Biſhop, memoirs of his life, 13. Remarkable epocha in his hiſtory, 15. Character of his writings, 16.
WILSON, Mr. his account of an extraordinary degree of cold at Glaſgow, 275.
WINE. See ZELLER.
WITRY, Abbé, concerning foſſils in the diſtrict of Tournay, 533.
WOOL, memoir concerning the growth and culture of, in different countries, 553.

XENOPHON. See MAIZEROY.

ZELLER's method of diſcovering the adulteration of Rheniſh wine, 537.
ZINZENDORF, Count, forms, at ten years of age, the reſolution of becoming a preacher, 213.
ZOFFANII, his comic paintings commended, 131.

END OF VOL. LXIV.

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